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A NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

1784.

VOL. VI.

A NEW AND GENERAL

BIOGRAPHICAL DICTIONARY;

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VOL. VI.

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A

UNIVERSAL, HISTORICAL, and LITERARY

DICTIONARY.

GARDINER (STEPHEN), biſhop of Wincheſter and chancellor of England, was the illegitimate ſon of Dr. Lionel Woodvill or Wydviſle, dean of Exeter, and biſhop of Saliſbury, brother to Elizabeth, queen conſort to Edward IV. He was born in 1483, at Bury St. Edmonds in Suffolk, where his reputed father lived, from whom he took his name [A]; his mother having been obliged to marry this perſon, though an inferior ſervant of the biſhop, in order to ſcreen his maſter. After a proper education at ſchool, he was ſent to Trinity-hall in Cambridge; where purſuing his ſtudies with diligence, he ſoon grew into reputation by the quickneſs of his parts, and was particularly diſtinguiſhed for his elegance in writing and ſpeaking Latin, as well as his uncommon ſkill in the Greek language [B]. In the former he made Cicero his pattern, and became ſo abſolute a maſter of his ſtyle, as to be charged with affectation in that reſpect. With theſe attainments in claſſical learning,

[A] Viz. Gardiner: but this was not done till after he became biſhop of Wincheſter, when he alſo aſſumed the arms of the Gardiners of Glemsford in Suffolk, with a diſtinction of a border; and at laſt they were impaled with the arms of the ſee of Wincheſter without the diſtinction. Strype's Memorials, Vol. III. Before that time he uſually went by the name of Stephens.

[B] Leland compliments him on this account in a poem addreſſed to him by the name of Stephen Gardiner, in the cloſe of which he foretels him, that his brow would be honoured with a mitre; a proof that his ſurname was at leaſt given him by others before he was a biſhop. Leland's Encom. Illuſtr. Viror. p. 49.

he applied himſelf to the civil and canon law; and took his doctor's degree in the firſt of theſe in 1520, in the latter the following year; and, it is ſaid, was elected maſter of his college the ſame year.

But his views were far from being confined to the univerſity. He had ſome time before been taken into the family of the duke of Norfolk, and thence into that of cardinal Wolſey, who made him his ſecretary; which poſt he was poſſeſſed of at this time, and which proved the foundation of his future riſe at court. The cardinal having projected the treaty of alliance with Francis I. in 1525, employed his ſecretary to draw up the plan of it; and the king coming to his houſe at More-Park in Hertfordſhire, found Gardiner buſy at this work. He looked at it, liked the performance extremely well, the performer's converſation better, and his fertility in the invention of expedients beſt of all: and from this time Gardiner was admitted into the ſecret of affairs, and intirely confided in, both by the king and his firſt miniſter. He received a public mark of that confidence in 1527, when he was ſent to Rome, in order to negociate the arduous affair of Henry's divorce from queen Katharine. Edward Fox, provoſt of King's-college in Cambridge, went with him on this embaſſy; but Gardiner was the chief, being eſteemed the beſt civilian in England at this time; and having been admitted into the king's cabinet council for this affair, he is ſtyled, in the cardinal's credential letters to the Pope, "primary ſecretary of the moſt ſecret counſels." He was grown into extraordinary requeſt with the cardinal, inſomuch that in theſe ſame letters he called Gardiner the half of himſelf, "Dimidium ſui," than whom none was dearer to him. He wrote that Gardiner ſhould unlock his [the cardinal's] breaſt to the Pope; and, in hearing him ſpeak, he might think he heard the cardinal himſelf. The ſucceſsful iſſue of this embaſſy in obtaining a new commiſſion, directed to the cardinals Wolſey and Campejus, may be ſeen in the general hiſtories of England, to which we refer; as alſo for the particulars of our doctor's dexterity and addreſs in negotiating it. We ſhall only take notice of one not mentioned there, which was the diſpoſing Campejus to make a tour to England with a good will. This requiring ſome extraordinary management, Gardiner took it upon himſelf; and having put every thing, requiſite to ſet the affair in a proper light at home, into the hands of his colleague Fox, was diſpatched thither with the account to the king,

Rapin's Hiſt. Vol. I.

king, who joined with Anne Boleyn, in applauding [c] the ingenuity, intrepidity, and induſtry of the new miniſter.

But the loudeſt in his praiſes was the cardinal, in whoſe particular concerns our negotiator, by the way, reconciled the Pope to the endowment of his two colleges at Oxford and Ipſwich [d], out of the revenues of the diſſolved leſſer monaſteries. This added to the reſt, made ſuch an impreſſion upon the cardinal's mind, that crying out, "O ineſtimable treaſure and jewel of this realm!" he deſired Fox to remark it, and to inſert in his letter. There was ſtill another inſtance of Gardiner's abilities and attachment to Wolſey, which had its ſhare in forcing out this burſt of admiration from him. During the courſe of this embaſſy, his holineſs falling dangerouſly ill, the cardinal ſet all his engines to work, to ſecure proviſionally the keys to himſelf, in caſe of a new election. We need not mention with how much fondneſs he fixed his eyes upon the papal chair, ſo much that the ſuffrages of one-third part of the cardinals were procured for him: he diſpatched orders immediately to provide, that thoſe cardinals ſhould be withdrawn to a place of ſafety, and there to declare him Pope, in caſe the majority appeared againſt him, aſſuring his own party, they ſhould be vigorouſly ſuſtained by king Henry and his allies. It is true, the buſineſs came to nothing, by the recovery of Clement VII. However, the pains taken in it by his agents, among whom Gardiner had at leaſt an equal ſhare, could not but be highly pleaſing to him. In the event, indeed, the king had moſt reaſon to be ſatisfied with his miniſter, who gave his opinion that all ſolicitations at Rome would be loſt time; the Pope in his judgement being immoveable in the reſolution to do nothing himſelf, however he might not improbably be brought to confirm ſuch ſentence as his majeſty could draw from the legates [e]. Henry, fully perſuaded in the iſſue of the ſincerity and judgement of this advice, recalled our doctor, reſolving to make uſe of his abilities in managing the legantine court [f].

[c] There is a letter from the lady to our negotiator in the Paper-office ſuppoſed to be written on this occaſion, which begins, "Mr. Stephens, I "thank you for my letter, wherein I "perceive the willing and faithful "mind you have to do me pleaſure, "&c." See the whole in Biog. Brit.

[d] Our ſecretary and Fox were the perſons on whom the cardinal chiefly relied for laying the plan of theſe magnificent foundations. Strype.

[e] The whole letter is inſerted in Biog. Brit. as an inſtance of Gardiner's elegant ſtyle in Engliſh above others written at the ſame time, or even later.

[f] The king did not ſuffer the proceedings to be begun before the cardinals till Gardiner's return. Burnet's Hiſt. of Reform. Vol. II.

During his reſidence at Rome, he had, among other things, obtained ſome favours at that court for biſhop Nix of Norwich, who on his return home, rewarded him with the archdeaconry of Norfolk in 1529; and this probably was the firſt preferment he obtained in the church. In reality, it muſt be owned that his merit as a divine did not entitle him to any extraordinary expectations that way. As he made his firſt entrance into buſineſs in a civil capacity, ſo by the exerciſe of his talents in ſtate affairs theſe were more improved, which gave him an opportunity of rendering himſelf uſeful, and in a manner neceſſary to the king; who in that perſuaſion, ſhortly after his arrival, took him from Wolſey, and declared him ſecretary of ſtate. Thus introduced into the miniſtry at home, beſides the ordinary buſineſs of his office, and the large ſhare he is ſaid to have had in the adminiſtration of affairs in general, he was particularly adviſed with by the king in that point which lay neareſt to his heart; and when cardinal Campejus declared that the cauſe of the divorce was avoked to Rome, our ſecretary was the perſon, who, in conjunction with Fox the almoner, found out Cranmer, and, diſcovering his opinion, introduced him to his majeſty; which proved the means of the king's extricating himſelf out of that, till then thought, inſuperable difficulty.

As this ſtep proved the ruin of Wolſey, in his diſtreſs he applied to his old ſervant the ſecretary, who gave an eminent proof of his gratitude on this occaſion, in ſoliciting the king's pardon; which was followed in three days by the cardinal's reſtoration to his archbiſhopric, and 6000l. ſent him, beſides plate and furniture for his houſe and chapel. This old ſervant alſo, at the cardinal's recommendation in 1530, introduced the provoſt of Beverly to the king, who received him graciouſly, and ſhewed him that he was his good and gracious lord, and admitted and accepted him as his orator and ſcholar. Theſe were matters of eaſy management. But the year had not expired, when the king's ſervice called the ſecretary to a taſk of another nature, which was to manage the univerſity of Cambridge, ſo as to procure their declaration in favour of his majeſty's cauſe, after Cranmer's book ſhould appear in ſupport of it. In this moſt difficult point his old colleague Fox was joined with him; and they ſpared no pains, addreſs, or artifice in accompliſhing it. And to make amends for ſuch an unreſerved compliance with the royal will, a door was preſently opened in the church, through which, by one ſingle ſtep, the archdeaconry of Leiceſter

(into which Gardiner was installed in the spring of 1531,) he advanced to the rich see of Winchester; into which he was consecrated the November [G] following. In consequence whereof, he assisted in the court when the sentence, declaring Katharine's marriage null and void, was passed by Cranmer, May 22, 1533. The same year he went ambassador to the French king at Marseilles, to discover the designs of the Pope and that monarch in their interview, of which Henry was very suspicious; and upon his return home, being called, as other bishops were, to acknowledge and defend the king's supremacy, he readily complied therewith, and published his defence for it with this title, "De vera "Obedientia." His conduct was very uniform in this point, as well as in that of the divorce and the subsequent marriage, and he acquired great reputation by his writings in defence of them.

In 1535, Cranmer visiting the see of Winchester, in virtue of his metropolitical power, our bishop disputed that power with great warmth. Some time afterwards, he resumed his embassy to France, where he procured the removal of Pole, then dean of Exeter, afterwards cardinal, out of the French dominions; having represented him as his master's bitter enemy; and this was the original root of those distastes between them, which in time became public. Before his return this second time, being applied to by Cromwell for his opinion about a religious league with the Protestant princes of Germany, he declared himself against it; and advised a political alliance, which he judged would last longer, as well as answer the king's ends better, if strengthened by subsidies: and, in 1538, he was sent embassador to the German diet at Ratisbon, where he incurred the suspicion of holding a secret correspondence with the Pope. Whatever truth there may be in this charge, it is certain that Lambert this year was brought to the stake by his instigation, for denying the real presence in the sacrament. This instance of a sanguinary temper was then shewn, before the statute of the six articles was enacted; a law on which many were put to death, and which was undeniably of our bishop's framing and promoting. This act passed in 1540; and the first person condemned by it, and burnt in Smithfield, the same year, was Robert Barnes, who at his death

[G] Registr. Cantuar. He had resigned the archdeaconry of Leicester in the end of September, and been incorporated LL. D. at Oxford October preceding. Athen. Oxon. Vol. I. col. 158.

declared his ſuſpicion of Gardiner's having a hand in it [H]. Upon the death of Cromwell, his rival long in the king's favour, the univerſity of Cambridge, where he ſtill held his maſterſhip of Trinity-hall, choſe him their vice-chancellor; and in return he ſhewed his ſenſe of it, by an aſſiduity in his office among them, and a warm zeal to aſſiſt them on all occaſions with his intereſt at court; which, as long as the ſunſhine of any ſignal ſervice laſted, was very good. But in this, his caſe, like other courtiers, was ſubject to the ſudden viciſſitudes of light and ſhade, which ſo remarkably chequered the ſeries of that reign; and this miniſter was no more excepted than his fellows, from complying with thoſe conditions of miniſterial greatneſs, which were indiſpenſable as long as Henry ſat at the helm. And notwithſtanding he tells us himſelf that, after the king had let him into the ſecret, he could look ſour and talk rough, without meaning much harm, he ever after bore thoſe ſallies with much leſs anxiety, and could ſtand a royal rattling pretty well [I]; yet this was only ſometimes, and on ſome occaſions. For upon others, we find him ſubmitting to very diſagreeable ſupplications and expreſſions of deep humility, and great ſenſe of his failings, directly contrary to the convictions of his own conſcience and underſtanding. Of this we have the following remarkable inſtance.

Our biſhop, it ſeems, had for his ſecretary a relation of his own name Gardiner, who, in ſome conferences with Fryth the martyr, had acquitted himſelf ſo well that they were judged fit for the public view [K]. This young clergyman was much in his maſter's favour, yet he fell under a proſecution upon the act of ſupremacy; and, being very obſtinate, was executed as a traitor March 7, 1544. This was made a handle againſt the biſhop by his enemies, who whiſ-

[H] His words at the ſtake were, that he forgave the world in general, and the Bp. of Wincheſter in particular, if he had any hand in his death; which implying a doubt, Bayle prepoſterouſly enough infers Gardiner's innocence of this man's blood. See his Dict. in Barnes (Robert).

[I] This ſecret Henry acquainted him with on the following occaſion: Our doctor had been joined with the earl of Wiltſhire, his relation by blood, in ſome affair of conſequence, which had not been managed to the king's ſatisfaction, upon which he treated Gardiner in the preſence of the earl with ſuch a ſtorm of words as quite confounded him; but before they parted, the king took him into his chamber, and told him, that he was indeed very angry, yet not particularly with him, though he had uſed him ſo, becauſe he could not take quite ſo much liberty with the earl. See his Letter to Somerſet in Fox's Acts and Monuments, and in Biog. Brit.

[K] The title of this piece is, "A "Letter of a young Gentleman named "Maſter German Gardiner, wherein "Men may ſee the Demeanour and "Hereſy of John Fryth, lately burnt, "&c."

pered

pered in the king's ear that he was very likely of his ſecretary's opinion, notwithſtanding all he had written; and that if he was once in the Tower, matter enough would come out againſt him. On this ſuggeſtion, his majeſty conſented to his propoſed impriſonment. But the biſhop being informed thereof in time, repaired immediately to court; confeſſed all that his majeſty had charged him with, whatever it was; and thus, by complying with the king's humour, and ſhewing the deepeſt concern for real or pretended failings, obtained full pardon, to the great mortification of his enemies.

However, all his ſagacity, ſubtlety, and ſhiftineſs were not ſufficient to ſave him from a cloud, which ſhewed itſelf to him upon his maſter's brow in the cloſe of his reign; a change which might be attributed to the unſteadineſs of the maſter, were there not facts ſufficient to throw the imputation in ſome meaſure upon the ſervant. Certain it is, though upon what particular provocation not known, that he engaged deeply in a plot againſt the life of Cranmer; which being diſcovered and diſperſed by the king, his majeſty, fully ſatisfied of the archbiſhop's innocence, left all his enemies, and among the reſt our biſhop, to his mercy. The malice, though forgiven by Cranmer, cannot be ſuppoſed to be forgotten by Henry. But this did not hinder him from making uſe of this willing ſervant, againſt his laſt queen Katharine Parr. That lady, as well as her preceding partners of the royal bed, falling under her conſort's diſtaſte, he preſently thought of a proſecution for hereſy; upon which occaſion he ſingled out Gardiner, whoſe inclinations that way were well known, as a proper perſon for his purpoſe to conſult with. Accordingly the miniſter liſtened to his maſter's ſuſpicions, improved his jealouſies, and caſt the whole into the form of articles; which being ſigned by the king, it was agreed to ſend Katharine to the Tower. But ſhe had the good luck and addreſs to divert the ſtorm from breaking upon her head, and to throw ſome part of it upon her perſecutors. The paper of the articles, being entruſted to chancellor Wriotheſly, was dropt out of his boſom, and carried to her: and ſhe, with the help of this diſcovery to her royal conſort, found charms enough left to diſpel his ſuſpicions: the reſult whereof was, ſevere reproaches to the chancellor, and a rooted diſpleaſure to our biſhop, inſomuch that the king would never ſee his face afterwards. And his behaviour to him correſponded with that reſentment. In the draught of his majeſty's will, before his departure on his

laſt expedition to France, the biſhop's name was inſerted among his executors and counſellors to prince Edward. But after this, when the will came to be drawn afreſh, he was left out: and, though Sir Anthony Brown moved the king twice, to put his name as before into it, yet the motion was rejected, with this remark, that "if he [Gardiner] was one, "he would trouble them all, and they ſhould never be able "to rule him." Moreover, when the king ſaw him once with ſome of the privy-counſellors, he ſhewed his diſlike, and aſked his buſineſs, which was, to acquaint his majeſty with a benevolence granted by the clergy: the king called him immediately to deliver his meſſage, and having received it, went away. Burnet aſſigns our miniſter's known attachment to the Norfolk family, for the cauſe of this diſgrace [1]: but whatever was the cauſe, or whatever uſage he met with on other occaſions, this juſtice is undeniably due to him, that he ever ſhewed a high reſpect to his maſter's memory, and always ſpoke and wrote of him with much deference; whether out of policy or gratitude, or a mixture of both, let others judge.

In this unhinged ſituation he ſtood, when Edward VI. aſcended the throne; and his behaviour under the ſon did more than juſtify the father's cenſure upon the unruline ſs of his temper. Being prevented from diſturbing the council within doors, he oppoſed all their meaſures without. The Reformation was the great object of this reign; and that, as planned by Cranmer, he could not by any condeſcenſion of the archbiſhop, be brought to approve, or even to acquieſce in. He condemned the diligence in bringing it on as too haſty, which would cauſe a miſcarriage; obſerving, that under a minority, all ſhould be kept quiet, and for that reaſon no alterations attempted; and this ſerved him alſo for a ground to oppoſe the war with Scotland, as too hazardous and expenſive. From the ſame principle, he no ſooner heard of the intended royal viſitation, than he ſet up objections to it: he both queſtioned its legality, and cenſured its imprudence as an innovation; alledging that it would tend to weaken the prerogative as aſſumed by Henry, in the eyes of the meaneſt, when they ſaw all done by the king's power as ſupreme head of the church, on the due uſe of which all reformation muſt depend; while he was a child, and could know nothing at all, and the protector, being abſent, not much more. However, theſe were words only, nor did

[1] Burnet's Hiſt. of Reformation, Vol. II.

ſtop

ſtop there: for when the homilies and injunctions for that viſitation were publiſhed, he inſiſted, on the peruſal of them, that he could not comply with them, though at the expence of loſing his biſhopric; pretending, that all their proceedings were framed againſt the law both of God and the king, of the danger of which, he ſaid, he was well apprized.

Upon his coming to London he was called before the council, Sept. 25, 1547; and there refuſing to promiſe either to receive the homilies, or pay obedience to the viſitors if they came into his dioceſe, he was committed cloſe priſoner to the Fleet. Some days after, he was ſent for to the deanery of St. Paul's by Cranmer, who, with other biſhops, diſcourſed in defence of the homily upon juſtification; which he had cenſured, as excluding charity from any ſhare in obtaining it. The archbiſhop proceeded to apologize for Eraſmus's "Paraphraſe on the New Teſtament," as the beſt extant; which, being ordered by the injunctions to be ſet up in all churches, had been objected to by Gardiner. His grace ſeeing no hopes from arguments, which made no impreſſion, let fall ſome words of bringing him into the privy-council, in caſe of his concurrence with them; but that too having no effect, he was remanded to the Fleet, where he continued till the parliament broke up, Dec. 24, and then was ſet at liberty by the general act of amneſty, uſually paſſed on the acceſſion of a prince to the throne. He was never charged with any offence judicially, every thing being done in virtue of that extent of prerogative which had been aſſumed by Henry VIII. and this was thought neceſſary for mortifying our prelate's haughty temper, as well as to vindicate their proceedings from the contempt he had ſhewn them.

After his diſcharge, he went to his dioceſe; and, though he oppoſed, as much as in him lay, the new eſtabliſhment in its firſt propoſal, yet now it was ſettled by act of parliament he knew how to conform; which he not only did himſelf, but took care that others did the ſame. Yet he was no ſooner returned to town, than he received an order, which brought him again before the council; where after ſome rough treatment, he was directed not ſtir from his houſe, till he went to give ſatisfaction in a ſermon, to be preached before the king and court in a public audience; for the matter of which he was directed both what he ſhould, and what he ſhould not ſay, by Sir William Cecil. He did not refuſe to preach, which was done on St. Peter's day; but ſo contrarily

trarily to the purpoſe required [M], that he was ſent to the Tower the next day, June 30, 1548, where he was kept cloſe priſoner for a year.

But ſoon after his affairs put on a more pleaſing countenance. When the protector's fall was projected, our biſhop was deemed a neceſſary implement for the purpoſe; his head and hand were both employed for bringing it about, and the original draught of the articles was made by him. Upon this change in the council, he had ſuch aſſurances of his liberty, and entertained ſo great hopes of it, that it is ſaid he provided a new ſuit of cloaths in order to keep that feſtival; but in this he flattered himſelf too much. The change in public affairs by the depoſition of Somerſet, brought no change of Gardiner's private ſtate. On the contrary, his firſt application for a diſcharge was treated with contempt by the council, who laughing ſaid, "the biſhop had a pleaſant head;" for reward of which, they gave him leave to remain five or ſix weeks longer in priſon, without any notice taken to him of his meſſage. Nor did the lords ſhew any regard to his next addreſs: and he had been almoſt two years in the Tower, when the protector, reſtored to that high office, went with others, by virtue of an order of council, June 9, 1550, to confer with him in that place. In this conference they propoſed to releaſe him upon his ſubmiſſion for what was paſt, and promiſe of obedience for the future, if he would alſo ſubſcribe the new ſettlement in religion, with the king's complete power and ſupremacy, though under age, and the abrogation of the ſix articles. He conſented to, and actually ſubſcribed, all the conditions except the firſt, which he refuſed, inſiſting on his innocence. The lords uſed him with great kindneſs, and encouraged him to hope his troubles ſhould be quickly ended; whereupon, ſeeing alſo the protector among them, he flattered himſelf with the hopes of being releaſed in two days, and in that confidence actually made his farewel feaſt. But the contempt he had at firſt ſhewn to the council, being ſtill avowed by his refuſing to make a ſubmiſſion now, was not ſo readily overlooked. On the contrary, this firſt viſit was followed by ſeveral others of the like tenor; which meeting with the ſame refuſal, at length, the lords Herbert, Petre, and biſhop Ridley, brought him new articles, wherein the required ac-

[M] His text was Matthew viii. 15. whence he took occaſion in acknowledging the king's ſupremacy to deny that of his council, whom he treated very contemptuouſly. The MS. is extant in Benet-college library at Cambridge. Tanner's Bibl. Brit. Hibern. p. 309.

knowledgement,

knowledgement, being made more general, runs thus: "That "he had been ſuſpected of not approving the king's pro- "ceedings, and being appointed to preach had not done it "as he ought to have done, and ſo deſerved the king's diſ- "pleaſure, for which he was ſorry; but now the other ar- "ticles being enlarged were, beſides the king's ſupremacy, "the ſuppreſſion of abbies and chanteries, pilgrimages, "maſſes, and images, adoring the ſacrament, communion "in both kinds, aboliſhing the old books, and bringing in "the new book of ſervice, with that for ordaining prieſts "and biſhops, the completeneſs of the Scripture, and the "uſe of it in the vulgar tongue, the lawfulneſs of clergy- "mens marriage, and for Eraſmus's Paraphraſe, that it had "been on good conſiderations ordered to be ſet up in "churches." Theſe being read, he inſiſted firſt to be re- leaſed from his impriſonment, and ſaid that he would then freely give his anſwer, ſuch as he would ſtand by, and ſuffer if he did amiſs; but he would trouble himſelf with no more articles while he was detained in priſon, ſince he deſired not to be delivered out of his impriſonment in the way of mercy but of juſtice. July 19, he was brought before the council, who having told him that they ſat by a ſpecial commiſſion to judge him, aſked whether he would ſubſcribe theſe laſt articles or no? which he anſwering in the negative, his bi- ſhopric was ſequeſtered, and he required to conform in three months on pain of deprivation. Hereupon the liberty he had before of walking in ſome open galleries, when the duke of Norfolk was not in them, was taken from him, and he was again ſhut up in his chamber. At the expiration of the limited time, the biſhop ſtill keeping his reſolution, was deprived for diſobedience and contempt, by a court of de- legates wherein Cranmer preſided, after a trial which laſted from Dec. 15, to Feb. 14 following, in 24 ſeſſions. He appealed from the delegates to the king; but no notice was taken of it, the court being known to be final and unap- pealable.

In the courſe of the proceedings, Gardiner all along be- haved himſelf contemptuouſly toward the judges, and par- ticularly called them Sacramentarians and Heretics; on which account he was ordered to be removed to a meaner lodging in the Tower; to be attended by one ſervant only, of the lieutenant's appointment; to have his books and pa- pers taken from him; to be denied pen, ink, or paper; and nobody ſuffered to viſit him. However, as he continued a cloſe priſoner here during the reſt of Edward's reign, the

ſeverity

ſeverity of this order was afterwards mitigated; as appears from various pieces written in this confinement [N]. He is ſaid to have kept up his ſpirits very well; and it is not improbable, that he foreſaw the great alteration in affairs, which was ſpeedily to take place. The firſt dawning of this began to appear on the demiſe of king Edward. For, notwithſtanding the faint ſtruggle in favour of Jane Gray, Mary's ſucceſſion was viſible enough; and accordingly ſhe was publicly proclaimed queen July 19, 1553. Auguſt 3, ſhe made her ſolemn entry into the Tower, when our biſhop, in the name of himſelf and his fellow priſoners, the duke of Norfolk, ducheſs of Somerſet, lord Courtney, and others of high rank, made a congratulatory ſpeech to her majeſty, who gave them all their liberty. The ſpokeſman took his ſeat in council the ſame day, and on the 8th performed the obſequies for the late king in the queen's preſence. On the 9th he went to Wincheſter-houſe in Southwark, after a confinement of ſomewhat more than five years; and was declared chancellor of England on the 23d. He had the honour of crowning the queen Oct. 1, and on the 5th, opened the firſt parliament in her reign. By theſe haſty ſteps Gardiner roſe to the prime miniſtry; and was poſſeſſed at this time of more power, civil and eccleſiaſtical, than any Engliſh miniſter ever enjoyed, except his old maſter cardinal Wolſey. He was alſo rechoſen chancellor of Cambridge, and reſtored to the maſterſhip of Trinity-hall there, of which, among his other preferments, he had been deprived in the former reign [O].

The great and important affairs tranſacted under his adminiſtration, in bringing about the change in the conſtitution by queen Mary, are too much the ſubject of general hiſtory to be related here. The part that Gardiner acted is very well known. If not the promoter, which, however, is very probable, he was openly the abettor, of many cruel and ſanguinary acts: whether from motives of policy, a love of perſecution, or an abject and ſervile ſpirit, imputed to him by Burnet, we cannot determine; very probably from a mixture of all. From the arrival of cardinal Pole in England, he held only the ſecond place in affairs relating to the church;

[N] See the liſt of his works at the cloſe of this memoir.

[O] Fuller, Hiſt. of Cambridge, p. 48. where he ranks Gardiner among the benefactors to Trinity-hall. Upon his reſtoration to the chancellorſhip, he purged the univerſity thoroughly, turning out all the maſters except two. However, it is certain, that ſeat of the Muſes was ſaved from the flames of perſecution, as long as he continued chancellor.

but

but in matters of civil government, his influence was as great as before, and continued without the leaſt diminution to the laſt. By his advice, a parliament was ſummoned to meet in Oct. 1555. As he was always a guardian of the revenues of the eccleſiaſtics, both regular and ſecular; ſo he had at this time projected ſome additional ſecurity for church and abbey lands. He opened the ſeſſion with a well-judged ſpeech, Oct. 21, and was there again on the 23d, which was the laſt time of his appearing in that aſſembly. He fell ill ſoon after, and died Nov. 12, aged 72. His death was occaſioned probably by the gout [P]; however, the lower parts of his body being mortified, and ſmelling offenſively, occaſion was hence taken, according to the ordinary working of ſuperſtition, to turn the manner of his death into a judgement [Q]. His funeral was performed with all the ſolemn pomp with which perſons of the firſt rank were conducted to the grave in thoſe times.

His character, as a miniſter, is to be drawn from the general hiſtories; as a private man, he was learned himſelf, and a lover of learning in others [R]: of a generous and liberal diſpoſition; kept a good houſe; and brought up ſeveral young gentlemen, ſome of whom became afterwards ſtateſmen, peers, privy-counſellors, ſecretaries of ſtate, and chancellors. On the other hand, he had a large portion of haughtineſs, boundleſs ambition, and deep diſſimulation. As to his religion, it has been obſerved, that he was more a Proteſtant than a Papiſt; which may perhaps be allowed, if the word Papiſt be applied to the Pope only and his authority, which he always as a ſtateſman diſapproved: and indeed he plainly looked on religion as an engine of ſtate, and made uſe of it as ſuch. On this principle, he was very watchful to preſerve and to increaſe the revenues of the church in

[P] Godwin de Præſul. Parker's Antiq. But Fuller aſcribes it to a conſumption. Church Hiſt. cent. xvi. p. 17.

[Q] See Holingſhed, ubi ſupra: and Strype's Memorials, Vol. III. p. 200, 201. 270.

[R] Of this the two following inſtances deſerve particular mention; Thomas Smith, who had been ſecretary to Edward VI. was permitted by Gardiner to live in Mary's days, in a ſtate of privacy, unmoleſted, and with a penſion of 100l. year for his better ſupport; though he had a good eſtate of his own. Engliſh Baronetage, Vol. III. p. 538. Roger Aſcham, another ſecretary to the ſame prince of the Latin tongue, was continued in his office, and his ſalary increaſed by this prelate's favour; which he fully repaid, by thoſe elegant epiſtles to him, that are extant in his works. Life of Sir Thomas Smith, p. 65. and Strype's Memorials, Vol. III. p. 65. who makes this remark upon it. Thus lived two excellent Proteſtants under the wings, as it were, of the ſworn enemy and deſtroyer of Proteſtants.

general,

general, and those of his own rich diocese in particular; being well apprized of the truth of that political maxim, that dominion is linked close to property. Burnet tells us, that at his death he expressed great remorse for his former life, often repeating these words, "Erravi cum Petro, sed "non flevi cum Petro:" I have erred with Peter, but not wept with him.

He wrote several books, besides those mentioned below [s]; to which, however, if we add his letters to Smith and Cheke upon the pronunciation of the Greek language, with his order or rescript, as chancellor of the university on that subject [T], we shall have the most material of his pieces: a complete list whereof may be seen in Tanner's Bibl. Britannico Hibernica, p. 308, 309.

[s] His principal works are, 1. "De "vera Obedientia, 1534." 2. "Palinodia dicti libri;" when published, not known. 3. "A necessary "Doctrine of a Christian Man, set "forth by the King's Majestie of England, 1543." 4. "An Explanation and Assertion of the true Catholic Faith, touching the most bless"ed Sacrament of the Altar, &c. "1551." 5. "Confutatio Cavillationum quibus sacrosanctum Eucha"ristiæ sacramentum ab impiis Caper"naitis impeti solet, 1551." This he composed while a prisoner in the Tower: he managed this controversy against Peter Martyr, and others, who espoused Cranmer. After the accession of queen Mary, he wrote replies in his own defence, against the abuses of Turner, Ponet, and other Protestant exiles.

[T] Some of these letters are still extant in Benet-college library at Cambridge. The controversy made a great noise in its time, but was not much known afterwards; till that elegant account of it appeared in public, which is given by Baker in his "Reflections "on Learning," p. 28, 29. who observes, that our chancellor assumed a power, that Cæsar never exercised, of giving laws to words. However, he allows that, though the controversy was managed with much warmth on each side, yet a man would wonder to see so much learning shewn on so dry a subject. Du Fresne was at a loss where the victory lay; but Roger Ascham with a courtly address declares, that though the knights shew themselves better critics, yet Gardiner's letters manifest a superior genius; and were chiefly liable to censure, from his entering further into a dispute of this kind, than was necessary for a person of his dignity.

GARNET (HENRY), a person memorable in English history for having been privy to, and aiding in, the celebrated conspiracy called "The Gunpowder Plot," was born in England, and went to Rome, where he took the Jesuit's habit in 1575. He returned to England in 1586, as provincial of his order; although it was made treason the year before, for any Romish priest to come into the queen's dominions. Here, under a pretence of establishing the Catholic faith, he laboured incessantly to raise some disturbance, in order to bring about a revolution; and with this view held a secret correspondence with the king of Spain, whom

he ſolicited to project an expedition againſt his country. This ſcheme not proceeding ſo faſt as he would have it, he availed himſelf of the wretched zeal of ſome Papiſts, who applied to him, as head of their order, to reſolve this caſe of conſcience; namely, "Whether, for the ſake of promoting "the Catholic religion, it might be permitted, ſhould ne- "ceſſity ſo require, to involve the innocent in the ſame de- "ſtruction with the guilty:" to which this righteous caſuiſt replied without heſitating, that, "if the guilty ſhould con- "ſtitute the greater number, it might." This impious determination gave the firſt motion to that horrible conſpiracy, which was to have deſtroyed at one ſtroke the king, the royal family, and both houſes of parliament: for the Popiſh traitors proceeded upon this principle, when they concerted the dire project of blowing them up by gun-powder. But this plot being providentially diſcovered, Garnet was ſent to the Tower; was afterwards tried, condemned to be hanged for high-treaſon, and executed at the weſt-end of St. Paul's, May 3, 1606. He owned the crime for which he ſuffered, yet has been placed by the Jeſuits among their noble army of martyrs: for that order know no ſuch thing as a crime againſt man, when the cauſe of God, as they love to ſpeak; the cauſe of the Catholic religion; or, to ſpeak more properly and more truly, the cauſe of the Jeſuits and the church of Rome is concerned.

GARNIER (ROBERT), a French poet in the tragic way, was born at Ferte Benard in 1534. He was deſigned for the law, which he ſtudied ſome time at Toulouſe; but afterwards quitted it for poetry, in which he ſucceeded ſo well, that he was deemed by his contemporaries not inferior to Sophocles or Euripides. Thuanus ſays, that Ronſard himſelf placed nobody above Garnier in this reſpect: and it is certain, that his tragedies were read with vaſt pleaſure by all ſorts of perſons, and held in the higheſt eſtimation. The reaſon was, they had no better to read: for, upon the introduction of a better taſte, they gradually fell into diſeſteem, and now only ſerve to ſhew, that France, like other nations, has been capable of admiring very indifferent poets. Beſides tragedies, he wrote ſongs, elegies, epiſtles, eclogues, &c. He died in 1590, after having been luckier than even good poets uſually are, by obtaining ſeveral conſiderable poſts. Seneca the tragedian was Garnier's model, which ſingle circumſtance may eaſily give the learned reader an idea of

of his taſte and manner. His works were printed at Paris in 1582, 12mo.

GARRARD (MARK), an eminent painter, was born at Bruges in Flanders in 1561. He was ſome time principal painter to queen Elizabeth, and afterwards to queen Anne, conſort to James I. He was both a good hiſtory and face painter: and ſome of his pieces are ſtill extant amongſt us. He died at London in 1635.

GARRICK (DAVID), an illuſtrious actor, was grandſon of Mr. Garrick, a merchant in France, who, being a Proteſtant, fled to England as an aſylum, upon the revocation of the edict of Nantz in 1685; and ſon of Peter Garrick, who obtained a captain's commiſſion in the army, and generally reſided at Lichfield. Peter was out on a recruiting party in Hereford, where his ſon David was born; and, as appears by the regiſter of All-Saints in that city, baptiſed Feb. 20, 1716. His mother was Arabella, daughter of Mr. Clough, one of the vicars in Lichfield Cathedral. At ten years of age, he was ſent to the grammar-ſchool at Lichfield; but, though remarkable for declining puerile diverſions, did not apply himſelf with any aſſiduity to his books. Being ſprightly and frolicſome, he had conceived an early paſſion for theatrical repreſentation; and, at little more than 11 years of age, procured "The Recruiting Officer" to be acted by young gentlemen and ladies, himſelf performing the part of Serjeant Kite. Not long after, he went on invitation to an uncle, a wine-merchant at Liſbon; but, returning ſhortly to Lichfield, he was ſent once more to the grammar-ſchool, where, however, he did not make any conſiderable progreſs in learning.

Life of Garrick, by Thomas Davies, 2 vols. 8vo.

About the beginning of 1735, Mr. (now Dr.) Samuel Johnſon, undertook to inſtruct ſome young gentlemen of Lichfield in the belles lettres; and David Garrick, then turned 18, became one of his ſcholars, or (to ſpeak more properly) his friend and companion. But the maſter, however qualified, was not more diſpoſed to teach, than Garrick was to learn; and, therefore, both growing weary, after a trial of ſix months, agreed to try their fortunes in the great metropolis. Mr. Walmſley, regiſter of the eccleſiaſtical court at Lichfield, a gentleman much reſpected, and of conſiderable fortune, was Garrick's friend upon this occaſion, recommended him to Mr. Colſon, an eminent mathematician, to be boarded and inſtructed by him in mathematics, philoſophy,

philoſophy, and human learning; with a view of being ſent within ſome two or three years to the Temple, and bred to the law. But when Garrick arrived in London, he found that his finances would not ſuffice to put him under Mr. Colſon, till the death of his uncle; who, about 1737, left Portugal, and died in London ſoon after. He left his nephew 1000l. with the intereſt of which, he prudently embraced the means of acquiring uſeful knowledge under Mr. Colſon. His proficiency, however, in mathematics and philoſophy was not extenſive; his mind was theatrically led; and, both father and mother living but a ſhort time after, he gave himſelf up to his darling paſſion for acting; from which, ſays his hiſtorian, "nothing but his tenderneſs for ſo dear a "relation as a mother had hitherto reſtrained him." How- Pag. 15. ever, during the ſhort interval between his mother's death and his commencing comedian, he engaged for ſome time in the wine trade, with his brother Peter Garrick; and they hired vaults in Durham-Yard.

And now he prepared himſelf in earneſt for that employment he ſo ardently loved, and in which nature deſigned he ſhould ſo eminently excel. He was frequently in the company of the moſt eminent actors; he got himſelf introduced to the managers of the theatres; he tried his talent in reciting particular and favourite portions of plays; and ſometimes he wrote criticiſms upon the action and elocution of the players. Mean while, his diffidence withheld him from trying his ſtrength at firſt upon a London theatre: he thought the hazard too great; and therefore commenced noviciate in acting, with a company of players then ready to ſet out for Ipſwich, under the direction of Mr. Giffard and Mr. Dunſtall, in the ſummer of 1741. The firſt effort of his theatrical talents was exerted in Aboan, in Oroonoko; and met with applauſe equal to his moſt ſanguine deſires. Under the aſſumed name of Lyddal, he not only acted a variety of characters in Plays, particularly Chamont in the Orphan, Capt. Brazen in the Recruiting Officer, and Sir Harry Wildair; but he likewiſe attempted the active feats of the Harlequin. In every eſſay he was gratified with conſtant and loud applauſe, and Ipſwich may boaſt of having firſt ſeen and encouraged this memorable actor.

Having performed a noviciate at Ipſwich, and taken all the neceſſary ſteps for a London ſtage, he made his appearance at Goodman's-fields; and, October 19, 1741, acted Richard III. for the firſt time. His acting was attended with the loudeſt acclamations of applauſe; and his fame was

ſo quickly propagated through the town, that the more eſtabliſhed theatres of Drury-lane and Covent-garden were deſerted. The inhabitants of the moſt polite parts of the town were drawn after him; and Goodman's-fields was full of the ſplendor of St. James's and Groſvenor-ſquare. We muſt not wonder, that the players were the laſt to admire this riſing genius; who, according to this hiſtorian, (and ſurely he muſt know) "are more liable to envy and P. 44. "jealouſy than perſons of moſt other profeſſions." Quin and Cibber could not conceal their uneaſineſs and diſguſt from his great ſucceſs. The former, upon being told that Goodman's-fields was crouded every night to ſee the new actor, ſaid, that "Garrick was a new Religion: Whitefield "was followed for a time; but they would all come to "Church again." Garrick, who had a quick and happy talent in turning an epigram, gave this ſmart reply to Quin's bon mot:

"Pope Quin, who damns all churches but his own,
"Complains that Hereſy corrupts the town.
"Schiſm, he cries, has turn'd the nation's brain;
"But eyes will open, and to Church again.
"Thou great Infallible, forbear to roar;
"Thy Bulls and Errors are rever'd no more.
"When Doctrines meet with gen'ral approbation,
"It is not Hereſy, but Reformation."

It will not be thought ſtrange, that the Patentees of Drury-lane and Covent-garden ſhould be alarmed at the great deficiency in the receipts of their houſes, and at the crouds which conſtantly filled the theatre of Goodman's-fields; for Giffard, the manager there, having found his advantage from Garrick's acting, had admitted him to a full moiety of the profits; and Garrick, in conſequence of his being perpetually admired, acted almoſt every night. Nay, to a long and fatiguing character in the play, he would frequently add another in the farce. The above patentees, therefore, united their efforts, to deſtroy the new-raiſed ſeat of theatrical empire, and for this purpoſe intended to have recourſe to law. An act of Parliament, the 11th of George II. co-operated with their endeavours; as well as Sir John Barnard, who, it ſeems, for ſome reaſons was incenſed againſt the comedians of Goodman's-fields: in conſequence of which, Garrick entered into an agreement with Fleetwood, patentee of Drury-lane, for 500l. a year; and Giffard and his wife, ſoon after, made the beſt terms they could with the ſame proprietor.

proprietor. During the time of Garrick's acting in Goodman's-fields, he brought on the ſtage two dramatic pieces: "The Lying Valet, a Farce;" and a dramatic ſatire, called "Lethe;" which are ſtill acted with applauſe. The laſt was written before he commenced actor.

The fame of our Engliſh Roſcius was now ſo extended, that an invitation from Ireland, upon very profitable conditions, was ſent him to act in Dublin, during the months of June, July, and Auguſt, 1742; which invitation he accepted, accompanied by Mrs. Woffington. His ſucceſs there exceeded all imagination; he was careſſed by all ranks as a prodigy of theatrical accompliſhment; and the playhouſe was ſo crouded during this hot ſeaſon, that a very mortal fever was produced, which was called Garrick's fever. He returned to London before the winter, and now attended cloſely to his theatrical profeſſion, in which he was irrevocably fixed. To purſue the particulars of his life through this, would be to give an hiſtory of the ſtage; for which, we rather chuſe, and it is more conſiſtent with our plan, to refer to the work from which we have extracted this account of Mr. Garrick. See her article.

April 1747, he became joint-patentee of Drury-lane theatre with Mr. Lacy. July 1749, he was married to Mademoiſelle Viletti; and, as if he apprehended that this change of condition would expoſe him to ſome ſarcaſtical wit, he endeavoured to anticipate it. He procured his friend Mr. Edward More, to write a diverting poem upon his marriage; in which his character is reviewed by ſome goſſiping ladies; and he is termed by one of them,

"A very Sir John Brute all day,
"And Fribble all the night."

Indeed, ſays his hiſtorian, the guarding againſt diſtant ridicule, and warding off apprehended cenſure, was a favourite peculiarity with him through life: and, when he firſt acted Macbeth, he was ſo alarmed with the fears of critical examination upon his new manner, that, during his preparation for the character, he devoted ſome part of his time to the writing of an humourous pamphlet upon the ſubject. It was called, "An Eſſay on Acting; in which will be conſidered the mimical Behaviour of a certain faſhionable faulty Actor, &c. to which will be added, A ſhort Criticiſm on his acting Macbeth." P. 163.

In 1763, he undertook a journey into Italy, and ſet out for Dover, in his way to Calais, Sept. 17. His hiſtorian

aſſigns ſeveral cauſes of this excurſion, and among the chief, the prevalence of Covent-garden theatre under the management of Mr. Beard, the ſinger; but the real one probably was, the indifferent ſtate of his own and Mrs. Garrick's
Vol. II. p. 65. health, and the baths of Padua were afterwards of ſervice to the latter. During his travels, he gave frequent proofs of his theatrical talents; and he readily complied with requeſts of this kind, becauſe, indeed, nothing was more eaſy to him. He could, without the leaſt preparation, transform himſelf into any character, tragic or comic, and ſeize inſtantaneouſly upon any paſſion of the human mind. He exhibited before the duke of Parma, by reciting a ſoliloquy of Macbeth; and he had friendly conteſts with the celebrated Mademoiſelle Clairon at Paris. He ſaw this actreſs when he paid his firſt viſit to Paris in 1752; and, though Mademoiſelle Dumeſnil was then the favourite actreſs of the French theatre, he ventured to pronounce, that Clairon would excel all competitors; which prediction was fulfilled.

After he had had been abroad about a year and a half, he turned his thoughts homewards; and arrived in London April 1765. But, before he ſet out from Calais, he put in practice his uſual method of preventing cenſure, and blunting the edge of ridicule, by anticipation; and this, in a poem called "The Sick Monkey," which he got a friend to print in London, to prepare his reception there. The plan of it was, the talk and cenſure of other animals and reptiles on him and his travels. Surely, wretched muſt be the life of a man, expoſed continually to public inſpection, to be thus afraid of cenſure and ridicule. Mean while, the piece died ſtill-born; and it is well it did, if, as his hiſtorian ſays, "it "is among the few things he wrote, which one would wiſh
P. 96. "not to remember." After his return, he was not ſo conſtantly employed as formerly in the fatigues of acting; he had now more leiſure to apply himſelf to writing; and in a few months he produced two dramatic pieces.

In 1769, he projected and conducted the memorable Jubilee at Stratford, in honour of Shakſpeare; ſo much admired by ſome, and ſo much ridiculed by others: his hiſtorian's account of it is really curious, under more points of view
Ch. 44. than one. On the death of Mr. Lacy in 1773, the whole management of the theatre devolved on him. He was now advanced in years; he had been much afflicted with chronical diſorders; ſometimes with the gout, oftener with the ſtone: for relief from the latter of which, he had uſed lixiviums and other ſoap medicines, which in reality hurt him.

Yet, his friends thought that a retirement from the ſtage, while he preſerved a moderate ſhare of health and ſpirits, would be more unfriendly to him, than the proſecution of a buſineſs, which he could make a matter of amuſement, rather than a toilſome impoſition. Accordingly, he continued upon the ſtage ſome time after; but finally left it in June 1776, and diſpoſed of his moiety of the patent to Meſſieurs Sheridan, Linley, and Ford, for 35,000l. In Chriſtmas 1778, when upon a viſit at earl Spencer's in the country, he was ſeized with a terrible fit of his old diſorder; but recovered ſo far, as to venture upon his journey home, where he arrived, at his houſe in the Adelphi, Jan. 15, 1779. The next day, he ſent for his apothecary, who found him dreſſing himſelf, and ſeemingly in good health; but ſomewhat alarmed, that he had not for many hours diſcharged any urine, contrary to his uſual habit. The diſorder was inceſſantly gaining ground, and brought on a ſtupor, which increaſed gradually to the time of his death. This happened Jan. 20, without a groan. His phyſicians knew not what to call his illneſs. He was attended by many of them, the day before his death; when, ſeeing a number of gentlemen in his apartment, he aſked who they were? and being told they were all phyſicians, he ſhook his head, and repeated theſe lines of Horatio in the Fair Penitent:

"Another, and another, ſtill ſucceeds;
"And the laſt fool is welcome as the former."

Notwithſtanding his conſtant employ, as it ſhould ſeem, of both an actor and a manager, he was perpetually producing various little things in the dramatic way; ſome of which are originals, others tranſlations or alterations from other authors, adapted to the taſte of the preſent times. In the "Biographia Dramatica," publiſhed in two vols. 8vo, 1782, are enumerated no leſs than 38 of theſe; beſides which, he wrote innumerable prologues, epilogues, ſongs, &c.

GARTH (Sir SAMUEL), an excellent poet and phyſician, was born of a good family in Yorkſhire, and ſent from ſchool to Peter-houſe-college in Cambridge; where making choice of phyſic for his profeſſion, he acquainted himſelf with the fundamental principals and preparatory requiſites of that uſeful ſcience. At the ſame time he had an admirable genius and taſte for polite literature; and, being much delighted with thoſe ſtudies, he continued at the college, ſpending his

leiſure hours that way, till he took the degree of M.D. July 7, 1691 [A]. Soon after which, reſolving to ſettle to the practice of his profeſſion in London, he offered himſelf a candidate to the College of Phyſicians; and, being examined March 12, 1691-2, was admitted fellow June 26th following [B].

The college at this time was engaged in that charitable project, of preſcribing to the ſick poor [C] gratis, and furniſhing them alſo with medicines at prime coſt. The foundation of this charity was firſt begun by an unanimous vote paſſed July 28, 1687, ordering all their members to give their advice gratis, to all their ſick neighbouring poor, when deſired, within the city of London, or ſeven miles round. And in the view of rendering this vote more effectual, another was paſſed Aug. 13, 1688, that the laboratory of the college ſhould be fitted up for preparing medicines for the poor, and alſo the room adjoining for a repoſitory. But this being diſliked by the apothecaries, they found means to raiſe a party afterwards in the college againſt it; ſo that the deſign could not be carried into execution. The college was in this embroiled unhappy ſtate, when our author became a fellow; and, concurring heartily with thoſe members who reſolved, notwithſtanding all the diſcouragements they met with, to puſh on the charity, an order was made by the unanimous conſent of the ſociety in 1694, requiring ſtrict obedience from all their members to the order of 1688. This new order was preſented to the city June 18, 1695, for their aſſiſtance; but this too being defeated by the diſſolution of the common-council at the end of the year, a propoſition was made to the public college, Dec. 22, 1696, for a ſubſcription by the fellows, candidates, and licentiates, for carrying on the charity, by preparing medicines in a proper diſpenſatory for that purpoſe [D].

In the ſame year, Dr. Garth deteſting the behaviour of the apothecaries, as well as of ſome members of the faculty in this affair, reſolved to expoſe them in a proper ſatire; which he accordingly executed, with peculiar ſpirit and vivacity, in

[A] Cibber's Lives of the Poets.

[B] Regiſter. of that college.

[C] By the poor, were underſtood ſuch as brought certificates of their being ſo, ſigned by the rector, vicar, or curate of the pariſh where they dwelt, to which were added the church-wardens and overſeers.

[D] "A Short Account of the Proceedings of the College of Phyſicians, in Relation to the ſick Poor, &c. Lond. 1697," 8vo. An abſtract of it is in Biog. Brit. under Dr. Garth's article.

his

his admirable poem, intituled, "The Diſpenſary." The firſt edition came out in 1699, and it went through three impreſſions in a few months. This extraordinary encouragement put him upon making ſeveral improvements in it; and, in 1706, he publiſhed the ſixth edition, with ſeveral deſcriptions and epiſodes never before printed [E]. In 1697, he ſpoke the annual ſpeech in Latin before the college on St. Luke's day; which, being publiſhed ſoon after, brought it into a conteſt, whether the poet or the orator was moſt to be admired in him. In the firſt, he expoſed in the genteeleſt ſatire the falſe and mean-ſpirited brethren of the faculty. In the latter, he ridiculed the multifarious claſſes of the quacks, with a juſt ſpirit, and inimitable humour.

So much literary merit did not fail of gaining him a prodigious reputation as a polite ſcholar, which procured him admittance into the company and friendſhip of moſt of the nobility and gentry of both ſexes; who thereby being inclined to try his ſkill in his profeſſion, were ſtill more pleaſed to find him anſwer their fondeſt wiſhes and expectations. By this means he came into vaſt practice, which he preſerved by his medical merit; and moreover, endeared himſelf to his patients, by his politeneſs, agreeable converſation, generoſity, and great good-nature. It was theſe laſt qualities, that prompted him, in 1701, to provide a ſuitable interment for the ſhamefully abandoned corpſe of Dryden; which he cauſed to be brought to the college of phyſicians, propoſed and encouraged by his own example a ſubſcription for defraying the expence of a funeral, pronounced a proper oration over the great poet's remains, and afterwards attended the ſolemnity from Warwick-lane to Weſtminſter-abbey [F]. It is commonly obſerved, that the making of a man's fortune is generally owing to ſome one lucky incident; and nothing was, perhaps, of more ſervice in that reſpect to Dr. Garth, than the opportunity he had of ſhewing what he was by this moſt memorable act of generoſity, tenderneſs, and piety.

In his Harveian ſpeech, he had ſtept a little aſide from the principal ſubject, to introduce a panegyric on king William, and to record the bleſſings of the Revolution [G]. The ad-

[E] It was dedicated to Anthony Henley, Eſq; and had commendatory verſes before it, by Charles Boyle, afterwards earl of Orrery, Col. Chriſt. Codrington, Thomas Cheek, Eſq; and Col. Henry Blount. Major Pack obſerves, that this poem had loſt and gained in every edition; almoſt every thing that Sir Samuel left out being a robbery from the public, whilſt every thing that he added was an embelliſhment to his poem. Pack's Miſcell. p. 102. 2d edit. 8vo.

[F] See Dryden's article.

[G] He introduces it in theſe words, "Ad te nunc coronidis loco converti-"mur, Guilelme Auguſte."

dreſs is warm and glowing: and to ſhew that his hand and heart went together, he entered with the firſt members who formed the famous Kit-Kat-Club, which conſiſted of above 30 noblemen and gentlemen, and was erected in 1703, purely, with the deſign of diſtinguiſhing themſelves by a warm zeal for the Proteſtant ſucceſſion in the Houſe of Hanover [H]. The deſign of theſe gentlemen, to recommend and encourage loyalty, by the powerful influence of pleaſantry, wit, and humour, furniſhed our author with an opportunity of diſtinguiſhing himſelf amongſt the moſt diſtinguiſhed in thoſe qualities, by the extempore epigrams he made upon the toaſts of the club, which were inſcribed on their drinking-glaſſes. In reality, this part of the conſtitution of that celebrated ſociety muſt have been beſt ſuited both to our author's taſte and temper; for his party zeal was ſuch, as warmed his breaſt with a ſincere, ſteady, and equal flame, without burſting out to any rage and fire againſt thoſe who differed from him.

True learning is of no party. Dr. Garth was prompted not more by good ſenſe than by good nature, to make his Muſe ſubſervient to his intereſt, by proceeding uniformly in the ſame road, without any malignant deviations. In this ſpirit, as he had enjoyed the ſun-ſhine of the court during lord Godolphin's adminiſtration in queen Anne's reign; ſo that miniſter had the pleaſure to find him among the firſt of thoſe who paid the Muſe's tribute on the reverſe of his fortune in 1710 [I]; and in the ſame unchangeable ſpirit, when both the ſenſe and poetry of this addreſs were attacked by Mr. Prior [K] with all the outrage of party virulence, he took no notice of it; but had the ſatisfaction to ſee an unanſwerable defence, made for him by Mr. Addiſon. The taſk, indeed, was eaſy enough, and is excellently expreſſed by that elegant writer in the concluſion of it, where he obſerves, that the ſame perſon who has endeavoured to prove that he who wrote the "Diſpenſary" was no poet, will very ſuddenly undertake to ſhew, that he who gained the battle of Blenheim was no general [L]. It is beſide our preſent purpoſe, to ſhew the truth of this preſage. Indeed, there was

[H] Boyer's Life of Queen Anne. The name of Kit-Kat was taken from one Chriſtopher Kat, a paſtry-cook, near the tavern in King-ſtreet, Weſtminſter, where they met, who often ſerved them with tarts, &c. in his way. Old Jacob Tonſon was their ſecretary, and, in virtue of that office, became poſſeſſed of the pictures of all the original members of the club.

[I] The verſes are printed in Biog. Brit. *ubi ſupra*.

[K] In the Examiner, No. VI.

[L] Whig Examiner, No. I.

no need of a prophetic ſpirit to inſpire the prediction. It was wrote in Sept. 1710; and the following year in December, the duke of Marlborough was removed from all his places; and, having obtained leave to go beyond ſea, embarked at Dover for Oſtend, Nov. 30, 1712 [M]. Dr. Garth had lived in the particular favour and eſteem of this great man while in power, and when out of power he wept in elegant verſe over his diſgrace and voluntary exile [N].

In the interim, the ſame ſpirit had dictated a dedication for an intended edition of Lucretius in 1711, to his late majeſty king George I. then elector of Brunſwic [O]. Thus he perſevered in the ſame road, and in the end it brought him to preferment. For on the acceſſion of that prince to the throne, our author had the honour of being knighted with the duke of Marlborough's ſword, was appointed king's phyſician in ordinary, and phyſician general to the army [P]. Theſe were no more than juſt rewards even of his medical merit. He had gone through the office of cenſor of the college in 1702, and had practiſed always with great reputation, and a ſtrict regard to the honour and intereſt of the faculty; never ſtooping to proſtitute the dignity of his profeſſion through mean and ſordid views of ſelf-intereſt, to any even the moſt popular and wealthy apothecaries. In a ſteady adherence to this noble principle, he concurred with the much celebrated Dr. Radcliffe, with whom he was alſo often joined in phyſical conſultations [Q].

He had a very extenſive practice, but was very moderate in his views of advancing his own fortune; his humanity and good nature inclining him more to make uſe of the great intereſt he had with perſons in power, for the ſupport and encouragement of other men of letters. He choſe to live with the great in that degree of independency and freedom, which became a man poſſeſſed of a ſuperior genius, whereof he was daily giving freſh proofs to the public. One of theſe was addreſſed to the late duke of Newcaſtle in 1715, intituled, "Claremont;" being written on the occaſion of giving that name to a village belonging to his grace, who was then only earl of Clare, which he had adorned with a beautiful and ſumptuous ſtructure [R]. Among the Latin

[M] Salmon's Chron. Hiſt. under thoſe years.

[N] The poem is printed in his works.

[O] Ibid.

[P] Chronolog. Diary, for 1714, and 1715, p. 12.

[Q] Private information by perſons in the faculty.

[R] Preface to that poem in his works.

writers,

writers, Ovid appears to have been the doctor's favourite author; and there was in reality a great reſemblance in their humours, their manners, and their poetry. One of his laſt performances in polite letters was the tranſlation of the whole 14th book, and the ſtory of Cinnus in the 15th book of the "Metamorphoſis" together: theſe, with an Engliſh verſion of the reſt, were publiſhed in 1717; and he has prefixed an excellent preface to the whole, wherein he not only gives an idea of the work, and points out its principal beauties, but ſhews the uſes of the poem, and how it may be read to moſt profit.

The diſtemper which ſeized him the enſuing year, and ended not but with his life, cauſed a general concern, and was particularly teſtified by lord Lanſdown, a brother poet, though of a different party, in ſome admirable verſes written on the occaſion [s]. He died after a ſhort illneſs, which he bore with great patience, Jan. 18, 1718-19 [t]. His loſs was lamented by another poetical brother, Pope, in a letter to a friend as follows: "The beſt natured of men," ſays this much-admired poet, "Sir Samuel Garth, has left "me in the trueſt concern for his loſs. His death was very "heroical, and yet unaffected enough to have made a ſaint "or a philoſopher famous. But ill tongues and worſe hearts "have branded even his laſt moments, as wrongfully as "they did his life with irreligion. You muſt have heard "many tales on this ſubject; but if ever there was a good "Chriſtian, without knowing himſelf to be ſo, it was Dr. "Garth [u]." He was interred Jan. 22d, in the church of Harrow on the Hill, near London, where he had cauſed a vault to be built for himſelf and his family [x]; being ſurvived by an only daughter, married to the honourable colonel William Boyle, a younger ſon of the honourable colonel Henry Boyle, uncle to the laſt earl of Burlington of that name [y].

[s] The two firſt lines are:
Machaon ſick! In every face we find,
His danger is the danger of mankind.

[t] Chron. Diary, A. D. 1719, p. 5. cited in Biog. Brit.

[u] Pope's Works, Vol. VI. p. 99. "Pope afterwards declared himſelf convinced that Garth died in the communion of the church of Rome, "having been privately reconciled." Dr. Johnſon, Life of Garth.

[x] Chron. Diary, where laſt cited.

[y] Collins's Peerage.

GASCOIGNE (Sir WILLIAM), chief juſtice of the King's-bench in the reign of Henry IV. was deſcended of a noble family, originally from Normandy; and born at Gawthorp in Yorkſhire, about 1350. Being deſigned for the law, he became a ſtudent either at Gray's-inn or the Inner-Temple;

Temple [A]; and growing eminent in his profeſſion, was made one of the king's ſerjeants at law, Sept. 1398. October following, he was appointed one of the attornies to Henry IV. then duke of Hereford, on his going into baniſhment: and upon the acceſſion of that prince to the throne, in 1399, ſat as judge in the court of Common-pleas. Nov. 1401, he was made chief juſtice of the King's-bench; and how much he diſtinguiſhed himſelf in that office, appears from the ſeveral abſtracts of his opinions, arguments, diſtinctions and deciſions, which occur in our old books of law-reports.

July 1403, he was joined in a commiſſion with Ralph Nevil, earl of Weſtmorland, and others, to iſſue their power and authority, for levying forces in Yorkſhire and Northumberland, againſt the inſurrection of Henry Percy, earl of that county, in favour of Richard II.; and, after that earl had ſubmitted, was nominated, April 1405, in another commiſſion to treat with his rebellious abettors, a proclamation to the purpoſe being iſſued next day by the king at Pontefract. Theſe were legal truſts; and he executed them from a principle of gratitude and loyalty, with ſpirit and ſteadineſs. But, on the taking of Abp. Scroop in arms the ſame year, when the king required him to paſs ſentence upon that prelate as a traitor, in his manor-houſe at Biſhopſtorp near York, he withſtood the king to his face: no proſpect of fear or favour being able to corrupt him to any ſuch violation of the ſubjects rights, or infringement of their laws and liberties as then eſtabliſhed; which ſuffered no religious perſon to be brought to a ſecular or lay trial, unleſs he were a heretic, and firſt degraded by the church. He therefore refuſed to obey the royal command, and ſaid to his majeſty: "Neither "you, my lord the king, nor any liege ſubject of yours in "your name, can legally, according to the rights of the "kingdom, adjudge any biſhop to death." Henry was highly diſpleaſed at this inſtance of his intrepidity; but his anger muſt have been ſhort, if, as Fuller tells us, he had the honour of knighthood conferred on him the ſame year. However that be, it is certain, the king was fully ſatisfied with his fidelity and circumſpection in treating with the rebels; and on that account joined him again in a commiſſion as before, dated at Pontefract-caſtle, April 25, 1408.

[A] Fuller ſays the latter. Dugdale the former, from his arms on one of the windows in Gray's-inn-hall. Orig. Juridic. p. 308. edit. 1671. fol. The arms are, Argent on a pale Sable, a demi-lace Or.

Beſides

Beſides the weight of his deciſions in the King's-bench, already mentioned, he was engaged in reforming and regulating other public affairs, purſuant to the reſolutions and directions of the parliament. Of which we ſhall give one inſtance. The Attornies being even then grown by their multitude and mal-practice a public grievance [B], an act was made in 1410, not only for the reduction and limitation of them to a certain number for every county, but alſo for their amendment and correction; as that they ſhould be ſworn every term to deal faithfully and truly by their clients, and in breach thereof be impriſoned for a twelvemonth, and then make their ranſom according to the king's will: and it being farther enacted, that the juſtices of both benches ſhould make this regulation, our chief juſtice muſt needs have had a principal part in promoting the general benefit by redreſſing that grievance.

From viewing what is already advanced, there is reaſon enough to place Sir William Gaſcoigne in the rank of chief juſtices of the firſt merit, both for his integrity and abilities. But theſe would have been overlooked in the general hiſtories, had he not diſtinguiſhed himſelf above his brethren, by a moſt memorable tranſaction in the latter end of this king's reign. A ſervant of the prince of Wales, afterwards Henry V. being arraigned for felony at the bar of the King's-bench; the news ſoon reached his maſter's ears, who, haſtening to the court, ordered him to be unfettered, and offered to reſcue him. In which being oppoſed by the judge, who commanded him to leave the priſoner and depart, he ruſhed furiouſly up to the bench; and, as is generally affirmed, ſtruck the chief juſtice, then ſitting in the execution of his office. Hereupon, Sir William, nothing diſmayed, after ſome expoſtulations upon the outrage, indignity, and unwarrantable interruption of the proceedings in that place, directly committed him to the King's-bench priſon, there to wait his father's pleaſure; and the prince ſubmitted to his puniſhment, with a calmneſs no leſs ſudden and ſurprizing, than the offence had been which drew it upon him. And the king, being informed of the whole affair, was ſo far from being diſpleaſed with the juſtice, that he returned thanks to God, "That he had given him both a judge who knew how

[B] There was but 140 lawyers and attornies in England, in the time of Edward I. as appears in a Parliament-roll, ann. 20 of that reign, in 1292. Yet, Fortescue aſſures us, they increaſed in a little more than 100 years to about 2000; but afterwards they were reckoned at 10,000 by lord Coke, in Epil. to Inſt. iv.

"to

" to adminiſter, and a ſon who could obey juſtice." The prince alſo, who had for ſome time led a diſſolute life, was entirely reformed thereby, and afterwards became, with the title of Henry V. that renowned king who conquered France. This extraordinary event has been recorded, not only in the general hiſtories of the reigns of theſe two ſovereigns, but celebrated alſo by the poets [c]; and, particularly Shakſpeare, in his play called " Henry IV. the ſecond part," has immortalized our judge's name.

This unparalleled example of firmneſs and civil intrepidity upon that bench, happened in the latter end of Henry IVth's reign; and our chief juſtice having thus crowned his years with never-fading honour, did not long ſurvive the ſtruggle. He was called to the parliament which met in the firſt year of Henry V. but died before the expiration of the year, Dec. 17, 1413. He was twice married, and had a train of deſcendants by both his wives: by the former, the famous earl of Strafford, in the reign of Charles I [d].

[c] In a play called " Henry V." Tarleton, a famous comedian, repreſented not only his own part of the clown, but that of the judge, the player whoſe part that was being abſent; and prince Henry being repreſented by one Knell, another droll comedian of thoſe times, when the blow was to be given, ſtruck chief juſtice Tarleton ſuch a ſwinging box on the ear, as almoſt felled him to the ground, and ſet the houſe in an uproar of merriment. When Tarleton the judge went off, preſently after entered Tarleton the clown; and according to that liberty, wherewith the players of thoſe days were indulged, of intruding ſomething of their own, he very ſimply and unconcernedly aſked the reaſon of all that laughter, like one who was an utter ſtranger to it. O, ſaid another player, hadſt thou been here, thou'ſt ſeen prince Henry hit the judge a terrible box o' the ear. What, ſtrike a judge! quoth Tarleton? Nothing leſs, ſaid the other. Then, replied he, it muſt indeed be terrible to the judge; ſince the very report ſo terrifies me, that methinks, the blow remains ſo freſh ſtill on my cheek, that it burns again. This, it ſeems, raiſed a louder applauſe in the houſe than the firſt. Tarleton's Jeſts, 1611, 4to.

[d] Life of the Earl of Strafford, annexed to his State-papers.

GASPARINI, a celebrated grammarian, was born about 1370, when Europe was yet in a ſtate of Gothic barbarity: but, having wit and taſte himſelf, he endeavoured to propagate it among others. He read Cicero, Virgil, Cæſar, and all the good writers of antiquity; ſeized the ſpirit of them, and communicated it to his pupils. The univerſity of Padua invited him to be their profeſſor of belles lettres, and it ſeems as if he was there for ſome time: but the duke of Milan took him to himſelf, loaded him with favours, and honoured him with a moſt intimate friendſhip. Gaſparini died in 1431. We have commentaries of his upon ſeveral parts of Cicero, and other works. His " Letters and Ora-

" tions"

" tions" were reprinted in 1723, with a curious and uſeful preface. He is deſervedly recorded as one of the firſt reſtorers of good Latinity in Italy.

GASSENDI (PETER), was born Jan. 22, N. S. 1592, at a village called Chanterſier, about three miles from Digne in Provence, in France. His father, Anthony Gaſſendi, being a Roman Catholic, took very early care to breed him with great piety in that religion, ſo that the firſt words he learned to pronounce were thoſe of his prayers. This practice made ſuch an impreſſion upon his infant mind, which was alſo well diſpoſed by nature, that at four years of age he played the preacher, either in reproving or exhorting his playfellows, as occaſion prompted. In theſe firſt years of his youth, he likewiſe took particular delight in gazing at the moon and ſtars, as often as they appeared in clear uncloudy weather. This pleaſure drew him frequently into bye-places, in order to feaſt his eyes freely and undiſturbed; but by this means his parents had him often to ſeek, not without many anxious fears and apprehenſions.

Therefore, as ſoon as he grew fit for it, they put him to ſchool at Digne, to Godfry Wendeline [A], an excellent maſter, under whoſe care he made an extraordinary quick progreſs in learning. In a very ſhort time he conquered not only the elements of the Latin tongue, but was ſo far advanced in rhetoric, as to be ſuperior to all the boys in that ſchool: for which reaſon it was thought proper by ſome perſons, who had ſeen ſpecimens of his genius, to have him removed, in order to ſtudy philoſophy under Feſay, a very learned Minorite friar, then at Aix. The propoſal was not much reliſhed by his father, whoſe deſign was to breed up his ſon in his own way to country buſineſs, or farming, as a more profitable employ than that of a ſcholar. Nor could he be brought to conſent to the propoſed removal, but upon this condition, that the boy ſhould return home in two years at fartheſt. Young Gaſſendi, accordingly, at the end of his allotted time, repaired to Chanterſier; but he did not ſtay there long, being invited to be a teacher of rhetoric at Digne, before he was full 16 years of age: and he had been engaged

[A] This famous perſon had been at Rome; and, after travelling through a good part of Italy, was on his return home: when, paſſing through Provence, he ſtopt at Digne, and purſued his ſtudies with great diligence. At the ſame time taking up the office of a ſchool-maſter, he had among others the care of the celebrated Peter Gaſſendi. Andr. Deſſelius in Biblioth. Belgica, edit. 1643.

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in this employ not above three years, when, his maſter Feſay dying, he was made profeſſor of philoſophy in his room at Aix.

He was ſcarcely yet paſt the bounds of childhood. However, he had been here but a few years, when his merit raiſed him alſo above this profeſſorſhip. For he had, at leiſure hours, by way of trial of his wit, compoſed his "Paradoxical Exercitations [B];" and thoſe admirable eſſays coming to the hands of the famous Nicolas Peireſc [C], that great patron of learning joined with Joſeph Walter, prior of Valette, in a reſolution to take him out of the way of loſing his time in empty ſcholaſtic ſquabbles, and procure him a place in the church, which would afford him ſuch leiſure and quiet as was neceſſary for cultivating more ſublime and uſeful reſearches. He was now of years ſufficient to receive the prieſthood; he therefore entered into holy orders; and being firſt made a canon of the church of Digne, and D. D. he obtained the wardenſhip or rectory of the ſame church, which was carried by the intereſt of his two friends, though not without ſome difficulty, againſt ſeveral competitors. He held this place for the ſpace of 20 years; and during that time ſeveral of thoſe pieces were written which make up the collection of his works.

In 1628, he accompanied Francis Luillere, maſter of accounts at Paris, in his journey to the Netherlands; which was the only time he was ever out of France. In Holland he wrote his Exercitation againſt Fludd in defence of Merſennus, who, upon his ſetting out on this journey, had put Fludd's book into his hands for that purpoſe [D]. During his ſtay in this country, he alſo became acquainted, among others, with Carteſius and Gerard Voſſius; againſt the former of whom he maintained a diſpute upon the ſubject of metaphyſics [E], and he convinced the latter of his

[B] They are printed in the ſecond volume of his works, with the title of "Exercitationum Parodoxicarum adverſus Ariſtoteiem libri duo priores." The cenſures of Ariſtotle's philoſophy have been reflected upon by many authors of a lower claſs ſince, particularly by Joſeph Glanville. See his article.

[C] Peireſc was a ſenator, or member of the parliament of Aix.

[D] It is printed in the third volume of his works, under this title, "Fluddanæ Philoſophiæ Examen."

[E] It is inſerted next after the laſt-mentioned piece, and intituled, "Diſquiſitio Metaphyſica adverſus Carteſium." It was printed by the conſent, and even at the deſire, of Des Cartes, who preſently returned an anſwer: to which Gaſſendi replied, not without giving into that ironical tartneſs wherein he excelled. "You may "addreſs me," ſays he, "juſt as you "pleaſe;

his great ſkill and excellent knowledge in the mathematics [F].

In 1640, he was fixed on for proctor of his dioceſe in the general ſynod of the Gallican church, but the election was carried for another by the intereſt of cardinal Richelieu.

Our author had from his infancy a turn to aſtronomy, as has been mentioned. His ardor for that ſcience grew up with his years; and, in 1618, he began to make obſervations upon the ſtars, and to digeſt them into a method. His reputation daily increaſing, he became ſo eminent in that way, that in 1615 he was appointed royal profeſſor of mathematics at Paris, by the intereſt of Alphonſus Du Pleſſis, cardinal of Lyons, and brother to cardinal Richelieu. This inſtitution being chiefly deſigned for aſtronomy, our author not only attended his teleſcope [G] very diligently, but read lectures in that ſcience with great applauſe to a crouded audience. However, he did not hold this place long; for contracting a cold, which brought on a dangerous cough and an inflammation of his lungs, he found himſelf under a neceſſity of quitting Paris; and being adviſed by the phyſicians to return to Digne for the benefit of his native air, he complied therewith in 1647.

This advice had the deſired ſucceſs; which was alſo effected the ſooner by the kindneſs of Lewis Valois, earl of Alais and viceroy of Provence, who, obſerving our philoſopher's circumſtances, invited him to his houſe; where Gaſſendi's converſation upon points of learning gave him ſo high an idea of his talents, that he frequently made uſe of him as a friend and counſellor in the affairs of his poſt. Our author

" pleaſe; for I am perfectly content " that you treat me as a mere lump of " fleſh, which word it ſeems pleaſes " your fancy, as being an antitheſis to " the mind. But you may e'en call " me a ſtone, a lump of lead, or what- " ever elſe you may think ſtill more " ſtupid. For," continues he, " though " you call me carneous, yet you do not " thereby preſently make me inani- " mate; as neither, though you may " pretend yourſelf to be all ſoul, do " you thereby make yourſelf excarnate. " Wherefore, you have my leave freely " to indulge your genius: ſince it ſuf- " fices that, by the bleſſing of God, " neither am I all fleſh without a mind, " nor you all mind without fleſh; and " that neither are you above, nor I " beneath the condition of mortal man. " And if you diſdain what belongs to " humanity, I do not eſteem any thing " humane to be unbecoming of me."

[F] In his hiſtory of the mathematical writers, Voſſius writes thus of Gaſſendi. " Ac deinceps varia doc- " trina, imprimis matheſi, eluxit Pe- " trus Gaſſendus, cujus ſingularem & " multijugam eruditionem non potui " non mirari; cum Belgiam hanc luſ- " trans, anno MDCXXIX. inter alios " me non ſemel ſalutatione & alloquio " ſuaviſſimo dignaretur."

[G] At firſt he uſed a teleſcope made by Galileo; but Sir Kenelm Digby, in his return from Rome, preſented him with one made by that celebrated artiſt (the divine, as he is called) Euſtachius, which Gaſſendi preferred to that of Galileo.

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had the ſatisfaction of enjoying this honourable eaſe as long as the viceroy continued in Provence; and when that nobleman was called to court, Gaſſendi returned to Digne, where he ſet about writing the life of his patron, the famous Nicolas Peireſc, a taſk which had been enjoined him by the earl of Alais [H].

He reſided at Digne till the year 1653; when in company of Francis Bernier, phyſician, and Anthony Poller his amanuenſis, he returned to Paris. Here he reſided in the houſe of the honourable M. Monmor, maſter of the court of requeſts, who had inſiſted upon his promiſe to that purpoſe, before his laſt-mentioned departure from that city. At the requeſt of this friend, he had alſo at the ſame time engaged to write the life of Tycho Brahe, and had then made ſeveral collections with that view; and this requeſt being now renewed, he immediately ſet about the work, and publiſhed it at Paris, with the lives of Copernicus, Purbachius, and Regiomontanus, in 1654, 4to [I].

However, he neither ſuffered this nor any other buſineſs to hinder him from going on with his celeſtial obſervations; and he had no ſooner finiſhed the laſt-mentioned book, than he ſet about compleating his ſyſtem of the heavens. But while he was thus employed, too intenſely for the feeble ſtate of his health, he relapſed into his former diſorder, which had been relieved by the intermiſſion of his ſtudies; ſo that he was neither able to enjoy his garden walks, nor the ſociety of his friends, with his uſual alacrity; and in the autumn of his years, his caſe became deſperate.

In the firſt attack he had been relieved by phlebotomy, which, however, ſo much enfeebled him, that he never recovered his former ſtrength. Yet this, as the only remedy in his caſe, was judged neceſſary by his phyſicians. He had ſuffered this depletion for the ninth time, when perceiving himſelf to be too much ſunk thereby, he modeſtly propoſed to forbear a repetition, as thinking himſelf not able to undergo it; and two of his phyſicians had yielded to this ſuit, when a third, ſtrutting about the room with an air of ſufficiency and haughtineſs, and obſtinately inſiſting on the contrary, drew his colleagues into his opinion. Whereupon, Gaſſendi alſo ſubmitted, and the operation was repeated even to the fourth time afterwards. In the laſt of which, holding

[H] See the dedication to the viceroy of that life, which appeared in an Engliſh dreſs in 1657, 8vo.

[I] Theſe, [illegible] as the life of Peireſc, are [illegible] in the works, Vol. V.

out his arm for the purpoſe, he ſaid to Peter his amanuenſis, who conſtantly attended him, "It is more eligible by this "deprivation of ſtrength to ſleep quietly in Chriſt, than to "be taken off with more pain by ſuffocation [K]." Accordingly, this being executed upon him, he preſently felt himſelf approaching to his laſt hour, and ſent for a prieſt to adminiſter the viaticum; which being given, he expired [L] about four in the afternoon, on Sunday, Oct. 22, 1655, in the 63d, or grand climacteric, of his age. At his death, his hand was found upon the region of his heart, which place he had frequently deſired his amanuenſis to touch, in order to mark the ſyſtole and diaſtole, or the motion, of that great ſpring of life; which when this attendant obſerved to be very faint and fluttering, he ſaid, "You ſee what is man's life;" which were the laſt words he ſpoke.

He made his will Oct. 15 preceding, by which he appointed M. de Monmor his executor, and left him all his MSS. with leave to publiſh ſuch as he ſhould think fit for the preſs; in purſuance whereof, that gentleman, with the aſſiſtance of another friend, having carefully collected and peruſed them, came to this opinion, that he had written nothing which was not worthy of him. Whereupon, adding theſe to his pieces before printed, the whole was publiſhed by the order and direction of his worthy executor, at Leyden 1658, in ſix volumes folio. This honourable friend had before teſtified his great reſpect for Gaſſendi's memory at his funeral, which was performed two days after his death; depoſiting his corpſe with thoſe of his own anceſtors, in the church of St. Nicholas in the Fields at Paris. Here, alſo, he erected a handſome monument, exhibiting his buſt cut by Nanteuil, and ſet upon a frame of black, incloſing a plate of white marble; upon which was an inſcription, in the cloſe whereof his character is elegantly and literally expreſſed in three words, atteſting his "Piety, Wiſdom, and Learn-"ing [M]." His dirge and requiem, and funeral rites, ac-

[K] The words in Latin are, "ſa-"tius eſt iſta virium infirmatione pla-"cide obdormire in Chriſto Domino, "quam majori cum ſenſu doloris ſuffo-"catione vitam amittere."

[L] Borelli, alluding to the laſt words, ſcruples [illegible] to ſay, he died of the doctor, or [illegible]ed by his phyſicians. "Poſtu[illegible]viri ſemper [illegible] "gendi mortem [illegible]m toti Euro[illegible] "immo mundo, [illegible]re nimio [illegible] "remedio ſanguineo, & verba ab ejus "ore referre, quibus ante obitum faſ-"ſus eſt, ſe nimio obſequio periiſſe, & "cum heroë ſuo ad inferos cum viridi "adhuc & ſtante ſenectute deſcendiſſe." Obſerv. xi. in Centur. iii.

[M] The words are, "Henricus Lu-"dovicus Hubertus de Montmor. Li-"bell. Suppl. Magiſter, Viro. Pio, "Sapienti, Docto, Amico ſuo, & Hoſ-"piti, poſuit."

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cording to the uſage in the Romiſh church, were likewiſe performed in the church of Digne; and a funeral oration pronounced by Nicolas Tixelius, his ſucceſſor in that rectory, who printed it at Leyden in 1656. It appears by his letters, printed in the ſixth volume of his works, that he was often conſulted by the moſt famous aſtronomers of his time; as Kepler; Longomontanus, Snellius, Hevelius, Galileo, Kircher, Bullialdi, and others; and he is generally eſteemed one of the founders of the reformed philoſophy, in oppoſition to the groundleſs hypotheſes and empty ſubtleties of Ariſtotle and the ſchoolmen. Life of Gaſſendi prefixed to his works.

GASTREL (FRANCIS), an Engliſh biſhop, was born about 1662, at Slapton in Northamptonſhire; and, being ſent to Weſtminſter-ſchool, and becoming king's-ſcholar there, was removed in his turn to Chriſt-church in Oxford, where he was admitted a ſtudent in 1680 [A]. He took the degrees in arts at the ſtatuable period [B]; after which, entering into orders, and proceeding in divinity, he took a bachelor's degree in that faculty, June 23, 1614 [C]. The ſame year he was made preacher to the Hon. Society of Lincoln's-inn [D]; and this ſtation bringing him into public notice, he was pitched upon to preach Mr. Boyle's lecture in 1697. Having finiſhed thoſe eight ſermons, he drew them up in the form of a continued diſcourſe, which he publiſhed the ſame year [E]; the ſubject of this piece being a defence of religion in general againſt Atheiſm, our author proſecuted the deſign further, in aſſerting the truth of the Chriſtian religion againſt the Deiſts. This he publiſhed in another diſcourſe in 1699, by way of continuation, or ſecond part of the ſame ſubject [F]. He commenced D. D. July 13, 1700 [G]; being then chaplain to Robert Harley, Eſq; ſpeaker of the houſe of Commons [H]. The ferment that had been raiſed by the diſpute between South and Sherlock upon the Trinity, being ſtill kept up, Dr. Gaſtrel, in 1702, publiſhed "Some Conſiderations concerning the Trinity, and the Ways of managing that Controverſy;" and the ſame year was collated to a canonry of Chriſt-church in Oxford [I].

[A] Willis's Cathedrals, Vol. I. p. 338. and Vol. II. p. 462.
[B] That of bachelor in 1684, and of maſter in 1687. Regiſt. of the Univerſity.
[C] Ibid.
[D] Willis *ubi ſupra*.
[E] Dedication to that book.
[F] Dedication to lord chief juſtice Holt, whom he compliments very handſomely without the leaſt air of flattery.
[G] Univer. Regiſt.
[H] Willis.
[I] He was inſtituted Jan. 5, and inſtalled the 16th. Willis, Vol. II. and Le Neve's Faſti, p. 527.

Mean while, he went on in giving public proofs of his hearty concern for religion; and in that ſpirit he publiſhed, in 1707, his excellent work, intituled, "The Chriſtian In-"ſtitutes, or the ſincere Word of God, &c [K]." The ſame year alſo, being appointed to preach the ſermon at the anniverſary meeting of the charity-ſchools in London, he printed that diſcourſe; wherein the peculiar advantage of theſe charities is ſet in a new light, by contraſting them with the Popiſh monaſteries. Mr. Collins, in his "Eſſay con-"cerning the Uſe of Reaſon," having animadverted on ſome things in the doctor's "Conſiderations concerning the Tri-"nity," which had gone through two editions; he this year put forth a third, ſubjoining a vindication of it, in anſwer to Collins. In 1711, he was choſen proctor in convocation for the chapter of Chriſt-church, and appointed one of the chaplains in ordinary to the queen [L]. In 1714, he pub-liſhed "Remarks upon the Scripture Doctrine of the Trinity, "by Dr. Samuel Clarke;" who acknowledged, that the objections to his doctrine were ſet forth therein to particular advantage, by the ſkill of a very able and learned writer, and propoſed with a reaſonable and good ſpirit [M]. He reſigned the preacher's place at Lincoln's-inn this year, upon his promotion to the ſee of Cheſter; and he was allowed to hold his canonry of Chriſt-church in commendam [N]. He had for ſome time before been appointed one of the commiſ-ſioners for building the 50 new churches in and about Lon-don, and a member of the ſociety for propagating the Goſpel in foreign parts [O].

Thus his merit found all the reward and encouragement which he could expect, from the court and miniſtry of queen Anne; but this brought him under the diſpleaſure of the ad-miniſtration in the ſucceeding reign, which, being ſhewn, as he conceived, without any juſt or reaſonable grounds, was reſented by him. In this ſpirit, he became a patron to the univerſity; and appeared warmly in its vindication, in the houſe of lords, when it was attacked there for a pretended riot on the birth-day of the prince of Wales in 1717. At the ſame time he teſtified the greateſt abhorrence of this and all other marks of diſloyalty ſhewn by that learned body, and uſed all his influence to prevent and check them.

[K] This is generally eſteemed his moſt uſeful performance.

[L] Willis.

[M] Clarke's "Anſwer to ſome Re-"marks, &c." ſubjoined to his an-ſwer to Mr. Nelſon, as being of the like

[N] Willis ibid. and Le Neve, p. 342.

[O] Hiſt. Regiſt. anno 1713, in the Chron. Diary, p. 17.

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In the ſame ſpirit he engaged in a very remarkable conteſt with the Archbp. of Canterbury, about the degrees granted in virtue of his metropolitical power. The occaſion was this. The preſentation to the place of warden of the collegiate church of Mancheſter in Lancaſhire falling into the crown, George I. nominated thereto Mr. Samuel Peploe, vicar of Preſton in the ſame county. But that gentleman, being then only M. A. found himſelf obliged by the charter of the college, to take the degree of B. D. as a neceſſary qualification to hold the wardenſhip. To that end, having been bred at Oxford, where he had taken his former degrees, he went thither in order to obtain this; and had actually prepared the beſt part of his exerciſe for that purpoſe, when he was called to Lambeth, and there created B. D. by the archbiſhop, who thought the univerſity ought, in reſpect to the royal nomination, to diſpenſe with the uſual exerciſe. With this title, he applied to Bp. Gaſtrel, in whoſe dioceſe the church of Mancheſter lies, for inſtitution. But the biſhop, being perſuaded that his degree was not a ſufficient qualification in this caſe, refuſed to admit him; and obſerved to him, that being in all reſpects qualified to take his degree regularly in the univerſity, he might proceed that way without any danger of being denied; and that, however, if he deſired any favour uſually indulged to other perſons, he would endeavour to obtain it for him, and did not doubt but the univerſity would grant it [P]. On the other hand, Mr. Peploe inſiſted on his qualification by the archbiſhop, and had recourſe to the court of King's-bench, where ſentence was given in his favour [Q]. Hereupon, Bp. Gaſtrel, in his own vindication, publiſhed, "The Biſhop of Cheſter's Caſe, "with relation to the Wardenſhip of Mancheſter. In which "is ſhewn, that no other Degrees, but ſuch as are taken in "the Univerſity, can be deemed legal Qualifications for any "eccleſiaſtical Preferment in England." This was printed at Oxford; and that univerſity, March 22, 1720, decreed in a full convocation, that ſolemn thanks ſhould be returned to the biſhop, for having ſo fully aſſerted the rights, privileges and dignities, belonging to the univerſity degrees in this book [R].

This affair was ſcarcely concluded, when the proſecution commenced againſt Atterbury, biſhop of Rocheſter [S].

[P] Preface to "The Biſhop of "Cheſter's Caſe, &c."

[Q] Salmon's Chron. Hiſt.

[R] Idem.

[S] He was ſent to the Tower, Auguſt 24, 1722.

Our author never liked the haughty temper of that prelate, and had always oppoſed his arbitrary attempts while dean of Chriſt-church; yet, being ſatisfied in his conſcience, that the proceedings in parliament againſt him were puſhed on with too much violence, he oppoſed them with great reſolution; and when the bill for inflicting pains and penalties upon Atterbury was before the houſe of lords, he ſpoke againſt it with earneſtneſs and warmth, not ſparing to cenſure the reſt of his brethren the biſhops, who all concurred with the bill [T].

He ſurvived my lord of Rocheſter's baniſhment but a few years. The gout, with which he had been much afflicted in the latter part of his life, put a period to it, Nov. 24, 1725. He died at his canon's lodgings in Chriſt-church, and was buried in that cathedral without any monument: but, as Dr. Willis obſerves, he left a ſufficient monument of himſelf in his writings, and his virtues are far from being yet forgotten [U]. Beſides the pieces already mentioned, he publiſhed "A moral Proof of a future State," in 8vo, which being printed without his name, gave occaſion to aſcribe ſome other pieces of the like nature to him, but without any certainty.

[T] State Trials, in that of Bp. Atterbury. [U] Willis, Vol. II. p. 262.

GATAKER (THOMAS), deſcended from a family of that name at Gataore-hall [A] in Shropſhire, was born 1574, in the parſonage-houſe of St. Edmund the King in Lombard-ſtreet, London. His father was then miniſter there [B]; having taken orders againſt the will of his parents, who deſigned him for the law, and had placed him in the Temple. At 16 years of age he was ſent to St. John's-college in Cambridge; where, in due time, he took both the degrees in arts. He was greatly diſtinguiſhed by his abilities, learning, and piety; inſomuch that, the foundation of Sidney-college being laid about this time, he was, by Archbp. Whitgift, and Dr. Goodman dean of Weſtminſter, the truſtees of that foundation, appointed a fellow of that ſociety, even before

[A] The village is written Gataore in Speiman's "Villare Anglicanum;" and ſo the family wrote their name, till our author changed it as it ſtands above, to ſuit it better to the pronunciation. Narrative of his life, &c. The itch of criticiſm muſt needs be very ſtrong upon him at this time.

[B] His mother, Margaret Pigott, was of the family of the Pigotts in Hertfordſhire. His life, written by himſelf in Latin, printed in his "Opera Critica."

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the building was finiſhed [C]. In the interim he went into Eſſex, tutor to the eldeſt ſon of Mr. afterwards Sir William Ayloff, of Berkſted, who himſelf learned Hebrew of him at the ſame time. During his reſidence here, he uſually expounded a portion of Scripture to the family every morning; wherein, after rendering the text into Engliſh from the original language, he explained the ſenſe of it, and concluded with ſome uſeful obſervations. Dr. Stern, then ſuffragan biſhop of Colcheſter, being nearly related to the miſtreſs of the family [D], happened in a viſit to be preſent at one of theſe performances [E]; and, being ſtruck with admiration, inſtantly exhorted the expounder to enter into the prieſthood; and Mr. Gataker was ordained by that ſuffragan.

This ſtep was conformable to the ſtatutes of his new college; and as ſoon as the building was finiſhed, about 1599, he betook himſelf there, and became an eminent tutor. At the ſame time, he engaged in a deſign, then ſet on foot, of preaching in ſuch places adjacent to the univerſity, as were deſtitute of miniſters. In performing this engagement he preached every Sunday at Everton, a village upon the borders of Cambridgeſhire, Bedford, and Huntingdon; the vicar of which pariſh was ſaid to be 130 years old [F]. He had not executed this charitable office above ſix months, when he grew uneaſy in the univerſity: and, going to London, he reſided as chaplain in the family of Sir William Cook at Charing-croſs, to whoſe lady he was nearly related by blood. This ſituation made him known to ſeveral perſons of figure and fortune, and, among others, to ſome principal members of Lincoln's-inn; of which ſociety he was choſen preacher, about 1601. He thought it his duty to reſide there during term-time, when he was obliged to attend the chapel; but in the vacations he went down to Sir William Cook's in Northamptonſhire, and conſtantly preached there, either in their private chapel or the pariſh-church. In 1603, he commenced B. D. and was afterwards

[C] This college was founded by Frances, counteſs of Suſſex, and ſiſter to Sir Henry Sidney, deputy of Ireland, whence it is called Sidney-Suſſex-college. The firſt ſtone was laid May 20, 1596, and the whole fabric was finiſhed in three years. Fuller's Hiſtory of Cambridge.

[D] Mrs. Ayloff was daughter of John Stern, of Melbourn in Cambridgeſhire. Our author's Apologetic Diſc. p. 98.

[E] In the ſpace of two years he went through all the prophets in the Old Teſtament, and all the apoſtolical Epiſtles in the New; and, when the biſhop heard him, he was upon Epheſians, Ch. i.

[F] While he performed this duty, he was entertained by Sir Roger Burgoigne at Sutton, anceſtor to the preſent Sir Roger. Ibid.

often ſolicited to proceed to doctor; but he declined it. He did not at all approve of pluralities; and upon that principle refuſed a conſiderable benefice in Kent, which was offered him by Sir William Sedley, while he held the preacherſhip at Lincoln's-inn [G]. Having entered into matrimony in 1611, he quitted that place for the rectory of Rotherhithe in Surrey: yet yielded to the acceptance of this living, only in the view of keeping it out of the hands of a very unworthy perſon.

In 1616 and 1617, he wrote two letters to Abp. Uſher, concerning ſome curious MSS. of the famous Robert Groſthead, Bp. of Lincoln, and others [H]. It is true, ſome miſtakes therein are corrected by his correſpondent, who, however, thought the whole very worthy of his notice; and they are mentioned here chiefly, as they ſhew at once his own modeſty and erudition, as well as the eſteem which Uſher had for him. All this however he paſſed in private, his modeſty being yet unconquerable by any ſolicitations to publiſh any thing for the preſs; but this backwardneſs was at length ſubdued.

He had, it ſeems, in ſome of his diſcourſes at Lincoln's-inn, delivered his opinion concerning lots and lotteries, and ſhewn the lawfulneſs of the luſorious and the unlawfulneſs of divinatory lots; which being miſrepreſented, he publiſhed "A Diſcourſe of the Nature and Uſe of Lots; a Treatiſe "Hiſtorical and Theological, 1619," 4to. This piece made a great noiſe, and drew him afterwards into a controverſy: but, before that happened, he made a tour through the Low-countries, in company with two friends, and a nephew of his, then a young ſtudent. They ſet out July 13, 1620, and arriving at Middleburgh in Zealand, Gataker preached in the Engliſh church there; and in his travels confuted the Engliſh Papiſts in Flanders. His mother, yet alive, was apprehenſive of ſome miſchief befalling him, as he was a known adverſary to the Popiſh cauſe; but he returned with his companions ſafe Aug. 14, having viewed the moſt conſiderable places in the Low-countries. During this ſhort ſtay he had an opportunity of ſeeing the diſtreſſed ſtate of the Proteſtants in Holland; with which he was ſo much affected, that he even thought it behoved the Engliſh to give up ſome national intereſts then diſputed by them,

[G] Sir Roger Owen would alſo very willingly have fixed him in Shropſhire. Ibid. p. 38, 39.

[H] Collection of letters to that prelate, ſubjoined to his life by Dr. Parr, in 1686, fol. p. 37. and 76.

for

for fear of ruining the Proteſtant cauſe. This, however, ſhews him to be not ſo much of a ſound politician, as of a pious divine [I].

After his arrival at Rotherhithe, ſeveral objections having been made to his vindication of luſorious lots, he publiſhed a defence of it in 1623. In 1624, he printed a piece againſt tranſubſtantiation; and his ſhort catechiſm came out the ſame year. In 1640, and the following years, he engaged in the controverſy concerning juſtification; and being appointed one of the aſſembly of divines who met at Weſtminſter, he gave his attendance there, and among other conferences ſupported his opinion upon the laſt-mentioned article; but the point being determined by the majority againſt his ſenſe, he ſubmitted, and ſubſcribed the covenant alſo, though he had declared his opinion in favour of epiſcopacy. He engaged likewiſe with the aſſembly in writing annotations upon the Bible; and the books of Iſaiah, Jeremiah, and the Lamentations, fell to his ſhare, which, in the opinion of Calamy, are exceeded by no commentator ancient or modern on thoſe books. In the mean time, upon the removal of Dr. Comber, he was offered the maſterſhip of Trinity-college in Cambridge; but declined it on account of his health. Yet the ill ſtate of this did not hinder him from proſecuting his ſtudies. Though confined to his chamber, he drew up his treatiſe, "De Nomine Tetragrammato," in defence of the common way of pronouncing the word Jehovah in England [K]. This was printed in 1645, and was followed the next year by another diſcourſe, "De Dipthongis "ſive Bivocalibus;" wherein he endeavours to ſhew, that there are no diphthongs, and that two vowels can never unite in ſuch a manner as to form one ſyllable [L]. Mr. John Saltmarſh having publiſhed a treatiſe, the preceding year, in defence of the Antimonian doctrine, concerning "free "grace;" our author this year, 1646, wrote an anſwer to it, intituled, "A Miſtake or Miſconſtruction removed, &c." In 1647, he recovered in ſtrength ſo far, as to be able to go to church; and he ventured into the pulpit, where in preaching he burſt a vein in his lungs, the miſchief of which was however prevented for the preſent, by letting blood. He ſoon after reſumed his preaching, but this threw him again into a ſpitting of blood, which, though relieved again by

[I] See the Engliſh tranſlation of Selden's "Mare Clauſum," by order of the long parliament, and the appendix.

[K] It was reprinted in his "Opera Critica," in 1698.

[L] This alſo was reprinted in his "Opera Critica."

opening

opening a vein, made the pulpit duty too dangerous. Yet he continued to adminiſter the ſacraments, and to give his uſual ſhort diſcourſes at funerals, ſuitable to the occaſion. Being thus diſabled to preach, he ſupplied that defect as far as poſſible, by publiſhing ſeveral learned works; moſt of which, beſides others already mentioned, were printed among his "Opera Critica" at Utrecht in 1668, fol.

He was the firſt of the 47 miniſters, who in 1648 ſubſcribed the remonſtrance to the army and the general, againſt the deſign of trying and executing the king. He was not at all pleaſed with the principles and proceedings of the independent faction, which prevailed then, and afterwards; and declared his opinion in defence of the doctrine and diſcipline of the Preſbyterian polity, both in private conferences, and openly from the pulpit. Among theſe he had ſome friends ſtill in power, that maintained him in the poſſeſſion of his legal rights. But, as ſoon as it appeared that he was rather ſuſpected than countenanced by the ſtate, ſome of his pariſhioners refuſed payment of their ſhare of the compoſition for the tithes of their houſes; which, upon an amicable law-ſuit, had been decreed him in the court of Exchequer, and in ſatisfaction for which, he conſented to accept of 40l. per ann. This refuſal he bore with patience, and, diverting himſelf in his ſtudy, produced ſeveral other learned works; among which his edition of "Marcus Antoninus's Medita-"tions, with his Preliminary Diſcourſe of the Philoſophy of "the Stoics, and Commentary [M]," is moſt eſteemed.

In 1653, he was drawn into a diſpute with Lilly the aſtrologer, about the certainty of his art, which he had maintained was revealed to mankind by the good angels. Our author, in his annotations upon Jeremiah, taking notice of this profaneneſs, had uſed the aſtrologer a little roughly, calling him blind buzzard, &c. in return to which, Lilly in his "Annus Tenebroſus" reflected upon the divine; to whom our author replied, in "A Vindication of the Anno-"tations, &c. 1653," 4to. It ſeems he had thought proper before he publiſhed this piece, to conſult Mr. Briggs, (with whom he had been acquainted while that gentleman was mathematical lecturer in St. John's-college, Cambridge, and afterwards at Greſham) for his opinion in the point; whereupon the profeſſor returned a round and ready anſwer, that he conceived it to be a mere ſyſtem of groundleſs conceits.

[M] The preliminary diſcourſe was again in the edition of "Marcus," reprinted in his "Opera Critica," and 1697, by Stanhope.

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To this Lilly printing an anſwer, wherein he charged his antagoniſt with covetouſneſs, and proſtituting his function to worldly views, our author wrote "A Diſcourſe Apolo-"getical," vindicating himſelf from thoſe calumnies [N]. This laſt piece was publiſhed in 1654; and the ſame year he died, being in his 80th year. His corpſe was interred at his own church, Mr. Simon Aſhe preaching his funeral ſermon: this was printed in 1655, with a narrative of his life, which has been the ground-work of this memoir. He would never ſuffer his picture to be drawn, and probably it is owing to the ſame cauſe, that no ſtone marked the place of his burial [O].

Mr. Aſhe gives him the following character. As to his perſon, he was of a middle ſtature, a thin habit of body, a lively countenance, and freſh complexion, of a temperate diet, of a free and chearful converſation, addicted to ſtudy, but not ſecluding himſelf from uſeful company; of a quick apprehenſion, ſharp reaſon, ſolid judgement, and ſo extraordinary a memory, that though he uſed no common-place-book, yet he had all his reading in readineſs, as his prodigious number of quotations ſhew. He was a man ſo moderate and conſcientious, that he would not go the length of any party, which was the true reaſon of his not accepting preferment, and alſo of his being diſliked ſucceſſively by all parties. In the reigns of James and Charles I. he diſliked the high notions of churchmen, as the maxims of the government, which he rightly foreſaw would be fatal both to them and the church. When he came amongſt the divines at Weſtminſter, for which he never received any thing, he drew upon himſelf the diſpleaſure at leaſt, if not the hatred, of ſuch as were zealous for the hierarchy: but when he declared himſelf in that aſſembly in favour of epiſcopacy, and excepted againſt the ſolemn league and covenant, till the words were ſo altered as to be underſtood only of eccleſiaſtical courts and the exorbitant power of biſhops, he loſt the affections of the other party, who were for deſtroying epiſcopacy root and branch. His open declaration againſt the ſubſequent proceedings of thoſe who reſolved all power and authority into that of the ſword, heightened the averſion

[N] This led him to give an account of ſeveral tranſactions of his life, and how he came by his preferments. He was very temperate in his diet and way of living, which was all the reaſon Lilly had for charging him with avarice. Yet the aſtrologer, in defence of his craft, perſecuted him after his death. See his article.

[O] Aubrey's Hiſt. of Surrey; in Rotherhithe.

of the predominant faction, and expoſed him to much ill-treatment from their tools; who charged him with inconſtancy, changing ſides, and ſquaring his doctrine to the times: whereas he was always conſiſtent in his principles, and, inſtead of ſhifting from party to party, was never the inſtrument of any party; but lived contented upon a very ſmall proviſion, at moſt 100l. a year, and was reviled for even keeping that.

His extenſive learning was admired by the great men abroad, as Salmaſius and others, with whom he held a correſpondence. Axenius ſtyles him a man of infinite reading and exact judgement; and Colomies tells us, that of all the critics of that age, who have written for the advancement of polite learning, there is none ſuperior to him in the talent of explaining authors [P]. Morhoff ſpeaks of all our author's Latin works with high commendation [Q]: and Baillet has a chapter concerning his writings, in which he acknowledges his profound ſkill in the learned languages, his great accuracy and admirable ſagacity; but adds, that he was too bold in his conjectures [R]. Our author left ſeveral MSS. ſome of which were publiſhed by his ſon Charles, as will be ſhewn in the enſuing article.

In the courſe of his long life he had four wives.

[P] Climol. liter. Co. xx.
[Q] Polyhiſt. Philoſ.
[R] Jugement de Sçavans, Vol. II. p. 279.

GATAKER (CHARLES), ſon of the preceding, was born at Rotherhithe or Redriff in Surrey, in 1614. He was firſt educated at home by his father; then ſent to St. Paul's-ſchool, and, at 16 years of age, removed to Sidney-college in Cambridge; where he took the degree of B. A. A few years after becoming acquainted with Lucius lord Falkland, that nobleman, pleaſed with his learning and open temper, made him his chaplain; and his lordſhip's ſeat being near Oxford, the chaplain entered himſelf a member of Pembroke-college in that univerſity, and took the degree of M. A. there in 1636. This was a very agreeable ſituation; and he had a very fair proſpect of being preferred, had not his patron been unfortunately cut off in the civil wars. By that unlucky event, all Gataker's riſing hopes were blaſted at preſent; and he continued unpreferred till 1647, when Charles earl of Caernarvon procured him the rectory of Haggerſton, or Haggaſton, near Winſlow in Buckinghamſhire.

He

He was now in the vigour of his age; and, beſides performing the duties of his pariſh, began to think of doing juſtice to the literary treaſures of his father, which were fallen into his hands. In this reſolution, he publiſhed the remainder of a miſcellaneous collection, the two firſt books of which had been printed by his father, with a promiſe of other four, under the title of "Cinnus ſive Adverſaria miſ-"cellanea, &c." in 1659; and afterwards, in 1670, another piece, intituled, "An Antidote againſt Error concerning "Juſtification: A Diſcourſe on Rom. iii. 28. too precious "to be buried in Obſcurity [A]." To this he ſubjoined a treatiſe of his own, on the ſame ſubject, intituled, "The "Way of Truth and Peace; or a Reconciliation of St. "Paul and St. James, &c." The ſame year was handed about in MS. ſome animadverſions on "Bull's Harmonia "Apoſtolica," which our author, concealing his name, communicated to ſeveral biſhops by letter; urging them to uſe their authority in condemning the doctrines advanced in the "Harmonia," as pernicious, heretical, and contrary to the decrees of the church of England, and of all other reformed churches [B]. Gataker was thought herein to ſhew too much heat, and Bull wrote an anſwer to the animadverſions, in which he reflects ſeverely on the ſon, for publiſhing his father's poſthumous tracts juſt mentioned [C]. Gataker publiſhed ſome other controverſial pieces, the titles of which may be ſeen below [D].

He was never removed by any preferment from Haggeſton; and died there in 1680. He always adhered to the doctrine of Calvin, upon juſtification and predeſtination. Mr. Nelſon obſerves, that he was a perſon of great violence in his temper, but one well intentioned, and a very zealous Proteſtant; and, if he had preſerved more coolneſs of thought,

[A] This character ſeems to proceed from an over-weening fondneſs of a ſon's piety to his father. Bp. Bull obſerves, that herein he had not conſulted the reputation of a parent, who, by his great critical knowledge, and other learning, had made himſelf more conſiderable, than to deſerve that ſuch crudities ſhould be publiſhed under his name, at leaſt by a ſon. Reſpon. ad Animadv. vii. p. 128. in Bull's Latin works, fol.

[B] Life of Dr. Bull, p. 401.

[C] The biſhop's anſwer is intituled, "Examen Cenſuræ, &c."

[D] Theſe are, 1. "An Anſwer to "five captious Queſtions propounded "by a Factor for the Papacy, &c. "1673;" to which is added, "A Let-"ter to Mr. Fr. M. ann. 1636," written by Lucius lord Falkland. 2. "The "Papiſt's Bait, or their uſual Method "in gaining Proſelytes anſwered, "1674;" to which is added, "A "Letter of lord Falkland to the ſame "Gentleman." 3. "Examination of "the Caſe of the Quakers, concern-"ing Oaths, &c. 1675." 4. "Ich-"nographia Doctrinæ de Juſtificatione, "&c."

and

Biog. Brit. Gen. Dict. and read more of the ancients, and fewer of the moderns, would have made no inconſiderable writer [E].

[E] Life of Biſhop Bull, p. 145.

GAUDEN (JOHN), was ſon of John Gauden, vicar of Mayfield in Eſſex [A], where he was born in 1605. He had his grammar-learning at Bury St. Edmunds in Suffolk, whence he was removed to St. John's-college in Cambridge; and, having made a good proficiency in academical learning, took his degrees in arts. About 1630, he married a daughter of Sir William Ruſſel of Chippenham in Cambridgeſhire, and was preſented to that vicarage. He alſo obtained the rectory of Brightwell in Berkſhire, which bringing him near Oxford, he entered himſelf of Wadham-college in that univerſity, and became tutor to two of his father-in-law's ſons; other young gentlemen, and ſome noblemen, were alſo put under his care. He proceeded B. D. July, 1635; and D. D. July 8, 1641.

He had now been ſome years chaplain to Robert earl of Warwick; and that nobleman ſiding with the parliament againſt the king, was followed therein by his chaplain, who being appointed Nov. 29, 1640, to preach before the Houſe of Commons, adapted his diſcourſe ſo exactly to the humour of the prevailing party, that they made him a preſent of a large ſilver tankard, which was generally made uſe of in his houſe, with this inſcription, "Donum honorarium populi "Anglicani in parliamento congregati, Johanni Gaudenati." This was only an earneſt of future favours. In that diſcourſe he inveighed againſt pictures, images, and other ſuperſtitions of Popery: and the parliament next year preſented him to the rich deanery of Bocking in Eſſex. He accepted the nomination, but did not chuſe to depend entirely upon it; and therefore made friends to Laud, then priſoner in the Tower, and procured a collation from his grace, undoubtedly the rightful patron [B].

Upon the abolition of the hierarchy, and eſtabliſhment of the Preſbyterian form of church government, he complied with the ruling powers, was choſen one of the aſſembly of divines, who met at Weſtminſter in 1643, and took the Covenant as enjoined by their authority; though he was far from approving it, and offered his ſcruples and objections

[A] Newcourt's Repertorium, Vol. II. p. 412.

[B] Wood ſays, the Houſe of Lords ſent the archbiſhop an order to do it. Athen. Oxon. Vol. II.

againſt

againſt it, both as to matter and authority: and though his name was among thoſe who were to conſtitute the aſſembly of divines, yet it was afterwards ſtruck off the liſt, and Mr. Thomas Godwin put into his room. He publiſhed the ſame year a piece, intituled, "Certain Scruples and Doubts "of Conſcience about taking the ſolemn League and Co-"venant, tended to the Conſideration of Sir Laurence "Bromfield and Zacharias Craſton," 4to: and though, at length, he forbore the uſe of the Liturgy of England, yet he perſevered in it longer in his church than any of his neighbours. Nor did he continue any longer openly to eſpouſe the cauſe of the parliament, than they ſtuck to their firſt avowed principles of reforming only, and not rooting out monarchy and epiſcopacy.

In this ſpirit he was one of thoſe divines, who ſigned the proteſtation which was preſented to the army, againſt trying and deſtroying the king; and, not content with joining among others in that cauſe, he diſtinguiſhed himſelf above the reſt by publiſhing a piece, intituled, "The religious and "loyal Proteſtation of John Gauden, Doctor in Divinity, "againſt the preſent declared Purpoſes and Proceedings of "the Army, and others, about the trying and deſtroying of "our Sovereign Lord the King; ſent to a Colonel, to be "preſented to the Lord Fairfax, and his General Council "of Officers, the 5th of January 1648, Lond. 1648," 4to. Nor did his zeal ſtop here: preſently after the king's death he wrote what he called, "A juſt Invective againſt thoſe of "the Army and their Abettors, who murthered king Charles "I. on the 30th of January 1648, with ſome other poetical "Pieces in Latin, referring to thoſe tragical Times, writ-"ten February 10, 1648 [c]."

He went farther ſtill: for, having got into his hands his majeſty's meditations, &c. written by himſelf, he took a copy of the MS. and immediately reſolving to print it with all ſpeed, he prevailed with Mr. Royſton, the king's printer, to undertake the work. But when about half printed, a diſcovery was made, and all the ſheets then wrought off were deſtroyed. However, this did not damp Gauden's ſpirit. He attempted to print it again, but could by no poſſible means get it finiſhed, till ſome few days after his majeſty's deſtruction; when it came out under the title of Εικων Βασιλικη, or, "The Portraiture of his ſacred Majeſty in his Solitude "and Sufferings." Upon its firſt appearance, the powers

[c] This, however, was not publiſhed till after the Reſtoration in 1662.

then

then at the helm were immediately ſenſible, how dangerous a book it was to their cauſe; and, therefore, ſet all their engines at work to diſcover the publiſher; and having ſeized the MS. which had been ſent to the king, they appointed a committee to examine into the buſineſs. Gauden, having notice of this proceeding, withdrew privately in the night from his own houſe to Sir John Wentworth's, near Yarmouth, with a deſign to convey himſelf beyond ſea: but Mr. Symonds, his majeſty's chaplain, who had communicated the MS. to the doctor [D], and had been taken up in a diſguiſe, happening to die before his intended examination, the committee were not able to find out any thing, by any means whatſoever. Upon this, the doctor changed his reſolution, and ſtayed in England [E]; where he directed his conduct with ſo much policy, as to keep his preferments during the ſeveral periods of the uſurpation; although he publiſhed ſeveral treatiſes in vindication of the Church of England and its miniſters, as may be ſeen below [F].

In 1659, as ſoon as the firſt dawn of the Reſtoration began to ſhew itſelf, the doctor printed Ἱερὰ ἐλάφυα, "Eccleſiæ "Anglicanæ ſuſpiria;" "The Tears, Sighs, Complaints, "and Prayers of the Church of England, ſetting forth her "former Conſtitution, compared with her preſent Condition, "alſo the viſible Cauſes and probable Cures of her Diſtem-"per," in four books, fol. The ſame year, upon the death of biſhop Brownrigg, he ſucceeded him as preacher to the Temple [G]; and upon the return of Charles II. he ſucceeded the ſame biſhop in the ſee of Exeter, Nov. 1660, having

[D] He was rector of Raine in Eſſex, which being in the neighbourhood of Bocking, he had contracted a friendſhip with our author. Hollingworth's Defence of Εἰκὼν Βασιλικὴ, p. 16.

[E] Truth brought to Light, p. 35. a pamphlet by Ludlow.

[F] Theſe are; 1. "Hieraſpiſtes, "or, An Apology of the Miniſters of "the Church of England, 1653." 2. "The Caſe of Miniſters Maintenance "by Tithes (as in England) plainly "diſcuſſed in Conſcience and Pru-"dence, 1653." N. B. Tithes were aboliſhed about this time. 3. "Chriſt "at the Wedding, or, A Treatiſe of "Chriſtian Marriages to be ſolemniz "ſed by Miniſters." N. B. Juſtices of the peace were empowered to perform that rite in thoſe times. 4. "A Petitionary Remonſtrance pre-"ſented to O. P. by John Gauden, "D. D. a Son, Servant, and Suppli-"cant for the Church of England, in "Behalf of many Thouſands, his diſ-"treſſed Brethren, Miniſters of the "Goſpel, and other good Scholars, who "were deprived of all public Employ-"ment, 1659." Abp. Uſher went to the protector at the ſame time to intercede for them. Beſides theſe, he publiſhed, with the ſame ſpirit of vindicating the doctrine of the church of England, "A Diſcourſe concerning public "Oaths, and the Lawfulneſs of ſwear-"ing in judicial Proceedings in order "to anſwer the Scruples of the Quakers, "1649."

[G] Wood, ibid. That prelate died Dec. 1, 1659, and his funeral ſermon was preached by our author, who printed it with his life ſubjoined.

been made king's chaplain before. The value of a biſhopric was greatly enhanced at this time, by the long intermiſſion that had happened in renewing the leaſes of their eſtates, during the abolition of Epiſcopacy. In this view, the nomination to Exeter might be looked upon as a preſent from his majeſty of 20,000l. ſince our biſhop received that ſum in fines on the renewal of leaſes [H].

But he did not ſit down content here; thinking his ſervices deſerved ſomething more. He had already publiſhed his "Anti-ſacrilegus," or, "A Defenſative againſt the plau-"ſible or gilded Poiſon of that nameleſs Paper, ſuppoſed to "be the Plot of Cornelius Burges and his Partners, which "tempts the King's Majeſty by the Offer of 500,000l. to "make good by an Act of Parliament, to the Purchaſers of "Biſhops Lands, &c. their illegal Bargain for 99 Years, "1660," 4to: As alſo his "Analyſis, againſt the Covenant "in Defence of the Hierarchy;" and his "Anti-Baal-Be-"rith, or, The binding of the Covenant and all the Cove-"nanters to their good Behaviour, &c. With an Anſwer "to that monſtrous Paradox of no Sacrilege, no Sin, to "alienate Church Lands, without, and againſt all Laws of "God and Man." Theſe were all printed before his promotion to the ſee of Exeter. His zeal continued to glow with equal ardor the two following years; in his "Life of "Hooker," prefixed to an edition of Hooker's works, publiſhed by him in 1661; and, again, in his "Pillar of Gra-"titude, humbly dedicated to the Glory of God, the Ho-"nour of his Majeſty, &c. for reſtoring Epiſcopacy," in 1662. But, above all, he particularly pleaded his merit in reſpect to the Εικων Βασιλικη. He applied to the earl of Clarendon, in a letter dated Dec. 28, 1661, with a petition to the king; wherein, having declared the advantages which had accrued to the crown by this ſervice, he adds, that what was done like a king, ſhould have a king-like retribution. And in another letter to the duke of York, dated Jan. 17, the ſame year, he ſtrongly urges the great ſervice he had done, and importunately begs his royal highneſs to intercede for him with the king. Chancellor Hyde thought he had carried his merit too far, with regard to the king's book; and, in a letter to him, dated March 13, 1661, writes thus: "The particular you mention, has indeed been imparted to

[H] Several evidences in the controverſy, concerning Εικων Βασιλικη, by J. Young, p. 26. 1703, 4to. Ludlow tells us, that, in order to procure a tranſlation, he alledged to the king, that Exeter had a high rack, but a low manger.

" me as a ſecret: I am ſorry, I ever knew it; and, when " it ceaſes to be a ſecret, it will pleaſe none but Mr. " Milton."

However, he ſtuck cloſe now to the court, and in compliance with the meaſures then upon the carpet, drew up a declaration for liberty of conſcience extending to Papiſts, of which a few copies were printed off, though preſently called in: he was about the ſame time employed to draw up another declaration of indulgence to the Quakers, by an exemption from all oaths. He alſo wrote, " Conſiderations " touching the Liturgy of the Church of England, in Re- " ference to his Majeſty's late Declaration, and in order to " a happy Union in Church and State, 1660." So that he obtained a removal to the ſee of Worceſter, to which he was elected May 23, 1662. But this promotion he was ſo far from being ſatisfied with, that he looked upon it as an injury: he had, it ſeems, applied to the king for the rich biſhopric of Wincheſter, and flattered himſelf with the hopes of a tranſlation thither; and the regret and vexation at the diſappointment is thought to have haſtened his end, for he died in September that year. After his death, his widow, being left with five children, in conſideration of the ſhort time he had enjoyed Worceſter, and the charge of removing from Exeter, petitioned the king for the half year's profits of the laſt biſhopric; but her petition was rejected as unreaſonable, on account of his large revenues and profits at his firſt coming to Exeter. As to his character, it is certain he was an ambitious man; which, as is uſually the caſe, occaſioned the moral part to be ſeverely ſifted. In which reſpect, the behaviour of his relict, though otherwiſe intended, was far from being of ſervice to his memory. In a letter to one of her ſons, after the biſhop's death, ſhe calls the Εικων Βασιλικη, " The Jewel;" ſaid, her huſband had hoped to make a fortune by it; and that ſhe had a letter of a very great man's, which would clear up that he wrote it [1]. This aſſertion, as Clarendon had predicted, was eagerly eſpouſed by the anti-royaliſts, in the view of diſparaging Charles I.; and that kindling the indignation of thoſe who thought his majeſty greatly injured thereby, theſe in return expoſed the dark ſide of our biſhop's picture to view; and repreſented him as an unconſtant, ambiguous, and lukewarm perſon, coveteous of preferment, haſty and impatient in the purſuit of it, and

[1] See an account of the controverſy about the author of this work in the " Anecdotes of Bowyer," p. 631.

deeply tinctured with folly and vanity; upon the whole, an unhappy blemiſh and reproach of the ſacred order. Nor is biſhop Kennet's cenſure leſs ſevere, though conveyed in a ſomewhat leſs intemperate language, when he tells us, that Dr. Gauden was capable of underwork, and made himſelf a tool to the court, by the moſt ſordid hopes of greater favour in it. This charge is ſupported by two inſtances, viz. his drawing up the two declarations already mentioned; one for liberty of conſcience to the Papiſts, the other for indulgence to the Quakers in reſpect to taking an oath: the latter of which we have ſeen paſſed into an act of parliament, and the policy and juſtice of the former atteſted by a connivance to all loyal Papiſts, or ſuch as deny the Pope's power of diſſolving their allegiance to their lawful ſovereign, which was the expreſs motive for making the declaration. The moſt candid character of him is that left us by Mr. Wood, viz. that he was eſteemed by all who knew him, to be a very comely perſon, a man of vaſt parts, and one that had ſtrangely improved himſelf by unwearied labour; and was particularly much reſorted to, for his moſt admirable and edifying way of preaching. However, it is certain, he had too luxuriant an imagination, which betrayed him into an Aſiatic rankneſs of ſtyle; and from thence, as biſhop Burnet argues, it may be certainly concluded, that not he, but the king himſelf, was the true author of the Εικων Βασιλικη; in which there is a nobleneſs and juſtneſs of thought, with a greatneſs of ſtyle, that made it be looked on as the beſt written book in the Engliſh language.

Soon after his death there came out, written by him, "A "Diſcourſe of artificial Beauty in point of Conſcience be- "tween two Ladies, 1662." This was followed by another tract, publiſhed, together with ſome on the ſame ſubject by Whitgift, Hooker, and Sanderſon, under the title of "Prophecies concerning the Return of Popery, 1663." Theſe were aimed at the ſectaries, who were ſaid to be opening a door, at which Popery would certainly enter. Laſtly, in 1681, there appeared in 12mo, "The whole Duty of a "Communicant, &c." with biſhop Gauden's name prefixed to it.

GAY (JOHN), an Engliſh poet, was born in 1688, near Barnſtable in Devonſhire; and put to the free-ſchool there, where he acquired a taſte for claſſical literature. This was all the education he had in that way: for the eſtate of his family, which was ancient, being much reduced, his fortune

was not ſufficient to ſupport him as a gentleman [A]; and, therefore, his friends choſe to breed him to ſome genteel trade. Accordingly, he was put apprentice to a ſilk-mercer in London. But this ſtep was taken without conſulting the youth's taſte and temper. The condition of an apprentice appeared too illiberal; he was not made, it ſeems, for a counter-caſtor. The ſhop ſoon became his averſion; he was ſeldom ſeen in it; and in a few years his maſter, upon the offer of a ſmall conſideration, willingly conſented to give up his indentures. Having thus purchaſed the eaſe of his mind, he indulged himſelf freely and fully in that courſe of life to which he was irreſiſtibly drawn by nature. Genius concurred with inclination; poetry was at once his delight and his talent; and he ſuffered not his Muſe to be diſturbed by any diſagreeable attention to the expence of cultivating it.

Theſe qualities recommended him to ſuch company and acquaintance as he moſt affected; and among others to Swift and Pope, who were exceedingly ſtruck with the open ſincerity, the undiſguiſed ſimplicity of his manners, and the eaſineſs of his temper. To this laſt gentleman he addreſſed the firſt-fruits of his Muſe, intituled, "Rural Sports, a "Georgic, printed in 1711 [B]." This piece diſcovered a rich poetical vein, peculiar to himſelf, and met with ſome agreeable atteſtations of its merit, that would have been enjoyed with a higher reliſh, had not the pleaſure been interrupted by the ill ſtate of his finances; which, by an uncommon degree of thoughtleſſneſs and cullibility [C], were reduced now to a low ebb. Our poet's purſe was an unerring barometer of his ſpirits; which, ſinking with it, left him in the apprehenſion of a ſervile dependance, a condition he dreaded above any thing that could befal him. However, the clouds were ſhortly diſpelled by the kindneſs of the ducheſs of Monmouth, who appointed him her ſecretary in 1712, with a handſome ſalary. This ſeaſonable favour ſeating him in a coach, though not his own, kindled his Muſe into a new pregnancy. He firſt produced his celebrated poem, called, "Trivia, or, the Art of walking the Streets;" and the following year, at the inſtance of Pope, he formed the plan of

[A] In his "Rural Sports" he ſays,

He never had been bleſt by fortune's hand,
Nor brighten'd plowſhares in paternal land.

[B] In the ſame year he publiſhed, in proſe, "The preſent State of Wit;" a character of the then periodical papers. See the "Supplement to Swift."

[C] Theſe are the words of Swift many years afterwards, who there obſerves, that Providence never deſigned him, for this reaſon, to be above two and twenty. Pope's Works, Vol. IX. Lett. 33.

his

his "Paſtorals." There is not perhaps in hiſtory a more remarkable example of the force of friendſhip in an author, than was the undertaking and finiſhing of this inimitable poem. Pope, in the ſubſcription of the Hanover-club to his tranſlation of the "Iliad," had been ill uſed by Philips their ſecretary, and his rival in this ſpecies of poetry. The tranſlator highly reſented the affront; and, meditating revenge, intimates to Gay, how greatly it was in his power to pluck the bays from this envied rival's forehead. Gay immediately engages in his friend's quarrel, and executes his requeſt even beyond his expectation. The rural ſimplicity neglected by Pope, and admired in Philips, was found in its true guiſe only in the "Shepherd's Week." Here only nature was ſeen exactly ſuch as the country affordeth, and the manner meetly copied from the ruſtical folk therein. This exquiſite piece came out in 1714, with a dedication to lord Bolingbroke [D].

In the mean time, ſo noble a way of ſerving his friend was the ſure way of ſerving himſelf. The moſt promiſing views opened to him at court; he was careſſed by ſome leading perſons in the miniſtry; and his patroneſs rejoiced to ſee him taken from her houſe to attend the earl of Clarendon, as ſecretary in his embaſſy to the court of Hanover the ſame year. But, whatever were his hopes from this new advancement, it is certain, they began and ended almoſt together; for queen Anne died in 15 days after their arrival at Hanover. However, this did not prove an irreparable loſs; his preſent ſituation made him perſonally known to the ſucceeding royal family; and returning home he made a proper uſe of it, in a handſome compliment on the princeſs of Wales, at her arrival in England [E]. This addreſs procured him a favourable admittance at the new court; and, that raiſing a new flow of ſpirits, he wrote his farce, "The What d'ye call it," which appeared upon the ſtage before the end of the ſeaſon, and was honoured with their royal highneſſes preſence. The profits, likewiſe, brought ſome uſeful recruits to his fortune; and his poetical merit, being endeared by the ſweetneſs and ſincerity of his nature, procured him an eaſy acceſs to perſons of the firſt diſtinction. With theſe he paſſed his time with much ſatisfaction, notwithſtanding the diſappointment of favours from the new court, where he met with nothing

[D] Swift merrily calls this dedication, our author's original ſin againſt the court, viz. in the ſucceeding reigns. Ibid. Lett. 6.

[E] See his "Epiſtle to a Lady, occaſioned by the Arrival of her Royal Highneſs the Princeſs of Wales;" printed in his works.

better than a ſmile. In 1716, he made a viſit to his native county at the expence of lord Burlington, and repaid his lordſhip with an humourous account of the journey. The like return was made for Mr. Pulteney's favour, who took him in his company the following year to Aix in France [F].

This jaunting about with ſome decent appointments was one of the higheſt reliſhed pleaſures of Gay's life [G], and never failed of calling forth his Muſe. Soon after his return from France, he introduced to the ſtage, "The Three "Hours after Marriage." His friends Pope and Arbuthnot had both a hand in this performance, and the two principal characters were acted by two of the beſt comedians at that time: yet, with all theſe helps and advantages, it was very ill received, if not condemned, the firſt night [H]. Gay ſtood the brunt with an unuſual degree of magnanimity, which ſeems to be inſpired by a hearty regard for his partners; eſpecially Pope, who was greatly affected with it. In 1718, he accompanied Pope to lord Harcourt's ſeat in Oxfordſhire, where they clubb'd wits in conſecrating to poſterity the death of two ruſtical lovers, unfortunately killed in the neighbouring fields by a ſtroke of lightning [I]. In 1720, he recruited his purſe again by a handſome ſubſcription to his poems, which he collected and printed in 2 vols. 4to; but falling into the general infatuation of that remarkable year, he loſt all his fortune in the South-ſea ſcheme, and conſequently all his ſpirits. In reality, this ſtroke had almoſt proved fatal to him; he was ſeized with a violent colic; and, after languiſhing ſome time, removed in 1722 to Hampſtead, for the benefit of the air and waters; but, by the aſſiſtance of Dr. Arbuthnot, who conſtantly attended him, at length he recovered. He then ſet about writing his tragedy called, "The Captives;" which, when finiſhed, he had the honour of reading from the MS. to the princeſs of Wales, in 1724. Her royal highneſs alſo promiſed him further marks of her favour, if he would write ſome fables in verſe for the uſe of the duke of Cumberland; which taſk he accordingly undertook, and publiſhed them in 1726, with a dedication to that prince. All this was done againſt the

[F] They are both printed in his works. This laſt ſhews on which ſide his friends lay, for Pulteney had reſigned his place of ſecretary of war in April preceding. Salmon's Chron. Hiſt. anno 1717.

[G] This foible is rallied by Swift, with his uſual kind of ſeverity to our author. Lett. 40 and 57.

[H] Cibber's "Lives of the Poets," who obſerves, the two players were Johnſon and Mrs. Oldfield.

[I] See Gay's letter to Elijah Fenton, in Biog. Brit.

advice

advice of Pope, the duke being then only an infant; and the reſult happened, as that friend preſaged, to be very diſagreeable to him [K].

Upon the acceſſion of George II. to the throne, he was offered the place of gentleman-uſher to the then youngeſt princeſs Louiſa; a poſt which he thought beneath his acceptance [L]: and, reſenting the offer as an affront, in that ill-humour with the court, he wrote the "Beggar's Opera;" which, being brought upon the ſtage Nov. 1727, was received with greater applauſe than had ever been known on any occaſion. For, beſides being acted in London 63 days without interruption, and renewed the next ſeaſon with ſucceſs, it ſpread into all the great towns of England, was played in many places to the 30th and 40th time; at Bath and Briſtol 50, &c. It made its progreſs into Wales, Scotland, and Ireland, where it was performed 24 days ſucceſſively; and laſtly, was acted in Minorca. The ladies carried about with them the favourite ſongs of it in fans, and houſes were furniſhed with it in ſcreens. The fame of it was not confined to the author only; the perſon who acted Polly, till then obſcure, became all at once the favourite of the town; her pictures were engraved, and ſold in great numbers; her life written; books of letters and verſes to her publiſhed, and pamphlets made of her ſayings and jeſts [M]; and, to crown all, after being the mother of ſeveral antenuptial children, ſhe obtained the title and rank of a ducheſs by marriage. There is ſcarcely to be found in hiſtory an example, where a private ſubject, undiſtinguiſhed either by birth or fortune, had it in his power to ſatisfy his reſentment ſo richly at the expence of his ſovereign. But this was not all; he went on in the ſame humour, and caſt a ſecond part in the like-faſhioned mould; which, being excluded from the ſtage by the lord chamberlain, he was encouraged to print with the title of "Polly," by ſubſcription; and this too, conſidering the powers employed againſt it, was incredibly large [N]. Neither yet did it end here. The duke and ducheſs of Queenſberry took part in reſenting the indignity put upon him by this laſt act of power; reſigned their

[K] Swift obſerves, that in the "Fables" he was thought to be ſomething too bold with the court. Intelligencer, No. 111.

[L] He excuſed himſelf as being too far advanced in life. Swift is very merry upon it, and obſerves to him, that O. Cromwell did not begin to appear till he was older. Lett. 29.

[M] Swift's Intelligencer, No. 111.

[N] It was ſaid, that he got more this way, than he could have done by a bare theatrical repreſentation. Cibber's Apology, p. 144.

reſpective places at court; took our author into their houſe and family; and treated him with all the endearing kindneſs of an intimate and much beloved friend.

Theſe noble additions to his fame, his fortune, and his friendſhips, inſpired him with freſh vigour, raiſed him to a degree of confidence and aſſurance, and he was even prompted to think that "The Wife of Bath," deſpiſed and rejected as it had been [o], might, with ſome improvements which he could now give it, be made to taſte the ſweets of this happy change in his fortune. In this temper he reviſed and altered it, and brought it again new dreſſed upon the ſtage in 1729, but had the mortification to ſee all his ſanguine hopes of its ſucceſs blaſted; it met with the ſame fate in the play-houſe as formerly. This rebuff happened in March 1729-30; and thereupon, the evil ſpirit of melancholy entered into him; which, with the return of his conſtitutional diſtemper the colic, gave a new edge to the ſenſe of his diſappointments at court, with reſpect to the "Beggars "Opera." In that ſatire, he had it ſeems flattered himſelf with the hopes of awing the court into a diſpoſition to take him into favour, in order to keep ſo powerful a pen in good humour, and engage on their ſide. This laſt refinement upon his miſery, added to former indignities, threw him into a dejection, which he in vain endeavoured to remove, by another tour into Somerſetſhire, in 1731. In ſhort, he grew incurable. But the ſtate both of his body and mind cannot be ſo ſatisfactorily deſcribed, as it is in his own account of it to Pope. "My melancholy," ſays he, "increaſes, and "every hour threatens me with ſome return of my diſtemper. "Nay, I think I may rather ſay, I have it on me. Not the "divine looks, the kind favours and expreſſions of the di-"vine ducheſs, who hereafter ſhall be in place of a queen "to me, nay, ſhe ſhall be my queen, nor the inexpreſſible "goodneſs of the duke, can in the leaſt chear me. The "drawing-room no more receives light from theſe two ſtars; "There is now (what Milton ſays in hell) darkneſs viſible. "O that I had never known what a court was. Dear Pope, "what a barren ſoil (to me ſo) have I been ſtriving to pro-"duce ſomething out of! Why did not I take your advice "before my writing fables for the duke, not to write them, "or rather to write them for ſome young nobleman? It is "my hard fate, I muſt get nothing, write for them or "againſt them." In this diſpoſition, it is no wonder that

[o] Viz. in 1714; when it was firſt acted. Cibber's Lives of the Poets.

We

we find him rejecting a propoſal, made to him by this laſt-mentioned friend in 1732, of trying his muſe upon the Hermitage, then lately built by queen Caroline in Richmond-gardens; to which he anſwers with a fixed deſpondency, that "he knew himſelf unworthy of royal patronage."

However, in the delightful retirement of Ameſbury, a ſeat of his noble patron, near Stonehenge upon Saliſbury plain, he found lucid intervals enough to finiſh his opera called "Achilles;" and coming with the family to his grace's houſe in Burlington-gardens, to paſs the winter ſeaſon, he gave that piece to the play-houſe. The week after, he was ſuddenly ſeized with a violent inflammatory fever; which, ending in a mortification of his bowels, in three days put a period to his life, Dec. 11, 1732. In his ſhort illneſs he was attended by two phyſicians, beſides Dr. Arbuthnot, who particularly obſerved, that it was the moſt precipitate caſe he ever knew; meaning, after the fever ſhewed itſelf: for there were prognoſtics enough to predict his approaching end long before, and he himſelf was ſenſible of it. In October, he ſent Pope the laſt gift, as a token to be kept in remembrance of his dying friend; declaring, that he found by many warnings, that he had no continuing city here. "I begin," ſays he, "to look upon myſelf as one already "dead; and deſire, my dear Mr. Pope, whom I love as my "own ſoul, if you ſurvive me, as you certainly will, if a "ſtone ſhould mark the place of my grave, ſee theſe words "put upon it:

"Life is a jeſt, and all things ſhew it,
"I thought ſo once, but now I know it.

"With what elſe you may think proper." This dying requeſt was executed by that friend with remarkable piety [P]; and the whole epitaph inſcribed on a very handſome marble monument, erected to his memory by the duke and ducheſs of Queenſberry, who took care to have his body interred with a ſuitable funeral ſolemnity. The corpſe was brought from his grace's houſe to Exeter-change in the Strand; where, after lying in a very decent ſtate, it was removed to Weſtminſter-abbey, and interred in the South-croſs-iſle, againſt the tomb of Chaucer, near the place where ſtands his monument.

[P] His moral character is particularly inſiſted on; perhaps, the more, as it had been aſperſed by Jacob in his "Lives of the Poets;" which, however, had been revenged by Pope in the Dunciad, lib. iii. ver. 149, 150. firſt edition.

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The opera of "Achilles" was brought upon the ſtage ſoon after his death, and met with a very good reception, which was greatly promoted by the duke of Queenſberry, who was uncommonly aſſiduous in patronizing it; and who, as Pope obſerves, acted in this, and every thing elſe, more than the part of a brother to his deceaſed friend. It was alſo, through the influence of his example, that the profits of the repreſentation were given by the managers of the play-houſe to our author's two widow ſiſters, Katharine and Joanna, relicts of Mr. Ballet and Mr. Forteſcue, who, as heirs at law, ſhared his fortune (about 3000l.) equally between them; which diſpoſition was agreeable to his own deſire, and therefore he made no will. He left ſeveral MSS. behind him, ſome of which came into the hands of Pope, who took care no doubt (as he promiſed Swift) to ſuppreſs ſuch as he judged unworthy of him. A few years after his death, there was publiſhed under his name a comedy, called, "The Diſ-
Gen. Dict. Biog. Brit. "treſſed Wife," the ſecond edition of which was printed in 1750; and in 1754, a humorous piece, with the title of "The Rehearſal at Goatham."

GAZA (THEODORE), a very eminent man at the time of the reſurrection of letters in Europe, was born at Theſ-
Fabric. Bibl. Gr. Vol. IX. Niceron, &c. Tom. XXIX. ſalonica in Greece in 1398. Some have called him Theodore de Gaza, as if he had been a native of that village; but they were wrong in ſo doing. His country being invaded by the Turks, he was obliged to quit it; and, in 1430, he went into Italy, to ſeek that tranquillity abroad, which was denied him at home. He applied himſelf immediately, on his arrival there, to learn the Latin tongue; and for that purpoſe, put himſelf under the tuition of Victorinus de Feltre, who taught it at Mantua. He was, indeed, paſt the age when languages are more eaſily attained, yet he made himſelf ſuch a maſter of the Latin, that he ſpoke and wrote it with the ſame facility and elegance, as if it had been his native tongue: though Eraſmus is of opinion, that he could
In Ciceroniano. never fairly diveſt himſelf of his Greek idiom. His uncommon parts and learning ſoon recommended him to public notice; and particularly to the patronage of cardinal Beſſarion. Gaza had taken a very fair and exact copy of Homer's "Iliad;" for tranſcribing ancient authors was a mean, to which the learned for want of a better frequently had recourſe, before the invention of printing, to ſupport themſelves and their families. This copy, done by ſo illuſtrious a hand, the cardinal was extremely deſirous to purchaſe; and

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he did obtain either that, or one like it, which is ſtill extant in his library at Venice.

About 1450, he went to Rome, being called thither by Nicholas V. with many other profeſſors of the Greek tongue, ſcattered about Italy, in order to tranſlate the Greek authors into Latin. Great jealouſies and diſſenſions aroſe among theſe learned thus aſſembled; and an actual quarrel broke out between Gaza and Georgius Trapezuntius in particular. Paul Jovius, however, aſſures us, that he not only far ſurpaſſed all the Greeks, his fellow-labourers and contemporaries, in learning and ſolidity of judgement, but alſo in the knowledge of the Latin; which, ſays Jovius, he attained to that ſupreme degree of perfection, that it was not eaſy to diſcern, whether he wrote beſt in that or his native tongue. On account of theſe extraordinary qualities no doubt it was, that he was admitted to ſuch a familiarity with cardinal Beſſarion, as to be called by him in ſome of his writings his friend and companion. Hody de Græcis Illuſtribus, &c. p. 61. Lond. 1742.

Nicholas V. dying in 1456, Gaza went to Naples, where he was honourably received by king Alphonſus, to whom he had been well recommended; but this prince dying in 1458, he returned to his patron the cardinal at Rome, who ſoon after gave him a benefice at Calabria. This would have been a very competent proviſion for a man ſo temperate in all things as he was, but yet he was always poor and in diſtreſs; for he was ſo extremely attentive to letters, that he left the management of his ſubſtance to ſervants; which was as ſure a way to grow needy, as if he had ſpent it in the moſt extravagant manner himſelf. There goes a ſtory, that towards the latter end of his life he went to Rome, with one of his performances finely written upon vellum, which he preſented to Sixtus IV. expecting to receive from his holineſs an immenſe reward for ſo curious and valuable a preſent. But the Pope, it is ſaid, having coolly aſked him the expence he had been at, gave him but juſt what was ſufficient to defray it: which moved him to ſay, with indignation, that "it was high time to return to his own country, "ſince theſe over-fed aſſes at Rome had not the leaſt reliſh "for any thing but weeds and thiſtles, their taſte being too "depraved for what was good and wholeſome." Pierius Valerianus, who relates this, adds, that Gaza flung the money into the Tiber, and died ſoon after of diſappointment and grief. He died at Rome, and in 1478, which might, for any thing we know, be ſoon after the preſentation of his book: he might die too of diſappointment, though there is De Infelicit. Literat.

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no abſolute reaſon to impute it to that, for he was 80 years of age.

His works may be divided into original pieces and tranſlations. Of the former are, 1. "Grammaticæ Græcæ Li-"bri quatuor." Written in Greek, and printed firſt at Venice in 1495: afterwards at Baſil in 1522, with a Latin tranſlation by Eraſmus. 2. "Liber de Atticis Manſibus. "Græcè." By way of ſupplement to his grammar, with which it was printed with a Latin verſion. 3. "Epiſtola "ad Franciſcum Philelphum de origine Turcarum, Græcè, "cum Verſione Leonis Allatii." Printed in the Symmicta of the tranſlator at Cologne in 1653. His tranſlations are alſo of two ſorts; from Greek into Latin, and from Latin into Greek. Of the latter ſort are Cicero's pieces, "De "Senectute," and "De Somnio Scipionis;" both printed in Aldus's edition of Cicero's works in 1523, 8vo. Of the former ſort are, "Ariſtotelis Libri novem Hiſtoriæ Anima-"lium: de Partibus Animalium Libri quatuor: & de Ge-"neratione Animalium Libri quinque. Latinè verſi. Venet. "1476." It was Ariſtotle's "Hiſtory of Animals," which ſeems to have laid the foundation of the enmity between Gaza and Trapezuntius. Trapezuntius, it ſeems, had tranſlated the ſame work before Gaza: and though Gaza had made great uſe of Trapezuntius's verſion, yet in his preface he boaſts, that he had neglected to conſult any tranſlations whatever; and he declared contemptuouſly withal, that his deſign was not to enter the liſt with other tranſlators, or to vie with thoſe whom it would be ſo eaſy to conquer. This Trapezuntius reſented, and took an opportunity of abuſing him for. The ſame "Hiſtory of Animals," or rather, as P. Valerianus ſays, his divine lucubrations upon it, were memorable on another account; for it is ſaid to have been the work, which he preſented in a Latin tranſlation to Pope Sixtus, and for which he underwent ſo ſevere a diſappointment. He tranſlated alſo other Greek pieces into Latin: as, "Ariſ-"totelis Problemata," "Theophraſti Hiſtoriæ Plantarum "Libri decem," "Alexandri Problematum Libri duo," "Æliani Liber de Inſtruendis Aciebus," "J. Chryſoſtomi "Homiliæ quinque de incomprehenſibili Dei Natura." There is alſo a piece or two which has never been publiſhed.

There is no man of learning ſpoken of in higher terms, and more univerſally, than Gaza. Scaliger uſed to ſay, that "of all thoſe who revived the belles lettres in Italy, there "were not above three that he was inclined to envy: the

"firſt

" firſt was Theodore Gaza, who was certainly a great and " learned man, though he has committed ſome miſtakes in " his verſion of Ariſtotle's 'Hiſtory of Animals.' The " ſecond was Angelus Politianus; and the third was Picus " of Mirandula." In another place, he calls him " doctiſſi- " mus," a moſt learned man; commends his grammar, and ſays, that " he ought to be ranked among the beſt tranſlators " of Greek authors into Latin." Huetius obſerves, that " though he does not differ from the judgement of Joſeph " Scaliger, in regard to Gaza's tranſlations, where he allows " that ſome things might be better, and ſome entirely al- " tered; yet, that upon the whole he ſhould be glad, if all " tranſlators would do as well, would exhibit the ſame fide- " lity, perſpicuity, and elegance, that Gaza has done." All theſe elogies notwithſtanding, Gaza was one of thoſe whom P. Valerianus thought proper to record in his book " De " Infelicitate Literatorum:" in ſhort, he was, as we have ſaid, poor and frequently diſtreſſed: which, however, was not owing to his learning, but to his neglect in cultivating the art of œconomy; an art of infinitely more value by itſelf, than the knowledge of all the languages in the world without it.

Scaligerana, Prima, P. 102.

Scaligerana, Poſterior.

De Claris Interpretibus.

GED (WILLIAM), an ingenious though unſucceſsful artiſt, who was a goldſmith in Edinburgh, deſerves to be recorded for his attempt to introduce an improvement in the art of printing. The invention, firſt practiſed by Ged in 1725, was ſimply this. From any types of Greek or Roman, or any other character, he formed a plate for every page, or ſheet, of a book, from which he printed, inſtead of uſing a type for every letter, as is done in the common way. This was firſt practiſed, but on blocks of wood, by the Chineſe and Japaneſe, and purſued in the firſt eſſays of Coſter, the European inventor of the preſent art. " This improve- " ment," ſays James Ged, the inventor's ſon, " is princi- " pally conſiderable in three moſt important articles, viz. " expence, correctneſs, beauty and uniformity." But theſe improvements are controverted by Mr. Mores and others in the little Tract which furniſhes this Memoir.

Biographical Memoirs of W. Ged, by Nichols, 1781, 8vo; publiſhed for the benefit of Ged's daughter.

In July 1729, William Ged entered into partnerſhip with William Fenner, a London ſtationer, who was to have half the profits, in conſideration of his advancing all the money requiſite. To ſupply this, Mr. John James, then an architect at Greenwich (who built Sir Gregory Page's houſe, Bloomſbury church, &c.) was taken into the ſcheme, and afterwards

afterwards his brother, Mr. Thomas James [A], a letter-founder, and James Ged, the inventor's ſon. In 1730, theſe partners applied to the univerſity of Cambridge for printing Bibles and Common-prayer Books by blocks inſtead of ſingle types, and, in conſequence, a leaſe was ſealed to them April 23, 1731. In their attempt they ſunk a large ſum of money, and finiſhed only two Prayer-books, ſo that it was forced to be relinquiſhed, and the leaſe was given up in 1738. Ged imputed his diſappointment to the villainy of the preſs-men and the ill-treatment of his partners (which he ſpecifies at large) particularly Fenner, whom John James and he were adviſed to proſecute, but declined it. He returned to Scotland in 1733, and had no redreſs. He there, however, had friends who were anxious to ſee a ſpecimen of his performance; which he gave them in 1744, by an edition of Salluſt [B]. Fenner died inſolvent in or before the year 1735, and his widow married Mr. Waugh, an apothecary, whom ſhe ſurvived. Her effects were ſold in 1768. James Ged, the ſon, wearied with diſappointments, engaged in the rebellion of 1745 as a captain in Perth's regiment; and being taken at Carliſle, was condemned, but, on his father's account, by Dr. Smith's intereſt with the duke of Newcaſtle, was pardoned, and releaſed in 1748. He afterwards worked for ſome time, as a journeyman, with Mr. Bettenham, and then commenced maſter; but being unſucceſsful, he went privately to Jamaica, where his younger brother William was ſettled as a reputable printer. His tools, &c. he left to be ſhipped by a falſe friend, who moſt ungenerouſly detained them to try his ſkill himſelf. James died the year after he left England; as did his brother in 1767. In the above purſuit Mr. Thomas James, who died in 1738, expended much of his fortune, and ſuffered in his proper buſineſs; "for the printers," ſays Mr. Mores, "would not "employ him, becauſe the block-printing, had it ſucceeded, "would have been prejudicial to theirs." Mr. William Ged died, in very indifferent circumſtances, Oct. 19, 1749, after his utenſils were ſent for Leith to be ſhipped for London, to have joined with his ſon James as a printer there. Thus ended his life and project, which, ingenious as it ſeems, is not likely to be revived, if, as Mr. Mores ſuggeſts, "it muſt, had it at firſt ſucceeded, have ſoon ſunk under its "own burthen," for reaſons needleſs here to recapitulate.

[A] George James, another brother, was printer to the city of London, a man of letters, and reſided many years in Little-Britain.

[B] "Edinburgi, Gulielmus Ged, "Aurifaber Edinenſis, non Typis mo-"bilibus, ut vulgo fieri ſolet, ſed Ta-"bellis ſeu Laminis fuſis, excudebat, "MDCCXLV." The daughter's Narrative ſays it was finiſhed in 1736.

GEDOYN

GEDOYN (NICHOLAS), a French writer, born at Orleans in 1667, came to ſtudy at Paris, and was a Jeſuit for ten years; but, returning back to the world, he became one of the friends of the celebrated Ninon Lenclos, and figured as a man of wit and letters. In 1711, he was received into the Academy of Belles Lettres; in 1719, into the French academy; and, 1732, he was named to the abbey of Notre-dame. He died in 1744. He is greatly diſtinguiſhed by two French tranſlations of Quintilian and Pauſanias. There were alſo publiſhed, in 1745 "Oeuvres di-" verſes," or a collection of little eſſays by him upon ſubjects of morality and literature.

GELDENHAUR (GERARD), a learned German, was born at Nimeguen in 1482. He ſtudied claſſical learning at Deventer, and went through his courſe of philoſophy at Louvain with ſuch ſucceſs, that he was choſen to teach that ſcience there. It was in this univerſity that he contracted a ſtrict friendſhip with ſeveral learned men, and in particular with Eraſmus. He made ſome ſtay at Antwerp, whence he was invited to the court of Charles of Auſtria, to be reader and hiſtorian to that prince: but, not loving to change his abode often, he did not think proper to attend him into Spain, but diſengaged himſelf from his ſervice, and entered into that of Philip of Burgundy, biſhop of Utrecht. He was his reader and ſecretary 12 years, that was, to 1624; after which, he executed the ſame functions at the court of Maximilian of Burgundy. He was ſent to Wittemburgh in 1526, in order to enquire into the ſtate of the ſchools and of the church there. He faithfully reported what he had obſerved in that city, and confeſſed he could not diſapprove of a doctrine ſo conformable to the Scriptures, as that which he heard there: and upon this he forſook the Popiſh religion, and retired towards the Upper Rhine. He married at Worms, and taught youth there for ſome time. Afterwards he was invited to Augſburg, to undertake the ſame employment; and at length, in 1534, he went thence to Marpurg, where he taught hiſtory for two years, and then divinity to his death. He died of the plague in 1542. He was a man well ſkilled in poetry, rhetoric, and hiſtory. The moſt conſiderable of his works are, "Hiſtoria Batavica;" "De Batavorum Inſula;" "Germaniæ Inferioris Hiſtoria;" "Epiſtola de Zelandia;" "Satiræ Octo." Melchior Adam. de Vit. Theol.

His changing his religion, and ſome writings which he publiſhed againſt the church of Rome, occaſioned a quarrel between

between him and Eraſmus. Eraſmus called him a ſeditious fellow; and blamed him for publiſhing ſcoffing books, which only irritated princes againſt Luther's followers. He blamed him alſo for prefixing the name and ſome notes of himſelf to certain letters; the intent of which was, to ſhew that Heretics ought not to be puniſhed." This was expoſing Eraſmus to the court of Rome, and to the Popiſh powers: for it was ſaying in effect, that Eraſmus had furniſhed the innovators with weapons to attack their enemies. Nothing could be more true; but Eraſmus did not like to have ſuch ill offices done him. Age had made him a coward, if he was not one naturally; and he was afraid to avow principles, which he ſecretly maintained. He abuſed Geldenhaur, therefore, in very ſevere terms; compared him to the traitor Judas; and, inſtead of aſſiſting him in his neceſſity, put him off with raillery. "But, my dear Vulturius," for ſo he nick-named him, "ſince you have taken the reſolution to "profeſs an evangelical life, I wonder you find poverty un-"eaſy; when St. Hilarion, not having money enough to "pay his boat-hire, thought it cauſe of glory, that he had "undeſignedly arrived at ſuch Goſpel perfection. St. Paul "alſo glories, that he knew how to abound, and how to "ſuffer need; and that, having nothing, he poſſeſſed all "things. The ſame apoſtle commends certain Hebrews, "who had received the Goſpel, that they took the ſpoiling "of their goods joyfully. Add that, if the Jews ſuffer "none to be poor among them, how much more does it "become thoſe who boaſt of the Goſpel, to relieve the "wants of their brethren by mutual charity: eſpecially, "ſince evangelical frugality is content with very little. "Thoſe who live by the Spirit want no delicacies, if they "have but bread and water: they are ſtrangers to luxury, "and feed on faſting. We read, that the apoſtles them-"ſelves ſatisfied their hunger with ears of corn rubbed in "their hands. Perhaps, you may imagine I am jeſting "all this while,"—very likely—"but others will not think "ſo."

Eraſm. Epiſt. xlvii. Lib. 31. Dated Nov. 4, 1529.

It is proper to obſerve, that Gerard Geldenhaur was better known by the name of his country, than by that of his family; for he was uſually called Gerardus Noviomagus: and Eraſmus, in his letters to him, gives him no other name.

GELENIUS (SIGISMUND), a learned and excellent man, was born of a good family at Prague about 1498. He began

began very early to travel through Germany, France, and Italy; and eaſily made himſelf maſter of the languages of thoſe countries. In Italy, he confirmed himſelf in the knowledge of the Latin tongue, and learned the Greek under Marcus Muſurus. In his return to Germany, he went through Baſil; and became acquainted with Eraſmus, who conceived an eſteem for him, and recommended him to John Frobenius for corrector of his printing-houſe. Gelenius accepted of that charge, laborious as it was; for he had a great number of Hebrew, Greek, and Latin books, which Frobenius was printing, to correct. He acquitted himſelf well in this employment till his death, which happened at Baſil about 1555. He had married in that city, and left behind him two ſons and a daughter. He was a tall man, and very corpulent. He had an excellent memory, and a ready ſharp wit. He was wonderfully mild and good-natured, ſo that he could ſcarce ever be put into a paſſion. He never bore any man a grudge; was not curious to pry into other people's affairs, nor at all miſtruſtful; but endowed with primitive, yet not weak, ſimplicity. Curio, in Præfat. ad Appian. Alexand.

The reader may wonder at our recording a man, who ſeems to have been remarkable for nothing, but his extreme good temper and induſtry: but he is ſtill to be farther informed. Gelenius was not content with correcting the preſs, but ſet up for a tranſlator and critic; and few learned men have tranſlated ſo many works from Greek into Latin as he has done. Hear what an able judge, no leſs than Henry Valeſius, has ſaid in his favour; where, having mentioned Accurſius and Gelenius, he ſays, that "both of them were "men of very great learning, as their writings teſtify; but "that Gelenius had a greater ſtrength of genius, and a "more diſcerning judgement. This appears from many "valuable works of his, and, particularly, from his Latin "tranſlations of Dionyſius Halicarnaſſenſis, Appian, Philo, "Joſephus, Origen, and others; all which ſhew him to "have been a man of excellent parts and ſingular learning: "as likewiſe does his edition of Ammianus Marcellinus's "hiſtory; wherein he had made a great number of judi-"cious and ingenious emendations, and with admirable "dexterity reſtored the ſtrange tranſpoſition of pages, which "is to be found in all the manuſcript copies, and appears "in Accurſius's edition. Wherefore, I willingly give him "this public teſtimony of applauſe, that no one hath as yet "deſerved better of Ammianus Marcellinus than he." He firſt publiſhed a dictionary in four languages, the Greek, Henr. Valeſ. in Præfat. ad Marcell.

Latin, German, and Sclavonian: after which, he wrote annotations on Livy and Pliny. Eraſmus does not ſpeak ſo advantageouſly of his performance on Pliny: but, on the contrary, gives an indifferent character of it. "Gelenius," he ſays, "was ſtrangely impoſed on by a manuſcript copy, "wherein ſome ſmatterer had altered whatever he thought "fit out of his own head, and given us as it were a new "Pliny. I adviſed him not to truſt to that copy, but he "would not hearken to me. Hermolaus Barbarus would "not venture to alter Pliny's text. Gelenius fancied that "he done a wonderful thing; but I take it to be an "unpardonable crime." He publiſhed an edition of Arnobius, which has likewiſe been very much condemned. Barthius calls him "a moſt ingenious but moſt bold man, and "one who has taken unbounded liberties in his edition of "Arnobius, which he has reformed, or rather transformed, "according to his own fancy:" and the preſacer to the Leyden edition of 1651 charges him with "truſting too "much to his own abilities, with inſerting his conjectures "into the text, with rejecting the ancient readings on his "own ſingle authority, and with dreſſing up an Arnobius "in no wiſe reſembling the true one." The judgement of Huetius ſeems to allow ſome foundation for theſe cenſures; who ſays, that "Gelenius has left more monuments of his "ſkill in tranſlating, than almoſt any one elſe. He is in "particular eſteemed copious and elegant; bold in bringing "ſeveral periods into one, or breaking them into more; "and he gives a new turn to paſſages, when he does not "happen to underſtand them."

Epiſt. lxix. Lib. 20. Dated May 21, 1535.

Adverſaria, Lib. 44. c. 1.

De Claris Interpret.

It is incredible, what a diſregard Gelenius had for riches and honours. The employments, which were offered him in other places, could not tempt him to quit his peaceful ſituation at Baſil. Lucrative profeſſorſhips he could not be prevailed on to accept; and when he was invited to the king of Bohemia's court, he preferred his own quiet and humble life to the ſplendid dignities he would have been encumbered with there. Though Eraſmus judged him worthy of a better fortune, yet he durſt not wiſh to ſee him rich; for fear it ſhould abate his ardour for the advancement of learning. According to Thuanus, he ſtruggled all his life with poverty.

Epiſt. xxxviii. Lib. 27. ad ann. 1554.

GELLIBRAND (HENRY), profeſſor of aſtronomy at Greſham-college, was the ſon of Henry Gellibrand, M. A. and ſome time fellow of All-Souls-college in Oxford; and

born

born in 1597. He was born in the parish of St. Botolph, Aldersgate, in London: but his father settling upon a paternal estate at St. Paul's Cray in Kent [A], he had the rudiments of his education probably in those parts. He was sent to Trinity-college, Oxford, in 1615; and took his first degree in arts, 1619. He then entered into orders, and became curate of Chiddingstone in Kent; but, having taken a fancy for mathematics, by hearing one of Sir Henry Savile's lectures in that science, he grew so deeply enamoured with it, that though he was not without good views in the church, he resolved to forego every thing in that way. He contented himself with his private patrimony, which was now come into his hands on the death of his father; and the same year, becoming a student at Oxford, made his beloved mathematics his sole employment. In this leisure, he prosecuted his studies with so much diligence and success, that, before he proceeded M. A. which was in 1623, he excelled in that science, and was admitted to a familiarity with the most eminent masters. Among others, Mr. Hen. Briggs, then lately appointed Savilian professor of geometry at Oxford by the founder, shewed him particular countenance and favour. This, in a few years, was improved to a degree of intimate friendship, in so much, that the professor communicated to him all his notions and discoveries; and, upon the death of Mr. Edmund Gunter, recommended him to the trustees of Gresham-college, where he once held the geometric lecture, for the astronomy professorship there. He was elected, Jan. 22, 1626-7. His friend, Mr. Briggs, dying in 1630, before he had finished his "Trigonometria britannica," recommended the completing and publishing of that capital work to our author.

As Gellibrand was puritannically inclined, while he was engaged in this work, his servant William Beale, by his encouragement, published an almanack for the year 1631, wherein the Popish saints, usually put into our kalendar, were omitted [B]; and the names of other saints and martyrs, mentioned in the book of martyrs, were placed in their room as they stand in Mr. Fox's kalendar. This gave offence to Dr. Laud, who, being then bishop of London, cited them both into the High-Commission Court. But when the cause came to a hearing, it appeared, that other almanacks of the

[A] Our author's grandfather John Gellibrand died at Paul's Cray, Nov. 5, 1588, the year of the defeat of the Spanish Armada by Sir Francis Drake.

[B] Wood tells us, particularly, that the Epiphany, Annunciation of our Lady, &c. were omitted in this almanack.

ſame kind had formerly been printed; whereupon, both maſter and man were acquitted by Abp. Abbot and the whole court, Laud only excepted; which was afterwards one of the articles againſt him at his own trial. This proſecution did not hinder Gellibrand from proceeding in his friend's work, which he compleated in 1632; and procured it to be printed by the famous Ulacque Adrian, at Gouda in Holland, in 1633, fol. with a preface, containing an encomium of Mr. Briggs, expreſſed in ſuch language, as ſhews him to have been a good maſter of the Latin tongue [C]. While he was abroad on this buſineſs, he had ſome diſcourſe with Lanſberg, an eminent brother aſtronomer in Zealand, who affirming that he was fully perſuaded of the truth of the Copernican ſyſtem, our author obſerves, "that this ſo "ſtyled a truth he ſhould receive as an hypotheſis; and ſo "be eaſily led on to the conſideration of the imbecillity of "man's apprehenſion, as not able rightly to conceive of this "admirable opifice of God, or frame of the world, without "falling foul on ſo great an abſurdity:" ſo firmly was he fixed in his adherence to the Ptolemaic ſyſtem. He wrote ſeveral things after this, chiefly tending to the improvement of navigation [D], which would probably have been further advanced by him, had his life been continued longer; but he was untimely carried off by a fever in his 40th year.

As to his character in the learned world, which is that of a mathematician, it muſt be confeſſed, that whatever progreſs he made therein, was chiefly the produce of a plodding induſtry, without much genius. Hence we ſee, that he was not capable of diſcerning the true weight and force of the reaſoning on which the Copernican ſyſtem was built in his time; and to the ſame cauſe muſt be aſcribed that confuſion

[C] Our author did the ſecond book, which was tranſlated into Engliſh, and publiſhed in an Engliſh treatiſe with the ſame title, "Trigonometria Britannica, &c." the firſt part by John Newton in 1658, fol.

[D] Theſe are, 1. "An Appendix "concerning Longitude, 1633;" ſubjoined to the "Voyage of Captain "Thomas James into the South-Sea." It is reprinted in Harris's "Voyages, "1748." 2. "A Diſcourſe Mathe"matical, on the Variation of the "Magnetic Needle: together with the "admirable Diminution lately diſco"vered, 1635." 3. "An Inſtitution "Trigonometrical, explaining the Di"menſions of plain and ſpherical Trian"gles, by Sines, Tangents, Secants, "and Logarithms, &c. with an Appen"dix concerning the Uſe of the Fore"ſtaff, Quadrant, and Nocturnal, in "Navigation, 1634;" and again with additions by William Leybourn in 1652. 4. "A Latin Oration in Praiſe of the "Aſtronomy of Gaſſendus, ſpoken in "Chriſt-church-hall, ſome Time be"fore he left the Univerſity." There is of his a MS. intituled, "Diatriba "Lunaris," in the Britiſh library, and ſome others mentioned in Birch's "Hiſ"tory of the Royal Society," Vol. IV.

and amazement he was thrown into, upon conſidering the change (then, indeed, hardly well diſcovered) in the variation of the magnetic needle.

GELLI (JOHN BAPTIST), an eminent Italian writer, and very extraordinary perſon, was born of mean parents at Florence in 1498. His condition was ſuch, that recourſe was had to a trade for his livelihood; and, accordingly, he was brought up a taylor. Such, however, was the acuteneſs and greatneſs of his genius, that this did not hinder him from acquiring more languages than his own, and making an uncommon progreſs in the belles lettres. Thuanus ſays, indeed, that he did not underſtand Latin: but that hiſtorian is certainly miſtaken; for Gelli tranſlated, from Latin into Italian, "The Life of Alphonſus Duke of Ferrara," by Paul Jovius, and a treatiſe of Simon Porzio, "De Coloribus "Oculorum," at the requeſt of thoſe writers; and it cannot be imagined, that ſuch a requeſt would have been made, if it had not been known that he underſtood the Latin tongue more than ordinarily well. It is not certain that he underſtood the Greek; nay, it is pretty well agreed that he did not; for though he tranſlated the "Hecuba" of Euripides into Italian, he was known to do it from the Latin verſion. He excelled, however, in his native tongue, and acquired the higheſt reputation by the works he publiſhed in it. He was acquainted with all the wits and learned of Florence; and his merit was univerſally known. He was choſen a member of the academy there; and the city, to do him all the honour they could, made him one of their burgeſſes. Nevertheleſs, he continued the exerciſe of his profeſſion to the end of his life; and he tells us, in a letter to F. Melchior, March 3, 1553, that he devoted working-days to the care of his body, and Sundays and feſtivals to the culture of his underſtanding. The ſame letter ſhews the modeſty of this ſurpriſing man, whom we find reproaching his friend therein, for giving him honourable titles, which did not agree with the lowneſs of his condition. He died 1563, in his 65th year.

Niceron, Hommes Illuſtres, Tom. xviii.

Baillet, Jugemens des Sçavans, Tom. iii. p. 190. edit. 1722.

In 1546, he publiſhed at Florence, "Dialoghi," in 4to. There are but ſeven dialogues here; but in the fifth edition, which was printed in 1551, 8vo, and is the beſt, there are three more added. It muſt be obſerved, that he changed the title from "Dialoghi," to "J. Capricci del Bottaio.—"La Circe, 1549 and 1550," 8vo. This work conſiſts of ten dialogues, and treats of human nature; where the au-

thor makes Ulyſſes and ſome other Greeks, who were tranſformed by the ſorcereſs Circe into various beaſts, to diſpute about the excellence and miſery of man and other animals. It has been tranſlated into Latin, French, and Engliſh. Theſe dialogues, like the reſt of Gelli's, are written after Lucian's manner. "Le Lezioni fatte da lui nell' Acade-" mia Fiorentina, 1551," 8vo. Theſe Diſſertations are employed upon the poems of Dante and Petrarch. He publiſhed alſo ſeveral letters upon Dante's "Inferno." "Ra-" gionamento ſopra le Difficulta del mettere in Regole la " noſtra lingua," without date. He was the author alſo of two comedies, "La Sporta" and "Lo Errore;" and of ſome tranſlations, as we have already obſerved.

GELLIUS (AULUS), or, as ſome have called him, Agellius, a celebrated grammarian of antiquity, who lived in the ſecond century under Marcus Aurelius, and ſome ſucceeding emperors, and is now known by his "Noctes Atticæ." This work is divided into books and chapters, and is nothing but a collection of obſervations on authors, which he gathered up from reading or converſation, and put together for the uſe of his children. Out of 20 books the eighth is intirely loſt; nothing but the heads of the chapters remaining. He called it "Noctes Atticæ," becauſe it was compoſed in the evenings of a winter which he ſpent at Athens. The chief value of it is, that it has preſerved many facts and monuments of antiquity, which are not to be found elſewhere; otherwiſe, the author has not ſhewn any great judgement in the choice of his materials, which are little elſe but grammatical remarks of trifling conſequence. His ſtyle does not want force, but it abounds with improper and barbarous words, which often make it obſcure. The critics and grammarians have beſtowed much pains upon this author; and have in general agreed to ſpeak well of him. We ſay, in general; for ſome have ſpoken of him not quite ſo well. Thus, Ludovicus Vives calls him a downright rhapſodiſt, a confuſed collector, a prater without learning, affected in his words and ſentences; and in ſhort, a writer for the moſt part frivolous, and ſometimes falſe. Voſſius, however, tells us, that a ſpirit of reſentment made Vives and ſome other Spaniards expreſs themſelves thus warmly againſt Gellius, becauſe he had treated their countryman Seneca in a manner they did not like; that is, coldly, if not maliciouſly. After many editions of this author, he was publiſhed by James Prouſt,

De tradend. diſcipiin. Lib. iii.

for

for the uſe of the dauphin, at Paris, in 1681, 4to; and by James Gronovius at Leyden, in 1709, 4to.

GEMINIANI (Francesco), a fine performer on the violin, and compoſer for that inſtrument, was born at Lucca in Italy, about 1680. He received his firſt inſtructions in muſic from Scarlatti, but finiſhed his ſtudies under Corelli. In 1714, he came to England; and, two years after, publiſhed 12 ſonatas, "a Violino Violone è Cembalo." Theſe, together with his exquiſite manner of performing, had ſuch an effect, that he was at length introduced to George I. who had expreſſed a deſire to hear ſome of the pieces contained in this work, performed by himſelf. Geminiani wiſhed, however, that he might be accompanied on the harpſicord by Handel; and both accordingly attended at St. James's. The earl of Eſſex, being a lover of muſic, became a patron of Geminiani; and, in 1727, procured him the offer of the place of maſter and compoſer of the ſtate muſic in Ireland: but this, not being tenable by one of the Romiſh communion, he declined; ſaying, that, though he had never made great pretenſions to religion, yet the renouncing that faith in which he had been baptized, for the ſake of worldly advantage, was what he could not anſwer to his conſcience. He afterwards compoſed Corelli's ſolos into concertos; he publiſhed ſix concertos of his own compoſition, and many other things. The life of this muſician was, it ſeems, a very unſettled one; ſpent in different countries, for he was fond of making excurſions; and employed in purſuits which had no connection with his art. He was, particularly, a downright enthuſiaſt in painting; and, to gratify his humour in this way, he bought pictures; as, to ſupply his wants, he ſold them again. The conſequence of this kind of traffic was loſs, and its concomitant, diſtreſs: which diſtreſs was ſo extreme, that he actually did go to, and would have remained in, priſon, if a protection from his patron the earl of Eſſex had not delivered him. And yet his ſpirit was ſuch, that when the Prince of Wales, who admired his compoſitions, would have ſettled upon him a penſion of 100l. a year, he declined the offer, affecting an averſion to a life of dependance.

Hawkins's Hiſt. of Muſic, V. 238.

In 1761, he went over to Ireland, and was kindly entertained there by Mr. Matthew Dubourg, who had been his pupil, and had been made maſter of the king's band in Ireland upon his refuſing it. Geminiani, it ſeems, had ſpent many years in compiling an elaborate treatiſe on muſic, which

he intended for publication; but, ſoon after his arrival at Dublin, by the treachery of a female ſervant, who is ſuppoſed to have been recommended to him for no other purpoſe, it was conveyed out of his chamber, and could never after be recovered. The greatneſs of this loſs, and his inability to repair it, made a deep impreſſion upon his ſpirit, and is conjectured to have haſtened his diſſolution; at leaſt, he ſurvived it but a ſhort time, dying Sept. 17, 1762.

For a more full account of him and his works, ſee Hawkins, as cited above.

GEMISTUS (GEORGE), ſurnamed Plotho, originally of Conſtantinople, retired to Florence, at that time the aſylum of the literati, after the taking of his country by the Turks. He was at the council of Florence in 1438, and greatly diſtinguiſhed by his wiſdom as well as learning. He lived to be above 100. He was the author of, 1. "Commentaries "upon the Magic Oracles of Zoroaſter;" a book of profound erudition. 2. "Hiſtorical Treatiſes;" theſe diſcover a great knowledge of Grecian hiſtory. 3. "A Compariſon "between Plato and Ariſtotle;" in which, however, he leans to the former. He was indeed a ſtrong Platonician.

GENNADIUS, an eccleſiaſtical writer, was a prieſt, not a biſhop, as ſome have imagined, of Marſeilles; and died about the year 492 or 493. There are two works of his remaining; one, "De Dogmatibus Eccleſiaſticis," which was falſely attributed to St. Auguſtin, and has been printed in ſome editions of his works; another, "De Illuſtribus "Eccleſiæ Scriptoribus." He has been accuſed of adhering ſome time to the errors of Pelagius; but, as is now agreed, without any reaſonable foundation.

Cave Hiſt. Literar.

GENTILESCHI (HORATIO), an Italian painter, was born at Piſa in 1563. After having made himſelf famous at Florence, Rome, Genoa, and other parts of Italy, he removed to Savoy; from whence he went to France, and at laſt, upon the invitation of Charles I. came over to England. He was well received by that king, who appointed him lodgings in his court, together with a conſiderable ſalary; and employed him in his palace at Greenwich, and other public places. The moſt remarkable of his performances in England, were the ceilings of Greenwich and York-houſe. He did alſo a Madona, a Magdalen, and Lot with his two daughters, for king Charles; all which he performed admirably

admirably well. After the death of the king, when his collection of pictures were expoſed to ſale, nine pictures of Gentileſchi were ſold for 600l. and are now ſaid to be the ornaments of the hall in Marlborough-houſe. His moſt eſteemed piece abroad, was the portico of cardinal Bentivoglio's palace at Rome. He made ſeveral attempts in face-painting, but with little ſucceſs; his talent lying altogether in hiſtories, with figures as big as the life. He was much in favour with the duke of Buckingham, and many others of the nobility. After 12 years continuance in England, he died here at 84 years of age, and was buried in the queen's chapel at Somerſet-houſe. His print is among the heads of Vandyke, he having been drawn by that great maſter.

He left behind him a daughter, Artemiſia Gentileſchi, who was but little inferior to her father in hiſtory-painting, and excelled him in portraits. She lived the greateſt part of her time at Naples in much ſplendor; and was as famous all over Europe for her gallantry and love-intrigues, as for her talents in painting. She drew many hiſtory-pieces as big as the life; among which, the moſt celebrated was that of David with the head of Goliath in his hand. She drew alſo the portraits of ſome of the royal family, and many of the nobility of England.

GERARD (BALTHASAR), the aſſaſſin of William the firſt prince of Orange, was a native of Villefans in Franche-Compté. This villain found means to inſinuate himſelf into the good graces of the prince, by affecting an outrageous zeal for the Proteſtant religion, and a furious hatred of the Roman Catholics. He was a conſtant attendant at prayers and ſermons, and ſcarcely ever ſeen without a Pſalter or New Teſtament in his hands. Who could ever have imagined, that ſo pious an exterior concealed the heart of ſuch a monſter? The whole world was duped by his execrable hypocriſy. One day, when the prince of Orange was going out of his palace at Delft, Gerard ſhot him through the head with a piſtol. When the murderer was ſeized, he aſked for pen and paper, to write down all that they wanted to know of him. He declared, that for ſix years paſt he had reſolved to put to death the prince of Orange, as chief of the rebellious heretics. And why? *To expiate his ſins, and merit eternal glory.* He mentioned ſome religious, as having applauded his project; and plumed himſelf as a noble champion of the church of Rome. He avowed, that if the prince had lived, he would have killed him again, although they made him ſuffer a thouſand tortures: *tantum Religio potuit.*

His

His ſentence was the ſame as thoſe of Ravaillac, Clement, Damien, &c. and this fanatic died, in his own conceit, a martyr of the church of Rome, July 1584.

GERBELIUS (NICOLAUS), an eminent lawyer, was a native of Pforzheim. He was a profeſſor of law at Straſburg, where he died very old in 1560. He was greatly diſtinguiſhed and reſpected in his day: Thuanus calls him "virum optimum, & pariter doctrina ac morum ſuavitate "excellentem." His principal work is an excellent deſcription of Greece, under the title of "Iſagoge in tabulam "Græciæ Nicolai Sophiani. Baſil, 1550," in fol. There are beſides of Gerbelius, 1. "Vita Joh. Cuſpiniani." 2. "De Anabaptiſtarum ortu & progreſſu;" a curious work.

GERBIER (Sir BALTHAZAR), a painter of Antwerp, born in 1592. He painted ſmall figures in diſtemper; and Charles I. was ſo pleaſed with his performances, that he invited him to his court. The duke of Buckingham, perceiving that he was a man of very good ſenſe, as well as a good painter, recommended him zealouſly to his majeſty; who knighted him, and ſent him to Bruſſels, where he reſided a long time in quality of agent for the king of Great-Britain. He died in 1661.

GERSON (JOHN), by ſome called Charlier, an illuſtrious Frenchman, and uſually ſtyled "Doctor Chriſtianiſſi-
Pope Blount Cenſ. Auct. "mus," was born in 1363. He became canon and chancellor of the church of Paris; and, when John Petit had the baſeneſs to juſtify the murder of Lewis Duke of Orleans, which was committed in 1408 by order of the duke of Burgundy, Gerſon cauſed the doctrine of this tyrannicide to be cenſured by the doctors and biſhops of Paris His zeal ſhone forth no leſs illuſtriouſly at the council of Conſtance, at which he aſſiſted as embaſſador from France; and where he diſtinguiſhed himſelf by many ſpeeches, and by one particularly, in which he enforced the ſuperiority of the council over the Pope. He cauſed alſo the doctrine of the above John Petit to be condemned at this council. Not venturing to return to Paris, where the duke of Burgundy would have perſecuted him, he retired into Germany, and afterwards got into a convent at Lyon, of which his brother was prior. He died in 1429. A collection of his writings have been publiſhed ſeveral times; but they came out in Holland, 1706, under

under the care of Dupin, in five volumes folio. In this edition there is a "Gerſonania," which is repreſented to be curious.

Thuanus has ſpoken of Gerſon highly, in the firſt book of his "Hiſtory." Hoffman, in his "Lexicon," calls him "Seculi ſui Oraculum;" and our Cave, in Hiſt. Literar. ſays, that "no man can be converſant in his works *ſine* "*inſigni fructu*, without very great benefit indeed." Some have attributed to him the famous book of "The Imitation "of Chriſt;" but there ſeems no ſufficient foundation for this. It is not in any edition of Gerſon's works.

GESNER (CONRAD), an eminent phyſician and natural philoſopher, was born at Zurich in Switzerland in 1516, and received the firſt rudiments of the Latin and Greek languages there. He diſcovered a happy genius, and made a very quick progreſs in theſe elements of learning; but his father, being in circumſtances not ſufficient to breed him a ſcholar, was determined to eaſe himſelf from any further expence in that way, when Ammien, profeſſor of the Latin tongue and eloquence at Zurich, took him to his own houſe, and charged himſelf with the care of his education. Geſner continued three years with this patron, and followed his ſtudies with admirable diligence. He was not above 15 years of age when he loſt his father, who was killed in the civil wars of Switzerland; and his mother not having wherewithal to maintain him, he was reduced to the laſt extremity, eſpecially as he fell at the ſame time into a dropſical diſorder. However, as ſoon as he recovered his health, being deſtitute of friends, he reſolved to ſeek his fortune, young as he was, in foreign countries. In this diſpoſition he went to Straſburg, and entering into the ſervice of Wolfgang Fabricius Capito, he reſumed the ſtudy of the Hebrew language, of which he had learned ſomething at Zurich. After ſome months ſtay at Straſburg, he returned to Switzerland, where, the public tranquillity being reſtored, he procured a penſion from the academy of Zurich, which enabled him to make the tour of France. Thither he therefore travelled, together with John Friſius, who had from the firſt beginning been the companion of his ſtudies, and whom he always called his brother. He paſſed a year at Bourges, applying with great attention to the Greek and Latin claſſics; and as his penſion was not ſufficient to maintain him, he helped it out by teaching ſchool. The following year he went to Paris.

Paris. He was now 18 years of age, and very capable of making all poſſible advantages in every kind of ſcience; but though that city abounded with good maſters in every way, yet Geſner miſ-ſpent his time there, and did not make that progreſs as might be expected. From Paris he returned to Straſburgh in hopes of getting ſome employ by the friends which he had made there: but in this project he was happily prevented by the univerſity of Zurich, who recalled him thence, in order to ſet him at the head of a ſchool in that town. He was no ſooner ſettled in this poſt, than he began to think of a wife; and meeting with a perſon to his mind he married her: but was quickly made ſenſible of his indiſcretion, having neither years nor ſubſtance enough to conduct or ſupport that ſtate with decency. In ſhort, his preſent appointments were not ſufficient to maintain a couple; and he was obliged to ſeek out ſome other reſource.

He had from his infancy a great inclination to phyſic, and he now reſolved to apply himſelf to that ſtudy in good earneſt. Accordingly, he ſpent all the time he could ſpare from his ſchool, in reading books in that faculty. By this means, the ſchool became diſtaſteful; he grew tired of it; and at length obtained leave to quit it, and to go to Baſil to proſecute the ſtudy of phyſic, being allowed his penſion to ſupport him there. At Baſil, in order to qualify himſelf for reading the Greek phyſicians, he employed ſome part of his time in perfecting the ſtudy of their language [A]; by this means, he became ſo much maſter of it, that he left that univerſity in a year's time, being made profeſſor of Greek at Lauſanne, where an univerſity had juſt been founded by the ſenate of Berne. As this poſt was endowed with a conſiderable ſalary, he was now ſet more at large, and found himſelf not only in a condition to maintain his family, but alſo to gratify his inclination in proceeding with the ſtudy of phyſic; ſince he was now ſo much maſter of the Greek, that

[A] At this time, for a neceſſary ſupply to his pocket, he made an extract of ſeveral Greek words out of Phavorinus's Lexicon, which he ſold to a bookſeller, to inſert them into a new edition of a Lexicon compiled by different hands, which was publiſhed under the title of "Lexicon Græco-"Latinum. Baſil, 1537," fol. However, the too crafty bookſeller, it ſeems, took into this edition a part only of theſe additions, intending to inſert the reſt by degrees in the ſubſequent editions of the book. But as he was robbed of his device ſoon after, by that great confounder of all human devices, Death: ſo Geſner's additions happened to be loſt in the confuſion; by which accident, he came to reap the fruits of the bookſeller's defeated cunning. For the dictionary being reprinted ſeveral times afterwards, Geſner was always applied to for a new ſupplement. The laſt edition, in which he had a hand, was publiſhed at Baſil in 1560. fol.

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he could diſpatch his ordinary lectures without any extraordinary preparation. Having paſt three years in this poſt, he thought it high time to finiſh his ſtudies in medicine. Accordingly, in that view he went to Montpelier; where at his firſt arrival, being ſenſible of the advantage of converſing with perſons learned in the faculty, he tried to procure a lodging in ſome phyſician's houſe; and finding that favour not to be obtained, he made no long ſtay, but ſatisfying himſelf with ſtudying anatomy and botany for ſome time, he returned to Baſil, and was admitted to a doctor's degree. Thus qualified he returned to Zurich, immediately entered upon the practice of his profeſſion, and in a little time after was made profeſſor of philoſophy; a charge which he filled with great reputation for the ſpace of 24 years; that is, as long as he lived, which was till 1565, when, the plague ſpreading its infection in that country, our doctor was ſeized therewith, and died Dec. 9, in that year.

He left no iſſue, except thoſe of his pen, which are very numerous [B], and at the ſame time ſo many proofs that he was poſſeſſed of an extraordinary ſhare of learning; and we are told alſo, that this perfection was endeared by a great degree of humanity, modeſty, and ſweetneſs of temper. His life was publiſhed by Joſias Simler [C], in 1566, 4to. to which is added, an epiſtle of Geſner, written to William Turner, a divine and phyſician in England [D], concerning the books he had publiſhed. Of theſe, his *chef d'œuvre*, or maſter-piece, is his "Bibliotheca Univerſalis:" wherein he makes this frank confeſſion, that his pieces are not finiſhed

[B] There are no leſs than 66, upon theſe various ſubjects: Grammar, Botany, Pharmacy, Medicine, Natural Philoſophy, and Hiſtory, beſides his Bibliotheque, intituled, "Bibliotheca "Univerſalis, ſive Catalogus omnium "Scriptorum locupletiſſimus in tribus "linguis, Latina Græca & Hebraica, "extantium & non extantium, vete"rum & recentiorum, in hunc uſque "diem; doctorum & indoctorum; "publicatorum & in Bibliothecis la"tentium. Tiguri. 1545," fol. Geſner was the firſt that undertook a work of this kind, and his piece has been a model to all ſubſequent writers in this way. But theſe, not to be meer ſervile copiers, have added ſome account of the lives of the authors, whereof our leader gave only the names. It was found ſo uſeful a work, that ſeveral abridgements were made of it.

Next to his "Bibliotheque" in credit, are his pieces of "Natural Hiſtory," of plants, foſſils, and animals; of which there are ſeven upon the two former, and eight upon the latter. Our author alſo wrote "The Life of Galen," prefixed to the Latin edition of his works at Baſil, 1592, fol.

[C] It is from this life that Niceron compiled his account, which has furniſhed the materials of this article.

[D] This is one inſtance of a well-known, though not leſs memorable truth, that in England the prieſts, or Jeſuits, had once nearly monopolized the other two faculties of Law and Phyſic, as well as Divinity.

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with that care and exactneſs that might be wiſhed, ſince he had been obliged to compoſe them for a livelihood. Wherefore, being hard preſſed by two inexorable deities, Poverty and Neceſſity, he had not time to put them into ſo perfect a condition, as he could have done, had he written only for his reputation; however, concludes he, leſt this confeſſion ſhould bring the books into contempt, I am bold to maintain, that in ſome things they ſurpaſs whatever had been done before on the ſame ſubjects.

GETHIN (Lady GRACE), an Engliſh lady of uncommon parts, was the daughter of Sir George Norton of Abbots-Leith in Somerſetſhire, and born in 1676. She had all the advantages of a liberal education, and became the wife of Sir Richard Gethin, of Gethin-Grott in Ireland. She was miſtreſs of great accompliſhments natural and acquired, but did not live long enough to diſplay them to the world: for ſhe died in her 21ſt year. She was buried in Weſtminſter-abbey, where a beautiful monument with an inſcription is erected over her: and moreover, for pepetuating her memory, proviſion was made for a ſermon to be preached in Weſtminſter-abbey, yearly, on Aſh-Wedneſday for ever. She wrote, and left behind her in looſe papers, a work, which, ſoon after her death, was methodized and publiſhed under the title of, "Reliquiæ Gethinianæ: or, "ſome Remains of the moſt ingenious and excellent Lady, "Grace Lady Gethin, lately deceaſed. Being a Collec-"tion of choice Diſcourſes, pleaſant Apophthegms, and "witty Sentences. Written by her for the moſt Part, by "Way of Eſſay, and at ſpare hours, 1700," 4to. with her picture before it. This work conſiſts of diſcourſes upon Friendſhip, Love, Gratitude, Death, Speech, Lying, Idleneſs, The World, Secrecy, Proſperity, Adverſity, Children, Cowards, Bad Poets, Indifferency, Cenſoriouſneſs, Revenge, Boldneſs, Youth, Age, Cuſtom, Charity, Reading, Beauty, Flattery, Riches, Honour, High Places, Pleaſure, Suſpicion, Excuſes, &c.; and as it is very ſcarce and not eaſily to be procured, the following extract from it may properly be produced as a ſpecimen of the author's abilities and manner. "Reading," ſays ſhe, "ſerves for delight, for ornament, "and for ability: it perfects nature, and is perfected by ex-"perience: the crafty condemn it, ſimple admire it, and "wiſe men uſe it. Some books are to be taſted or ſwal-"lowed, and ſome few to be chewed or digeſted. Reading "makes a full man, conference a ready man, and writing

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" an exact man. He that writes little, needs a great me-
" mory: he that conſers little, a preſent wit: and he that
" reads little, needs much cunning, to make him ſeem to
" know that which he does not. Hiſtory makes men wiſe,
" poetry witty, mathematics ſubtle, philoſophy deep, morals
" grave, logic and rhetoric able to contend; nay, there is
" no impediment in the wit, but may be wrought out by fit
" ſtudy, where every defect of the mind hath its proper re-
" ceipt." Among Mr. Congreve's Poems are to be found, " Verſes to the Memory of Grace Lady Gethin, occa-
" ſioned by reading her Book, intituled, 'Reliquiæ Gethi-
" nianæ;" in which that agreeable writer, after ſpeaking of the ſhortneſs of life, and the difficulty of attaining knowledge, proceeds thus:

" Whoe'er on this reflects, and then beholds
" With ſtrict attention what this book unfolds,
" With admiration ſtruck ſhall queſtion, who
" So very long could live ſo much to know?
" For ſo complete the finiſh'd piece appears,
" That learning ſeems combin'd with length of years;
" And both improv'd by pureſt wit, to reach
" At all, that ſtudy or that time can teach.
" But to what height muſt his amazement riſe,
" When, having read the work, he turns his eyes
" Again to view the foremoſt opening page,
" And there the beauty, ſex, and tender age
" Of her beholds, in whoſe pure mind aroſe
" Th' ethereal ſource, from whence this current flows?"

GEVARTIUS (JOHN GASPAR), a learned critic, was the ſon of an eminent lawyer, and born at Antwerp in 1593. Many authors have called him ſimply John Gaſpar, and ſometimes he himſelf was content with doing this; ſo that, perhaps, he is better known by the name of Gaſpar than Gevartius. His firſt application to letters was in the college of Jeſuits at Antwerp, from whence he removed to Louvain, and then to Doway. He went to Paris in 1617, and ſpent ſome years there in the converſation of the learned. Returning to the Low-countries in 1621, he took the degree of LL. D. in the univerſity of Doway, and afterwards went to Antwerp, where he was made town-clerk: a poſt, he held to the end of his life. He married in 1625, and died in 1666, aged 72. He had always a taſte for claſſical learning, and devoted a great part of his time to purſuits in this way.

Niceron Hommes Illuſtres, Tom. XXXVI

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In 1616, he publiſhed at Leyden, in 8vo. "Lectionum Papinianarum Libri quinque in Statii Papinii Sylvas;" and at Paris in 1619, 4to. "Electorum Libri tres, in quibus "plurima veterum Scriptorum loco obſcura & controverſa "explicantur, illuſtrantur, & emendantur." Theſe, though publiſhed when he was young, have eſtabliſhed his reputation as a critic: but he was alſo a poet, and gave many ſpecimens of his ſkill in verſifying; witneſs among others a Latin poem, publiſhed at Paris 1618, upon the death of Thuanus, "Hiſtoriæ ſui temporis ſcriptoris incomparabilis," as he juſtly calls him. He kept a conſtant correſpondence with the learned of his time, and ſome of his letters have been printed: there are 12 to Nicholas Heinſius, in the "Sylloge "Epiſtolarum," by Burman. Our Bentley mentions Gaſpar Gevartius as a man famous in his day; and tells us, that "he undertook an edition of the poet Manilius, but was "prevented by death" from executing it.

Preface to Diſſertation upon Phalaris's Epiſtles, p. 45.

GHILINI (JEROME), an Italian writer, born at Monza, in Milan 1589, was trained under the Jeſuits at Milan in polite literature and philoſophy. He went afterwards to Parma, where he began to apply himſelf to the civil and canon law; but was obliged to deſiſt on account of ill health. He returned home, and upon the death of his father married: but loſing his wife, he became an eccleſiaſtic, and reſumed the ſtudy of the canon law, of which he was made doctor. He lived to be 80 years of age, and was the author of ſeveral works; the moſt conſiderable of which, and for which he is at preſent chiefly known, is his "Theatro d' "Huomini Letterati." The firſt part of this was printed at Milan 1633, in 8vo. but it was enlarged and reprinted in 2 vols. 4to. at Venice 1647. Baillet ſays, that this work is eſteemed for its exactneſs, and for the diligence which the author has ſhewn, in recording the principal acts and writings of thoſe he treats of: but this is not the opinion of M. Monnoye his annotator, nor of the learned in general. It is pretty well agreed, that, excepting a few articles where more than ordinary pains ſeems to have been taken, Ghilini is a very injudicious author, deals in general and inſipid panegyric, and is to the laſt degree careleſs in the matter of dates. This work, however, for want of a better, has been made much uſe of; and is even quoted at this day by thoſe who know its imperfections.

Jugemens, &c. t. iii. p. 26. Paris, 1721.

GHIRLANDAIO

GHIRLANDAIO (DOMENICO), a Florentine painter, born in 1449, was at firſt intended for the profeſſion of a goldſmith, but followed his more prevailing inclinations to painting with ſuch ſucceſs, that he is ranked among the prime maſters of his time. Nevertheleſs, his manner was Gothic and very dry; and his reputation is not ſo much fixed by his own works, as by his having had Michael Angelo for his diſciple. He died at 44 years of age, and left three ſons, David, Benedict, and Rhodolph, who were all of them painters.

GIBSON (EDMUND), biſhop of London, ſon of Edward Gibſon of Knipe in Weſtmoreland, was born there in 1669; and having laid the foundation of claſſical learning at a ſchool in that county, became a ſervitor of Queen's-college, Oxford, in 1686. The ſtudy of the Northern languages being then particularly cultivated in this univerſity, Gibſon came early into the liſt; and applied himſelf vigorouſly to that branch of literature, wherein he was aſſiſted by Dr. Hickes, a great maſter of thoſe languages. The quick proficiency that he made, appeared to the public in a new edition of William Drummond's "Polemo-Middiana," and James V. of Scotland's "Cantilena Ruſtica:" theſe he publiſhed at Oxford, 1691, in 4to. with notes. His obſervations on thoſe facetious tracts ſtand as a monument of his abilities in the witty way; and the ſingular learning ſhewn in the annotations is really valuable. But his inclination led him to more ſolid ſtudies; and in a ſhort time after, he tranſlated into Latin the "Chronicon Saxonicum," and publiſhed it, together with the Saxon original, and his own notes, at Oxford, 1692, in 4to. This work he undertook by the advice of Dr. Mill, the learned editor of the "Greek "Teſtament" in folio; and it is allowed by the learned to be the beſt remains extant of Saxon antiquity. The ſame year appeared a treatiſe, intituled, "Librorum Manuſcrip-"torum in duabus inſignibus Bibliothecis, altera Teniſo-"niana Londini, altera Dugdaliana Oxonii, Catalogus. "Edidit E. G. Oxon. 1692," 4to. The former part of this catalogue, conſiſting of ſome ſhare of Sir James Ware's manuſcript collection, was dedicated to Dr. Thomas Teniſon, then biſhop of Lincoln, as at that time placed in his library. He had a natural inclination to ſearch into the antiquities of his country; and, having laid a neceſſary foundation in the knowledge of the original languages of it, he applied himſelf to them for ſome years with great diligence.

Ath. Oxon. Vol. II.

He publiſhed Camden's "Britannia," and other works, which may be ſeen in a note p. 85; and concluded, in this branch of learning, with "Reliquiæ Spelmannianæ, or the "Poſthumous Works of Sir Henry Spelman, relating to "the Laws and Antiquities of England," which, with his own life of the author, he publiſhed at Oxford, 1698, folio. This he likewiſe dedicated to Dr. Teniſon, then Abp. of Canterbury; and probably, about that time, he was taken as domeſtic chaplain into the archbiſhop's family: nor was it long after, that we find him both rector of Lambeth, and archdeacon of Surrey.

Being thus become a member of the convocation, he engaged in defence of his patron's rights, as preſident thereof. This controverſy, which was chiefly carried on by the members of both houſes among themſelves, about the forms and extent of their reſpective powers, grew very warm; and our author, now become D. D. diſtinguiſhed his zeal above others, by writing on the occaſion, in the ſpace of three years, no leſs than ten pamphlets, to which he added another in 1707. His patron, the archbiſhop, could not but be well pleaſed with the ſpirit and learning he had ſhewn in regard to the rights and privileges of the clergy in their legiſlative capacity; and no doubt, it was by his grace's encouragement, that he formed and carried on his more comprehenſive ſcheme of all the legal duties and rights of the clergy in general, which was publiſhed under the title of "Codex Juris "Eccleſiaſtici Anglicani, 1711," folio [A].

Teniſon dying Dec. 14, 1715, Wake, biſhop of Lincoln, ſucceeded him; and Gibſon ſucceeded him in the ſee of Lincoln [B]. After this advancement, he went on indefatigably, in defence of the government and diſcipline of the church of England: and on the death of Robinſon in 1720, was promoted to the biſhopric of London. Gibſon's talents ſeem to be perfectly ſuited to the particular duties, and equal to the difficulties, of this important ſtation; upon the right management of which ſo much depends, in reſpect to the peace and good order of the civil, as well as the eccleſiaſtical, ſtate of the nation. It is well known, that he had a very particular genius for buſineſs, which he happily tranſacted, by means of a moſt exact method that he uſed on all occaſions: and this he purſued with great advantage, not only in

[A] The writer of his life ſays, that he received intimations and directions from time to time for the improvement of it from his Grace.

[B] Salmon's Chron. Hiſt. under that year.

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the affairs of his own dioceſe in England, which he governed with the moſt exact regularity, but of a vaſtly larger diſtrict, namely, in promoting the ſpiritual affairs of all the church of England colonies in the Weſt-Indies. The miniſtry at this time were ſo ſenſible of his great abilities in tranſacting buſineſs, that there was committed to him a ſort of eccleſiaſtical miniſtry for ſeveral years; and more eſpecially from the long decline of health in Abp. Wake, when almoſt every thing that concerned the church was in a great meaſure left to the care of the biſhop of London.

The writer of his life, among many inſtances which he declares might be aſſigned, of his making a proper uſe of that ſpiritual miniſtry he was honoured with, ſpecifies ſome few of a more eminent kind. One was his occaſional recommendation of ſeveral worthy and learned perſons to the favour of the ſecular miniſtry, for preferments ſuited to their merits, as he had frequently the diſpoſal of the higheſt dignities in the church. Another, that of procuring an ample endowment from the crown, for the regular performance of divine ſervice in the Royal Chapel at Whitehall, by a ſucceſſion of miniſters ſelected out of both univerſities with proper ſalaries. A third, that he conſtantly guarded againſt the repeated attempts of certain perſons to procure a repeal of the corporation and teſt acts. By baffling the attacks made on thoſe fences of the church, he thought he ſecured the whole eccleſiaſtical inſtitution: for it was his fixed opinion, that it would be an unjuſtifiable piece of preſumption to arm thoſe hands with power, that might poſſibly employ it, as was done in the days of our fathers, againſt the eccleſiaſtical conſtitution itſelf. He was entirely perſuaded, that there ought always to be a legal eſtabliſhment of the church, to a conformity with which ſome peculiar advantages might be reaſonably annexed: and at the ſame time, with great moderation and temper, he approved of a toleration of Proteſtant Diſſenters; eſpecially, as long as they keep within the juſt limits of conſcience, and attempt nothing that is highly prejudicial to, or deſtructive of the rights of the eſtabliſhment in the church. But he was as hearty an enemy to perſecution in matters of religion, as thoſe that have moſt popularly declaimed againſt it.

Laſtly, one more ſervice to the church and clergy, done by the biſhop of London, well claims their grateful acknowledgements; namely, his diſtinguiſhed zeal (after he had animated his brethren on the bench to concur with him) in timely apprizing the clergy of the bold ſchemes that were

formed by the Quakers, in order to deprive the clergy of their legal maintenance by tithes; and in adviſing them to avert ſo great a blow to religion, as well as ſo much injuſtice to themſelves, by their early application to the legiſlature, to preſerve them in the poſſeſſion of their known rights and properties. But though the deſigns of their adverſaries were happily defeated, yet it ought ever to be remembered, in honour of the memory of the biſhop of London, that ſuch umbrage was taken by the then great miniſter, on occaſion of the advice given by him and his brethren to the clergy in that critical juncture, as in fact ſoon terminated in the viſible diminution, if not the entire ſinking, of the ſuperior intereſt and authority of his lordſhip. Hitherto he had long been looked on, to uſe Whiſton's phraſe [C], as heir apparent to the ſee of Canterbury upon the demiſe of Dr. Wake, but from this period that proſpect entirely vaniſhed. Upon this diſgrace at court, pains were even taken to fix the character upon him of a haughty perſecutor, and even a ſecret enemy to the civil eſtabliſhment: and to this end, a paſſage in the introduction to his "Codex," hinting the independency of the Spiritual Court upon any Temporal one, was ſeverely handled by the direction of the then chief juſtice of the King's-bench [D], as derogatory to the ſupreme power and ſuperintendency of that court over all others. And there were likewiſe not wanting great numbers to join in a general cry of perſecution againſt our prelate, for hindering the promotion of a friend of the chancellor to an Engliſh biſhopric, on a ſuſpicion of Deiſm [E]. To theſe public mortifications, may be added a private diſguſt, ſaid to be taken by the king, for his cenſuring with an epiſcopal boldneſs the abuſe which was frequently made of maſquerades; a diverſion to which his majeſty ſhewed a particular liking [F].

However, neither theſe, nor yet other diſcouragements he met with, were able to break his vigilant and ſteady attention to the duties of his paſtoral office; in writing and printing paſtoral letters to the clergy and laity, in oppoſition to infidelity and enthuſiaſm; in viſitation charges, as well as

[C] Memoirs of his own Life, Vol. I. p. 219. 2d edit. 1753.

[D] The late earl Hardwicke, who encouraged Sir Michael Foſter, puiſne judge of that court, then recorder of Briſtol, to write a piece upon the ſubject.

[E] Dr. Rundle, a particular friend of lord Talbot, then lord high-chancellor. Whiſton's Memoirs, p. 218.

[F] He had not only preached againſt this diverſion in the former reign, but procured an addreſs to the king from ſeveral of his brethren the biſhops, to put them down.

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occaſional ſermons, beſides leſſer pieces of a mixt nature, and ſmall particular tracts againſt the prevailing immoralities of the age: in the repeated editions of which laſt, he took more ſatisfaction in his decline of life, than in his larger volumes of a diſciplinarian and more controverſial nature [G].

He was very ſenſible of his decay for ſome time before his death, in which he complained of a languor that hung about him. As, indeed, he had made free with his conſtitution by incredible induſtry, in a long courſe of ſtudy and buſineſs of

[G] For the reader's ſatisfaction we ſhall inſert here a catalogue of his works as follows: An edition of Drummond's "Polema-middiana, &c. 1691," 4to. has been already mentioned, as alſo the "Chronicon Saxonicum, 1692," 4to. and his "Librorum Manuſcriptorum Catalogus," printed the ſame year, all three at Oxford: where he likewiſe publiſhed "Julii Cæſaris Portus Iccius Illuſtratus," a tract of W. Somner, with a diſſertation of his own, 1694. An edition of "Quintilian de Arte Oratoria, with Notes. Oxon. 1693," 4to. A tranſlation of Camden's "Britannia into Engliſh, 1695," fol. and again with large editions in 1722, and 1772, two vols. fol. "Vita Thomæ Bodleii Equitis Aurati & Hiſtoria Bibliothecæ Bodleianæ," prefixed to a book, intituled, "Catalogi Librorum Manuſcriptorum in Anglia & Hibernia in unum collecti. Oxon. 1697," in 2 vols. folio. "Reliquiæ Spelmannianæ, &c." mentioned above, 1698, fol. "Codex Juris Eccleſiaſtici Anglicani, &c. 1713," fol. "A Short State of ſome preſent Queſtions in Convocation, 1700," 4to. "A Letter to a Friend in the Country, concerning the Proceedings in Convocation in the Years 1700 and 1701, 1703," 4to. "The Right of the Archbiſhop to continue or prorogue the whole Convocation. A Summary of the Arguments in Favour of the ſaid Right." "Synodus Anglicana, &c. 1702." "A Parallel between a Preſbyterian Aſſembly, and the new Model of an Engliſh Provincial Synod," 4to. "Reflections upon a Paper, intituled, 'The Expedient propoſed,' 4to. "The Schedule of Prorogation reviewed," 4to. "The pretended Independence of the Lower Houſe upon the Upper Houſe a groundleſs notion, 1703," 4to. "The Marks of a defenceleſs Cauſe, in the Proceedings and Writings of the Lower Houſe of Convocation," 4to. "An Account of the Proceedings in Convocation in a Cauſe of Contumacy, upon the Prolocutor's going into the Country without the Leave of the Archbiſhop, commenced April 20, 1707." All theſe upon the diſputes in Convocation, except the "Synodus Anglicana, &c." are printed without his name, but generally aſcribed to him. "Viſitations parochial and general, with a Sermon, and ſome other Tracts, 1717," 8vo. "Five Paſtoral Letters, &c. Directions to the Clergy, and Viſitation Charges, &c." 8vo. "Family Devotion; A Treatiſe againſt Intemperance; Admonition againſt Swearing; Advice to Perſons that have been Sick; Truſt in God; Sinfulneſs of neglecting the Lord's Day; Againſt Lukewarmneſs in Religion; Several occaſional Sermons; Remarks on Part of a Bill brought into the Houſe of Lords by the Earl of Nottingham in 1721, intituled, 'A Bill for the more effectual Suppreſſion of Blaſphemy and Profaneneſs,'" is alſo aſcribed to the biſhop; as is alſo, "The Caſe of addreſſing the Earl of Nottingham, for his Treatiſe on the Trinity," publiſhed about the ſame time. Laſtly, "A Collection of the principal Treatiſes againſt Popery, in the Papal Controverſy, digeſted into proper Heads and Titles, with ſome Prefaces of his own. Lond. 1738," 3 vols. fol.

various kinds; he had well nigh exhauſted his ſpirits, and worn out a conſtitution which was naturally ſo vigorous, that life might, otherwiſe, have probably been protracted to more than 79; towards the end of which year of his age, namely, Sept. 6, 1748, he died with true Chriſtian fortitude, an apparent ſenſe of his approaching diſſolution, and in a perfect tranquillity of mind, during the intervals of his laſt fatal indiſpoſition at Bath, after a very ſhort continuance there. His lordſhip was married, and left ſeveral children of each ſex, who were all handſomely provided for by him.

We ſhall give a ſketch of his character, as drawn by Mr. Whiſton [H], whoſe impartiality in his favour is beyond the reach of ſuſpicion. "I muſt ſay ſomewhat of biſhop "Gibſon, one of quite another character than the afore-"mentioned biſhop, (Hoadly, i. e. with reſpect to the care "of, and reſidence upon his dioceſe) one that I think mar-"ried but once," (he had before cenſured Hoadly for re-marrying, and that with a young woman in his old age) "and changed his dioceſe but once; one who has written "ſeveral devotional and practical manuals with good repu-"tation; one who performed divine offices in a ſober, and "grave, and ſolemn way, becoming a Chriſtian biſhop; one "of ſuch great generoſity, that he freely gave the 2500l. "left him by Dr. Crow, once his chaplain, to Dr. Crow's "own relations [who were very poor]; and one who in the "reign of king George I. preached, and procured an ad-"dreſs to the king from ſeveral of his brethren the biſhops, "to put down that groſs court foolery of maſquerades, "which, in my opinion, was an action both very bold and "very meritorious. This biſhop alſo publiſhed ſeveral ſober "paſtoral letters to his dioceſe againſt infidelity. Yet, all "this is done in ſuch a way of groſs ignorance of primi-"tive Chriſtianity, as if he had never heard of any other "ſtandard but modern Popiſh canons, and parliamentary "laws, and political injunctions of princes; like the infa-"mous doctrine of Mr. Hobbes of Malmſbury.—I have ſaid "it not unfrequently, that this biſhop ſeemed to think the "church of England, as it juſt then happened to be, eſta-"bliſhed by modern laws and cuſtoms, came down from "heaven with the Athanaſian Creed in its hand."

[H] In his Memoirs as before, p. 214.

GIBSON (RICHARD), commonly called the Dwarf, was an eminent Engliſh painter, in the time of Sir Peter

Lely, to whoſe manner he devoted himſelf, and whoſe pictures he copied to admiration. He was originally ſervant to a lady at Mortlake, who obſerving, that his genius led him to painting, put him to De Cleyn to be inſtructed in the rudiments of that art. De Cleyn was maſter of the tapeſtry-works at Mortlake, and famous for the cuts which he deſigned for ſome of Ogilby's things, and for Sandys's tranſlation of Ovid. Gibſon's paintings in water-colours were well eſteemed; but the copies he made of Lely's portraits, gained him the greateſt reputation. He was greatly in favour with Charles I. to whom he was page of the back-ſtairs; and he alſo drew Oliver Cromwell ſeveral times. He had the honour to inſtruct in drawing queen Mary and queen Anne, when they were princeſſes, and he went over to Holland to wait on the former for that purpoſe. He was himſelf a dwarf; and he married one Mrs. Anne Shepherd, who was alſo a dwarf. Charles I. was pleaſed, out of curioſity or pleaſantry, to honour their marriage with his preſence, and to give the bride. Waller wrote a poem on this occaſion, "Of the Marriage of the Dwarfs," which begins thus:

"Deſign or chance makes others wive,
"But Nature did this match contrive,
"Eve might as well have Adam fled,
"As ſhe deny'd her little bed
"To him, for whom Heaven ſeem'd to frame
"And meaſure out this only dame, &c."

Fenton, in his notes on this poem, tells us, that he had ſeen this couple painted by Sir Peter Lely; and that they appeared to have been of an equal ſtature, each of them meaſuring three feet ten inches. They had, however, nine children, five of which attained to maturity, and were well-proportioned to the uſual ſtandard of mankind. To recompenſe the ſhortneſs of their ſtature, nature gave them an equivalent in length of days; for Gibſon died in Covent-Garden, in his 75th year; and his wife, ſurviving him almoſt 20 years, died in 1709, aged 89. Waller's Works, Fenton

There was WILLIAM GIBSON, nephew to this Richard, who was inſtructed in the art of painting both by him and Sir Peter Lely, and became alſo eminent. His excellence, like his uncle's, lay in copying after Sir Peter Lely; although he was a good limner, and drew portraits for perſons of the firſt rank. His great induſtry was much to be commended, not only for purchaſing Sir Peter Lely's collection after his

death, but likewiſe for procuring from beyond ſea a great variety of valuable things in their kind; inſomuch, that his collection of prints and drawings, was not inferior to any perſons of his time. He died of a lethargy in 1702, aged 58.

Mr. EDWARD GIBSON, his kinſman, was inſtructed by him, and firſt painted portraits in oil; but afterwards finding more encouragement in crayons, and his genius lying that way, he applied himſelf to them. He was in the way of becoming a maſter, but died when he was young.

GIFANIUS (HUBERTUS, or OBERTUS), a learned critic and great civilian, was born at Buren in Guelderland in 1534. He ſtudied at Louvain and at Paris, and was the firſt who erected the library of the German nation at Orleans. He took the degree of doctor of civil law there, in 1567; and went from thence to Italy in the retinue of the French ambaſſador. Afterwards he removed to Germany, where he taught the civil law with high repute. He taught it firſt at Straſburg, where he was likewiſe profeſſor of philoſophy; then in the univerſity of Altdorf, and at laſt at Ingoldſtadt. He forſook the Proteſtant religion to embrace the Roman Catholic. He was invited to the imperial court, and honoured with the office of counſellor to the emperor Rodolph. He died at Prague in 1609, if we believe ſome authors; but Thuanus, who is more to be depended on, places his death in 1604. Beſides notes and comments upon authors of antiquity, he wrote ſeveral pieces relating to civil law; and was on all hands allowed to be a very great, though, as it ſhould ſeem, not a very good man. Scaliger ſays, that "he "was counſellor to the emperor; and becauſe a married "man muſt keep houſe, he ſent away his wife to Nurem-"berg. He was worth a great deal of money; yet he lived "in a garret, and made his children ſupply the place of ſer-"vants." This, if true, was moſt ſordid avarice.

Bayle's Dict.

Scaligerana.

As to his literary character, he has been accuſed of a notorious breach of truſt, with regard to the MSS. of Fruterius. Fruterius was a great genius, and had collected a quantity of critical obſervations; but died at Paris in 1566, when he was only 25. He left them to Gifanius to be publiſhed, who acted fraudulently, and ſuppreſſed them as far as he was able; for which he is ſeverely treated by Janus Douza in his ſatires and elſewhere. The fact is alſo mentioned by Thuanus. He was charged with plagiariſm, and had quarrels with Lambin upon this head. Gifanius, it ſeems, had inſerted

Hiſt. ad an. 1566.

inſerted in his edition of Lucretius all the beſt notes of Lambin, without acknowledging to whom he was obliged; and not only ſo, but had taken occaſion to ſpeak ſlightingly, and with ſome contempt, of Lambin; for which, however, Lambin, in a third edition of that author, has loaded him with all the hard names he could think of. He calls him "audacem, arrogantem, impudentem, ingratum, petulan-"tem, infidioſum, fallacem, infidum, nigrum," and what not? He had, alſo, another terrible quarrel with Scioppius, about a MS. of Symmachus; which Scioppius, it is ſaid, had taken away, and uſed without his knowledge. Theſe quarrels are not worth relating. It is pity, that polite literature will not reſtrain the paſſions, and civilize the manners of its profeſſors; but experience has ſhewn, that it will not: which gives us reaſon to conclude, that human nature will be human nature ſtill, and that its depravity will appear under ſome mode or other, in ſpite of all applications to correct it.

GILBERT (WILLIAM), a learned phyſician, who firſt diſcovered ſeveral of the properties of the load-ſtone, was born at Colcheſter, where his father was recorder [A], in 1540; and, after an education at the grammar-ſchool, was ſent to Cambridge [B]. Having ſtudied phyſic there for ſome time, he travelled abroad for his further improvement; and, in one of the foreign univerſities, had the degree conferred upon him of M. D. He returned to England with a conſiderable reputation for his learning in general, and had eſpecially the character of being deeply ſkilled in philoſophy and chemiſtry; and reſolving to make his knowledge uſeful to his country by practiſing in his faculty, he preſented himſelf a candidate to the college of phyſicians in London, and was elected a fellow of that ſociety about 1573. Thus every way qualified for it, he practiſed in this metropolis with great ſucceſs and applauſe; which being obſerved by queen Elizabeth, whoſe talent it was to diſtinguiſh perſons of ſuperior merit, ſhe ſent for him to court, and appointed him her phyſician in ordinary; and gave him, beſides, an annual penſion to encourage him in his ſtudies [C]. In theſe, as much as his extenſive buſineſs in his profeſſion would give him leave, he applied himſelf chiefly to conſider and examine the various properties of the load-ſtone; and proceeding in the experi-

[A] Symonds' Collection in the Herald's Office, Vol. I. fol. 437.

[B] Wood ſays, he was educated at both univerſities. Ath. Oxon. Vol. I.

[C] Id. ibid.

mental

mental way, a method not much uſed at that time, he diſcovered and eſtabliſhed ſeveral qualities of it not obſerved before. This occaſioned much diſcourſe; and, ſpreading his fame into foreign countries, great expectations were raiſed from his treatiſe on that ſubject, which were abundantly fulfilled when it appeared in public.

He printed it, in 1600, under the following title, "De "Magnete, magneticiſque Corporibus & de magno Magnete "tellure, Phyſiologia nova:" i. e. "Of the Magnet (or "Load-ſtone) and magnetical Bodies, and of that great "Magnet the Earth." It contains the hiſtory of all that had been written on that ſubject before his time [D], and then reduces all the various phænomena under four heads; its attraction; its direction to the poles of the earth, and the earth's verticity and fixedneſs to certain points of the world; its variation; and its declination. Theſe ſeveral properties he derives from the magnetical nature of the earth, which he ſuppoſes to be a great magnet. Upon the whole, it is the firſt regular ſyſtem on this curious ſubject, and may not unjuſtly be ſtyled the parent of all the improvements that have been made therein ſince. In this piece our author ſhews the uſe of the declination of the magnet, which had been diſcovered by Norman in finding out the latitude [E], for which purpoſe alſo he contrived two inſtruments for the ſea. This invention was publiſhed by Thomas Blondeville in a book intituled, "Theoriques of the Planets, together with the "making of two Inſtruments for Seamen, for finding out "the Latitude without Sun, Moon, or Stars, invented by "Dr. Gilbert, 1624." But the hopes from this property, however promiſing at firſt, have by a longer experience been found to be deceitful [F].

After the demiſe of Elizabeth, the doctor was continued as chief phyſician to James I. but he enjoyed that honour only a ſhort time, paying his laſt debt to nature, Nov. 30, 1603 [G]. His corpſe was interred in Trinity church at

[D] Among theſe are Harriot, Hues, Wright, Kendal, Barlow, and Norman, which ſhews Wood's obſervation to be uncandid at leaſt when he tells us, that Barlow had knowledge in the magnet 20 years before Gilbert's book came out; and whatever was the intention of the antiquary's remark, it is certain from his own account, that Gilbert firſt improved this knowledge to that degree of perfection, as to be fit for public view and uſe, ſince Barlow did not publiſh his magnetical advertiſement till 1616. Ath. Oxon. Vol. I. See alſo the article BARLOW (WILLIAM) in Biog. Brit.

[E] What theſe are may be ſeen in Halley's article.

[F] See more of this in Whiſton's article.

[G] Inſcription on his monument.

Colcheſter,

Colcheſter, where he was born, and where there is a handſome monument raiſed to his memory [H]; a print of which is to be ſeen in the "Hiſtory and Antiquities of Colcheſter," by Morant. By a picture of him in the ſchool gallery of Oxford, he appears to have been tall of ſtature, and of a chearful countenance [I]. All that is left us of his character, has been ſaid on the occaſion of his famous book; on which account we have the higheſt encomiums of him, ſuch as are uſually made by one author upon another. Thus Carpenter tells us, that he had trodden out a new path to philoſophy [K]. Sir Kenelm Digby compares him with Harvey, the diſcoverer of the circulation [L]. Barrow ranks him with Galileo, Gaſſendus, Merſennus, and Des Cartes; whom he repreſents as men reſembling the ancients in ſagacity and acuteneſs of genius [M]. Theſe atteſtations of his high merit are indeed given him by his countrymen; but that they may not be ſuſpected of partiality [N], there is good reaſon to believe, that his fame was ſtill more celebrated among foreigners [O]; of which this is one very ſtrong confirmation, that the famous Peireſc often lamented, that when he was in England he was not acquainted with our philoſopher [P].

Beſides his principal work printed in his life-time, he left another treatiſe in MS. which coming into the hands of Sir William Boſwell, was from that copy printed at Amſterdam, in 1651, 4to, under this title, "De mundi noſtro ſublunari "Philoſophia nova." As he was never married, he gave by his laſt will all his library, conſiſting of books, globes, inſtruments, &c. and a cabinet of minerals, to the college of phyſicians; and this part was punctually performed by his brothers, who inherited his eſtate, which muſt have been

[H] There is alſo a Latin inſcription, declaring it to be erected by his two brothers Ambroſe and William, who therein give the deceaſed the title of Armiger, or Eſquire, as well as his father.

[I] Ath. Oxon. Vol. I.

[K] In a book intituled, "Geography delineated, &c. in two Books," B. I. c. iii.

[L] Treatiſe of Bodies, c. xx.

[M] Opuſcula, p. 87.

[N] This remark of lord Bacon is the leaſt free from that cenſure. He frequently mentions Gilbert's book with applauſe; and in one place particularly ſtyles it a painful and experimental work, Adv. of Learning, L. i. c. 13. words, in his lordſhip's mouth, of ſingular force and extent of meaning, and which are handſomely illuſtrated by the compliment of Mr. Wright prefixed to the book: by which it appears, that our author ſpent no leſs than 18 years in bringing it to perfection.

[O] This is intimated by the following expreſſion in his epitaph, "Lu-"brum de magnete apud exteros ce-"lebrem in rem nauticam compo-"ſuit."

[P] Gaſſendus in vita Peireſc.

ſomewhat

ſomewhat conſiderable. Wood obſerves, he was the chief perſon in his pariſh at Colcheſter.

GILPIN (BERNARD), an Engliſh divine, was deſcended from an ancient family in Weſtmorland, and born at Kentmire in that county, 1517. After paſſing through a grammar-ſchool, he was ſent to Oxford, and admitted a ſcholar on the foundation of Queen's-college in 1533. Here he ſtuck cloſe to his ſtudy, and made himſelf maſter of Eraſmus's works, which were then the vogue; at the ſame time cultivating logic and philoſophy, he became a diſtinguiſhed diſputant in the ſchools. To theſe acquiſitions he added a ſingular knowledge in the Greek and Hebrew tongues; in which laſt he was inſtructed by Thomas Neale, then fellow of New-college, who afterwards became Hebrew profeſſor. March 1541, he proceeded M. A. having taken his degree of B. A. at the uſual term before. He was now alſo choſen fellow of his college, being much beloved for ſweetneſs of diſpoſition and unaffected ſincerity of manners. At the ſame time, his eminence for learning was ſuch, that he was choſen one of the firſt maſters to ſupply Chriſt-church-college, after the completing of its foundation by Henry VIII.

As he had been bred in the Roman Catholic religion, ſo he had continued hitherto ſteady to that church; and in defence thereof, while he reſided at Oxford, held a diſputation againſt Hooper, afterwards biſhop of Worceſter, and martyr for the Proteſtant faith. But in Edward VI's time being prevailed upon to diſpute with Peter Martyr, againſt ſome poſitions maintained by him in his divinity lecture at Oxford, and being ſtaggered a little therein, he began more ſeriouſly to read over the Scriptures and writings of the fathers, expecting to confirm himſelf in his opinions by ſtronger arguments: on the contrary, the reſult of his enquiries was the cooling of his zeal for Popery, and kindling a deſire toward the new religion: in which temper he applied for further inſtruction to Tonſtall, biſhop of Durham, who was his mother's uncle. That prelate told him, that in the matter of tranſubſtantiation Pope Innocent III. had done unadviſedly, in making it an article of faith; and confeſſed, that the Pope had alſo committed a great fault, in taking no better care than he had done, in the buſineſs of indulgences and other things. After this he conſulted other private friends, and at the ſame time, continuing his diligence in ſearching the Scriptures and the fathers, he began to obſerve many abuſes

abuſes and ſome enormities in Popery, and to think reformation neceſſary.

Whilſt he was going on in this courſe, having taken orders, he was overruled by his friends to accept, againſt his will, the vicarage of Norton in the dioceſe of Durham. This was in 1552; and being a grant from Edward VI. before he went to reſide, he was appointed to preach before his majeſty, who was then at Greenwich. His ſermon was greatly approved [A], and recommended him to the notice of Sir Francis Ruſſel and Sir Robert Dudley, afterwards earls of Bedford and Leiceſter, and to ſecretary Cecil, afterwards lord treaſurer Burleigh, who obtained for him the king's licence for a general preacher during his majeſty's life, which, however, happened to be not much above half a year after. Thus honoured, he repaired to his pariſh, but he ſoon grew uneaſy here: for, however reſolved he was againſt Popery, he was ſcarcely ſettled in ſome of his religious opinions; and he found the country overſpread with Popiſh doctrines, the errors of which he was unable to oppoſe. In this unhappy ſtate he applied to biſhop Tonſtall, then in the Tower; who adviſed him to provide a truſty curate for his pariſh, and ſpend a year or two abroad, in converſing with ſome of the moſt eminent profeſſors on both ſides the queſtion. The propoſal to travel was quite agreeable to Gilpin; who, after reſigning his living, from a ſcruple of conſcience, ſet out for London, to receive the biſhop's laſt orders, and embark. The biſhop promiſed to ſupport him abroad; and at parting put into his hands a treatiſe upon the Euchariſt, which the times not ſuiting to be printed here, he deſired might be done under his inſpection at Paris [B]. With this charge he embarked for Holland, and on landing, went immediately to Malin to viſit his brother George, who was then a ſtudent there. After a few weeks he went to Louvain, which he pitched on for his reſidence; propoſing to make occaſional excurſions to Antwerp, Ghent, Bruſſels, and other places in the Netherlands. Louvain was then a chief place for ſtudents in divinity, ſome of the moſt eminent divines on both ſides of the queſtion reſiding there; and the moſt important topics of religion were diſcuſſed with great freedom.

[A] It was preached upon Luke ii. ver. 41 to 48; and was chiefly levelled againſt ſacrilege.

[B] It was written in Latin with this title, "De veritate corporis & ſanguinis "Chriſti Domini in Euchariſtia," and contained a defence of the real preſence in the groſs ſenſe; an opinion which Gilpin, who had a great reverence for his uncle, ſeems to have imbibed from him, and to have retained ever after.

Gilpin

Gilpin made the beſt uſe of his time, and ſoon began to have juſter notions of, and greater ſatisfaction in, the doctrine of the Reformed, when he was alarmed with the news of Edward's death, and the acceſſion of Mary to the throne.

However, this bad news came attended with an agreeable account of Bp. Tonſtall's releaſe from the Tower, and reeſtabliſhment in his biſhopric: but the conſequence of this was not ſo agreeable; for afterwards he received a letter from his brother George, inviting him to Antwerp upon a matter of great importance. Coming thither, he found that the buſineſs was a requeſt of the biſhop's, to perſuade him to accept of a living of conſiderable value, which was become vacant in his dioceſe. George uſed all his endeavours for the purpoſe, but in vain [c]; Bernard was too well pleaſed with his preſent ſituation to think of a change, and excuſed himſelf to his patron on the ſame ſcruple of conſcience as before, againſt taking the profits while another did the duty. "And whereas," concludes he, "I know well your "lordſhip is careful how I ſhould live, if God ſhould call "your lordſhip, being now aged, I deſire you let not that "trouble you. For if I had no other ſhift, I could get a "lectureſhip I know ſhortly, either in this univerſity, or "at leaſt in ſome abbey hereby, where I ſhould not loſe "my time; and this kind of life, if God be pleaſed, I de"ſire before any benefice [d]." This letter was dated Nov. 22, 1554. Meanwhile, he was greatly affected with the misfortune of the Engliſh exiles from Q. Mary's perſecution; and not a little pleaſed to find, that though unable perſonally to aſſiſt them, yet his large acquaintance in the country furniſhed him with the means of ſerving many of them by recommendations. He had been now two years in Flanders, and made himſelf maſter of the controverſy, as it was there handled. He left Louvain, therefore, and went to Paris, where his firſt care was to print his patron's book [e]; which he performed entirely to his lordſhip's ſatisfaction this

[c] He ſucceeded better in a requeſt made afterwards, at the inſtance of the earls of Bedford and Leiceſter, to give him in writing an exact account of the progreſs of his change from the Romiſh religion; which was executed, and is printed in his life by biſhop Carleton. George was now at the Engliſh court, but employed as a miniſter from thence in the Low Countries, where he uſually reſided.

[d] He was much delighted with his preſent ſituation, which was near to a monaſtery of Minorite friars; and had the uſe of an excellent library of theirs, and enjoyed the company of the beſt ſcholars; nor, ſays he, was I ever more deſirous to learn.

[e] For this purpoſe, he took lodgings at the houſe of Vaſcoſan an eminent printer, to whom he had been recommended by his friends in the Netherlands.

ſame

ſame year 1554, and received his thanks for it. Here Popery became quite his averſion; he ſaw more of its ſuperſtition and craft than he had yet ſeen; the former among the people, the latter among the prieſts. In this city he met with his old Hebrew maſter, Neal, of New-college: Neal had always been a favourer of Popery, and was now a bigot to it; and he tried his ſtrength upon his quondam pupil, but found him above his match. This was the ſame Neal, who was afterwards chaplain to Bp. Bonner, and diſtinguiſhed himſelf by vouching the ſilly ſtory of the Nag's-head Conſecration.

After three years abſence, Gilpin returned to England in 1556, a little before the death of queen Mary; and ſoon after received from his uncle the archdeaconry of Durham, to which the rectory of Eaſington was annexed. He immediately repaired to his pariſh; where, notwithſtanding the perſecution, which was then in its height, he preached boldly againſt the vices, errors, and corruptions of the times, eſpecially in the clergy [F]. This was infallibly to draw vengeance upon himſelf; and, accordingly, a charge conſiſting of 13 articles was drawn up againſt him, and preſented in form to the biſhop; but Tonſtall found a method of diſmiſſing the cauſe in ſuch a manner, as to protect his nephew, without endangering himſelf. The malice of his enemies could not, however, reſt: his character, at leaſt, was in their power; and they created him ſo much trouble, that not able to undergo the fatigue of both his places, he begged leave of the biſhop to reſign either the archdeaconry or his pariſh; and the rich living of Houghton le Spring becoming vacant, the biſhop preſented him to it, on his reſignation of the archdeaconry. He now lived retired, and gave no immediate offence to the clergy; the experience he had of their temper, made him more cautious not to provoke them. But all his caution availed nothing. He was ſoon formally accuſed to the biſhop a ſecond time; and again protected by him. Nor even yet were his enemies quieted: enraged at this ſecond defeat, they delated him to Bonner, Bp. of London; and here they went the right way to work. Bonner was juſt the reverſe of Tonſtall, and immediately gave orders to apprehend him. Gilpin had no ſooner notice of it, but, being no ſtranger to this prelate's BURNING zeal, he prepared for

[F] He often preached againſt pluralities, and non-reſidence; upon which who broached that doctrine, would quickly become heretics; and he was accordingly accuſed of hereſy.

martyrdom;

martyrdom; and commanding his houſe-ſteward to provide him a long garment, that he might go the more comely to the ſtake, he ſet out for London. It is ſaid, that he happened to break his leg in the journey, which delayed him; however that be, it is certain, that the news of queen Mary's death met him on the road, which proved his delivery.

Upon his return to Houghton, he was received by his pariſhioners with the ſincereſt joy; and though he ſoon after loſt his patron, Bp. Tonſtall, yet he quickly experienced, that worth like his could never be left friendleſs. When the Popiſh biſhops were deprived, the earl of Bedford recommended him to the queen for the biſhopric of Carliſle; and took care, that a congé d' elire ſhould be ſent down to the dean and chapter for that purpoſe: but Mr. Gilpin declined this promotion. He refuſed alſo an offer the following year, which ſeems to have been more to his taſte. Queen Elizabeth, at her acceſſion to the throne, had procured one Dr. Francis, a Proteſtant phyſician, to be choſen provoſt of Queen's-college. Francis was received with great reluctance by the fellows, who were attached to Popery; and, finding his ſituation uneaſy among them, determined to reſign, and made an offer of the place to Gilpin. But though he loved the univerſity well, and this college in particular, of which he had been fellow, and was aſſured likewiſe, that the preſent fellows had a very great eſteem for him; yet all was not able to move him from his parſonage. Here he ſpent the remainder of his days; abounding in hoſpitality, charity, and all good works. The fame of his hoſpitality was ſo great and ſo extenſive, that lord Burleigh, returning from Scotland, made a viſit to Houghton; and, though he came without any previous notice, yet he was received with his whole retinue, and treated in ſo affluent and generous a manner, that he would often afterwards ſay, he could hardly have expected more at Lambeth. Towards the latter part of his life, his health was much impaired; and there happened a very unfortunate affair, which entirely deſtroyed it. As he was croſſing the market-place at Durham, an ox ran at him, and threw him down with ſuch violence, that it was imagined he had received his death's wound. He lay long confined; and though he got abroad again, he never recovered even the little ſtrength he had before, and continued lame as long he lived. He died, 1583, in his 66th year. He was in all reſpects a moſt excellent perſon; but, for particulars, we refer to his life, written by Carleton, biſhop of Chicheſter, whence this memoir is chiefly taken.

He uſed to expreſs a particular indignation at ſlander; often ſaying, that "it deſerved the gallows more than theft [G]."

[G] Thus Shakſpeare,

"He that ſteals my purſe, ſteals traſh; 'tis ſomething, nothing;
"'Twas mine, 'tis his; and has been ſlave to thouſands;
"But he, that ſilches from me my good name,
"Robs me of that, which not enriches him;
"And makes me poor indeed." OTHELLO.

GILDON (CHARLES), an Engliſh critic, was born at Gillingham in Dorſetſhire, about 1666: his father was a member of Gray's-inn, and had ſuffered much by his adherence to Charles I. Gildon had the firſt rudiments of his education at the place of his nativity, whence his relations, who were Roman Catholics, ſent him to the Engliſh-college at Doway, with a deſign to make him a prieſt: but, after ſome time, he found his inclinations tending another way. He returned to England in 1685; and as ſoon as he was grown up, and capable of enjoying the pleaſures of life, falſely ſo called, he came to London. Here he ſpent the greateſt part of his paternal eſtate; and, to crown his other imprudences, married a woman with no fortune at the age of 23. During the reign of James II. he employed himſelf in reading the controverſies of thoſe times; and declared, that it coſt him above ſeven years ſtudy, before he could overcome the prejudices of his education. Neceſſity conſtraining him, as he himſelf owns, he made his firſt attempt in the dramatic way in his 23d year; and, at length, produced three plays; none of which, however, had any ſucceſs. He was the author of many other things, as Letters, Eſſays, Poems, &c. and, as he affected criticiſm above all things, publiſhed ſeveral works in that way. Among the reſt, were "The Complete Art of Poetry," and "The Laws of "Poetry, as laid down by the Duke of Buckingham in his "Eſſay on Poetry, by the Earl of Roſcommon in his Eſſay "on Tranſlated Verſe, and by Lord Landſdown on unnatural Flights in Poetry, illuſtrated and explained." He was alſo an author in the religious or philoſophical way, and publiſhed in 1705, "The Deiſt's Manual, or Rational "Enquiry into the Chriſtian Religion, with ſome Animadverſions on Hobbes, Spinoza, The Oracles of Reaſon, Second Thoughts, &c." as he had in 1695, publiſhed, "The Miſcellaneous Works of Charles Blount, Eſq; to "which he had prefixed the Life of that Gentleman, together "with an Account and Vindication of his Death." By theſe

publications we may be convinced that, however difficult he might find it, he certainly got rid of his Popiſh prejudices; which, nevertheleſs, was not quite ſo well done of him, if it be true, that a bad religion is better than none. Gildon died in 1723; and Boyer, in his "Political State," ſoon after gave the following account of him. "On Sunday, Jan. 12, "died Mr. Gildon, a perſon of great literature, but a mean "genius: who, having attempted ſeveral kinds of writing, "never gained much reputation in any. Among other "treatiſes, he wrote the Engliſh Art of Poetry, which he "had practiſed himſelf very unſucceſsfully in his dramatic "performances. He alſo wrote an Engliſh Grammar: but "what he ſeemed to build his chief hopes of fame upon, was "his late Critical Commentary on the Duke of Bucking-"ham's Eſſay on Poetry, which piece was peruſed and highly "approved by his grace." Gildon had been concerned in ſome plot againſt Pope, which procured him a place in the Dunciad:

Vol. XXVII. p. 102.

"Ah Dennis! Gildon ah! what ill-ſtarr'd rage
"Divides a friendſhip, long confirm'd by age?
"Blockheads with reaſon wicked wits abhor,
"But fool with fool is barbarous civil war, &c."
Lib. iii. ver. 173.

GIORGIONE, ſo called from his noble and comely aſpect, was an illuſtrious painter, and born at Caſtel Franco in Treviſano, a province in the ſtate of Venice, in 1478. Though he was but of an indifferent parentage, yet he had a fine genius and a large ſoul. He was bred up in Venice, and firſt applied himſelf to muſic; in which he had ſo excellent a talent, that he became famous for ſinging and playing on the lute. After this, he devoted himſelf to painting, and received his firſt inſtructions from Giovanni Bellino; but having afterwards ſtudied the works of Leonardo da Vinci, he ſoon arrived at a manner of painting ſuperior to them both. He deſigned with greater freedom, coloured with more ſtrength and beauty, gave a better relievo, more life, and a nobler ſpirit to his figures; and was the firſt among the Lombards, who found out the admirable effects of ſtrong lights and ſhadows. Titian was extremely pleaſed with his bold and terrible guſto; and intending to make his advantage of it, frequently viſited him, under pretence of keeping up the friendſhip they had contracted at their maſter Bellino's: but Giorgione, growing jealous of his intentions,

contrived to forbid him his houſe as handſomely as he could. Upon this, Titian became his rival in his art, and was ſo careful in copying the life, that he excelled Giorgione in diſcovering the delicacies of nature. Titian thought, that Giorgione had paſſed the bounds of truth; and though he imitated in ſome things the boldneſs of his colouring, yet he tamed, as one may ſay, the fierceneſs of his colours, which were too ſavage. He tempered them by the variety of tints, that he might make his objects the more natural: but, notwithſtanding his efforts to outdo his rival, Giorgione ſtill maintained his character for the greatneſs of his guſto; and it is allowed, that if Titian has made ſeveral painters good colouriſts, Giorgione firſt ſhewed them the way to be ſo. Giorgione excelled both in hiſtory and portraits. The greateſt of his performances is at Venice, on the front of the houſe wherein the German merchants have their meetings, on the ſide which looks towards the grand canal. He did this piece of painting in competition with Titian, who painted another ſide of that building; but both theſe pieces being almoſt entirely ruined by age, it is difficult to form any judgement of them. His moſt valuable piece in oil is that of our Saviour carrying his croſs, now in the church of San Rovo at Venice; where it is held in wonderful eſteem and veneration. He worked much out of Venice, as at Caſtel Franco and Triviſano; and many of his pieces were bought up and carried to foreign parts, to ſhew that Tuſcany alone had not the prize of painting. Some ſculptors in his time took occaſion to praiſe ſculpture beyond painting, becauſe one might walk round a piece of ſculpture, and view it on all ſides; whereas a piece of painting could never repreſent but one ſide of a body at once. Giorgione hearing this ſaid, that they were extremely miſtaken; for that he would undertake to do a piece of painting, which ſhould ſhew the fore and hind parts, and the two ſides, without putting ſpectators to the trouble of going round it, as ſculptors are to view a ſtatue: and he brought it about thus. He drew the picture of a young man naked, ſhewing his back and ſhoulders, with a fountain of clear water at his feet, in which there appeared by reflection all his fore parts: on the left ſide of him, he placed a bright ſhining armour, which he ſeemed to have put off, and in the luſtre of that all the left ſide was ſeen in profile: and on his right he placed a large looking-glaſs, which reflected his right ſide to view.

It being too common for men who excel in the fine arts to be ſubject to the amorous paſſion, Giorgione was not ex-

empt from it. He fell extremely in love with a young beauty at Venice, who was no leſs charmed with him, and ſubmitted to be his miſtreſs. She fell ill of the plague: but, not ſuſpecting it to be ſo, admitted Giorgione to her bed; where the infection ſeizing him, they both died in 1511, he being no more than 33.

GIOSEPPINO, an eminent painter, ſo called by contraction from Gioſeppe d'Arpino, a town of Naples, where he was born in 1560. His father was an ordinary painter, who did buſineſs for the country people: but he, being carried to Rome very young, and employed by ſome painters then at work in the Vatican to grind their colours, ſoon made himſelf maſter of the elements of deſign, and by degrees grew very famous. Having a great deal of wit and genius, he became a favourite with the popes and cardinals, who found him buſineſs enough. He had particular reſpect ſhewn him by Gregory XIII. and was ſo well received by the French king Lewis XII. that he made him a knight of the order of St. Michael. He has the character of a florid invention, a ready hand, and a good ſpirit, in all his works; but yet, having no ſure foundation in the ſtudy of nature, or the rules of art, and building only upon fantaſtical ideas formed in his own head, he has run himſelf into a multitude of errors, and been guilty of many extravagances neceſſarily attending thoſe who have no better a guide than their own capricious fancy. His battles in the Capitol are moſt eſteemed of all his pieces. He died at Rome in 1640, aged 80.

GIOTTO, an eminent painter, ſculptor, and architect, was born in 1276, at a little village near Florence, of parents who were plain country people. When a boy, he was ſent out to keep ſheep in the fields; and, having a natural inclination for deſign, he uſed to amuſe himſelf with drawing them after the life upon ſand, in the beſt manner he could. Cimabue travelling once that way found him at this work, and thence conceived ſo good an opinion of his genius for painting, that he prevailed with his father to let him go to Florence, and be brought up under him. He had not applied himſelf long to deſigning, before he began to ſhake off the ſtiffneſs of the Grecian maſters. He endeavoured to give a finer air to his heads, and more of nature to his colouring, with proper actions to his figures. He attempted likewiſe to draw after the life, and to expreſs the different paſſions of the mind; but could not come up to the liveli-

neſs

neſs of the eyes, the tenderneſs of the fleſh, or the ſtrength of the muſcles in naked figures. What he did, however, had not been done in 200 years before, at leaſt with any ſkill equal to his. Giotto's reputation was extended far and near, inſomuch, that Pope Benedict IX. ſent a gentleman of his court into Tuſcany, to ſee what ſort of a man he was; and withal to bring him a deſign from each of the Florentine painters, being deſirous to have ſome notion of their ſkill and capacities. When he came to Giotto, he told him of the Pope's intentions, which were to employ him in St. Peter's church at Rome; and deſired him to ſend ſome piece of deſign by him to his holineſs. Giotto, who was a pleaſant ready man, took a ſheet of white paper, and ſetting his arm cloſe to his hip to keep it ſteady, he drew with one ſtroke of the pencil a circle ſo round and ſo equal, that "round as Giotto's O," afterwards became proverbial. Then preſenting it to the gentleman, he told him ſmiling, that "there was a piece of deſign, which he might carry to "his holineſs." The man replied, "I aſk for a deſign:" Giotto anſwered, "Go, Sir, I tell you his holineſs aſks no-"thing elſe of me." The Pope, who underſtood ſomething of painting, eaſily comprehended by this, how much Giotto in ſtrength of deſign excelled all the other painters of his time; and accordingly ſent for him to Rome, and employed him. Here he painted a great many things, and among the reſt a ſhip of Moſaic work, which is over the three gates of the portico, in the entrance to St. Peter's church: which very celebrated piece is known to all painters, by the name of Giotto's veſſel. Pope Benedict being dead, Clement V. ſucceeded him, and transferred the papal court to Avignon; whither, likewiſe, Giotto was obliged to go. After ſome ſtay there, having perfectly ſatisfied the Pope by many fine ſpecimens of his art, he was by him largely rewarded, and returned to Florence full of riches and honour in 1316. He was ſoon called to Padua, where he painted a new-built chapel very curiouſly; went from thence to Verona, and then to Ferrara. At the ſame time the poet Dante, hearing that Giotto was at Ferrara, and being himſelf then in exile at Ravenna, got him over to Ravenna, where he wrought ſeveral things; and perhaps it might be here that he drew Dante's picture, though the friendſhip between the poet and the painter was previous to this. In 1322, he was again invited abroad by Caſtruccio Caſtrucani, lord of Lucca; and, after that, by Robert king of Naples. Giotto painted many things at Naples, and chiefly the chapel, where the

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king was so pleased with him, that he used very often to go and sit by him while he was at work: for Giotto was a man of pleasant conversation and wit, as well as ready with his pencil. One day, it being very hot, the king said to him, "If I were as you, Giotto, I would leave off working this "hot weather;" "And so would I, Sir," says Giotto, "if "I were as you." He returned from Naples to Rome, and from Rome to Florence, leaving monuments of his art in almost every place he passed through. The number of his works is so great, that it would be endless to recount them. There is a picture of his in one of the churches of Florence, representing the death of the blessed Virgin, with the apostles about her: the attitudes of which story, Michael Angelo used to say, could not be better designed. Giotto, however, did not confine his genius altogether to painting: he was, as we have said, a sculptor and architect. In 1327, he formed the design of a magnificent and beauteous monument for Guido Tarlati, bishop of Arezzo, who had been the head of the Ghibeline faction in Tuscany: and, in 1334, undertook the famous tower of Sancta Maria del Fiore, for which work, though it was not finished, he was made a citizen of Florence, and endowed with a considerable yearly pension.

His death happened in 1336: and the city of Florence erected a statue in marble over his tomb. He had the esteem and friendship of most of the excellent men of the age he lived in; and among the rest of Dante and Petrarch. He drew, as we have said, the picture of the former; and the latter mentions him in his will, and in one of his familiar Latin epistles.

Epist. Lib. iv.

GIRALDI (LILIO GREGORIO), in Latin Gyraldus, an ingenious critic, and one of the most learned men modern Italy has produced, was born at Ferrara in 1479, of an ancient and reputable family. He learned the Latin tongue and polite literature under Baptist Guarini; and afterwards the Greek at Milan under Demetrius Chalcondyles. He retired into the neighbourhood of Albert Picus, prince of Carpi, and of John Francis Picus, prince of Mirandula; and, having by their means access to a large and well-furnished library, he applied himself intensely to study. Then he went to Modena, and thence to Rome: in which city he was, when it was plundered by the soldiers of Charles V. in 1527. He lost all he had in the general ruin; and, what was worse even than this, he lost soon after his patron cardinal Rangoni, with

Niceron, &c. Blount's Censura Authorum, &c.

with whom he had lived ſome time. He was then obliged to ſhelter himſelf in the houſe of the prince of Mirandula, not the great Picus, but a relation of the ſame name; but he had the misfortune to loſe this friend and protector in 1533, when he was aſſaſſinated by a cabal, which his nephew was at the head of. Giraldi was at that time ſo afflicted with the gout, that he had great difficulty to ſave himſelf from the hands of the conſpirators; after having loſt all which he had acquired, ſince the ſacking of Rome. He then returned to his own country, and lived at Ferrara. The gout tormented him ſo for the ſix or ſeven laſt years of his life, that, as he ſpeaks of himſelf, he might be ſaid rather to breathe than to live. He was ſuch a cripple in his hands and feet, that he was incapable of doing the common neceſſaries of life, or even moving himſelf. Add to this dreadful ſtate and condition, that he ſuffered extreme poverty. All this did not affect him ſo, but that he made what uſe he could of intervals of eaſe, to read, and even write: and many of his books were compoſed in thoſe intervals. He died at length of this dreadful malady in 1552; and was interred in the cathedral of Ferrara, where the following epitaph, compoſed by himſelf, was inſcribed upon his tomb:

D. M.
Quid hoſpes adſtas? tymbion
Vides Gyraldi Lilij,
Fortunæ utriuſque paginam
Qui pertulit, ſed peſſima
Eſt uſus altera, nihil
Opis ferente Apolline,
Nil ſcire refert amplius
Tua aut ſua; in tuam rem abi.

His works conſiſt of 17 productions, which were firſt printed ſeparately; but afterwards collected and publiſhed in 2 vols. folio, at Baſil 1580, and at Leyden 1696. The moſt valued pieces among them are, "Hiſtoria de Deis Gentium,"—"Hiſtoriæ Poetarum tam Græcorum quam Latinorum Dialogi decem,"—and, "Dialogi duo de Poetis noſtrorum temporum." The firſt of theſe books is one of the laſt he compoſed, and full of the deepeſt erudition. The other two, which make up the hiſtory of the ancient and modern poets, are written with great exactneſs and judgement. Voſſius ſpeaks highly of this work; declares, that the author has ſhewn great judgement and learning, as well as induſtry, in compoſing it; and obſerves, that though

his profeſſed deſign is to collect memoirs concerning their perſons, characters, and writings in general, yet he has occaſionally interſperſed many things, regarding the very art of poetry, which may be uſeful to thoſe who intend more particularly to cultivate it. Joſeph Scaliger, indeed, would perſuade us, that nothing can be more contemptible than the judgement he paſſes on the poets he treats of: but as men who ſpeak from prejudice or paſſion, as Scaliger often did, are mighty apt to contradict themſelves, ſo it is remarkable, that in another place this ſame Scaliger allows all the works of Giraldus to be very good, and that no man knew better how to temper learning with judgement.

De Poet. Latin. Confutat. Fabul. Burton, &c. Poſterior Scaligerana.

There is a work alſo by Giraldus, "de annis & menſibus, "cæteriſque temporis partibus, una cum Kalendario Ro"mano & Græco," written with a view to the reformation of the kalendar, which was afterwards effected by Pope Gregory XIII. about 1582. There are likewiſe among his works a few poems, the principal of which is intituled, "Epiſtola in qua agitur de incommodis, quæ in direptione "Urbana paſſus eſt; ubi item eſt quaſi catalogus ſuorum, "amicorum Poetarum, & deſcribitur interitus Herculis Car"dinalis Rangonis." This poem is annexed to the Florentine edition of the "Two Dialogues concerning his con"temporary Poets;" and is curious and intereſting, as it contains a kind of literary hiſtory of that time.

The higheſt elogies have been beſtowed upon Giraldus, by authors of the firſt name. Cauſabon calls him, "vir ſo"lidé doctus, & in ſcribendo accuratus," a man ſolidly learned and an accurate writer. Thuanus ſays, that "he "was excellently ſkilled in the Greek and Latin tongues, in "polite literature, and in antiquity, which he has illuſtrated "in ſeveral works; and that, though highly deſerving a "better fate, he ſtruggled all his life with ill health and ill "fortune."

Not. in Diog. Laert. Lib. viii. Ad ann. 1552.

Nicéron, &c. GIRALDI (JOHN BAPTIST CINTIO), an Italian poet, of the ſame family with Lilio Giraldi, was born at Ferrara in 1504. His father, being a man of letters, took great care of his education; and placed him under Cælio Calcagnini, to ſtudy the languages and philoſophy. He made an uncommon progreſs, and then applied himſelf to the ſtudy of phyſic: in which faculty he was afterwards a doctor. He muſt have been a very ſurprizing perſon; for he was pitched upon, at 21 years of age, to read public lectures at Ferrara upon phyſic and polite literature. In 1542, the duke of Ferrara made him

him his ſecretary; which office he held till the death of that prince in 1558. He was continued in it by his ſucceſſor: but envy having done him ſome ill offices with his maſter, he was obliged to quit the court. He left the city at the ſame time, and removed with his family to Mondovi in Piedmont; where he taught the belles lettres publicly for three years. Then he went to Turin; but the air there not agreeing with his conſtitution, he accepted the profeſſorſhip of rhetoric at Pavia; which the ſenate of Milan, hearing of his being about to remove, and apprized of his great merit, freely offered him. This poſt he filled with great repute; and afterwards obtained a place in the academy of that town. It was here he got the name of Cintio, which he retained ever after, and put in the title-page of his books. The gout, which was hereditary in his family, beginning to attack him ſeverely, he returned to Ferrara; thinking that his native air might afford him ſome relief. But he was hardly ſettled there, when he grew extremely ill; and, after languiſhing about three months, died in 1573.

His works are all written in Italian, except ſome orations, ſpoken upon extraordinary occaſions, in Latin. They conſiſt chiefly of tragedies: a collection of which was publiſhed at Venice 1583, in 8vo. by his ſon Celſo Giraldi; who, in his dedication to the duke of Ferrara, takes occaſion to obſerve, that he was the youngeſt of five ſons, and the only one who ſurvived his father. There are alſo ſome proſe works of Giraldi: one particularly upon Comedy, Tragedy, and other kinds of poetry, which was printed at Venice by himſelf in 1554, 4to. As little as this Giraldi ſeems to be known, ſome make no ſcruple to rank him among the beſt tragic writers that Italy has produced.

GIRALDUS (SILVESTER), a very learned and very eloquent man in his time, was born of noble parents, at the caſtle of Mainarpir, near Pembroke in South Wales, in 1145. Diſcovering an early inclination for the ſervice of the church, he was put to books; and his uncle, who was biſhop of St. David's, took ſpecial care of his education. When he had made a proper advancement, he was ſent to France, and ſtudied theology at Paris under Peter Comeſtor; for theology, it ſeems, was then in its moſt flouriſhing ſtate in that city. Having finiſhed his own purſuits, he thought himſelf capable of reading lectures to others; and accordingly did ſo, upon the Belles Lettres and Rhetoric in the Engliſh college there. He returned to England about 1172, and brought with him

Cave, Hiſt. Liter. Tanner's Bibl. Britannico Hibern.

ſo high a reputation for learning and zeal for the church, that Richard, Abp. of Canterbury, and the Pope's legate, pitched upon him in 1175, to collect ſome neglected tithes, and reform ſome abuſes, in the principality of Wales. He was inveſted with an extraordinary commiſſion; and he exerted himſelf ſo vigorouſly, that, in the courſe of his progreſs, he ſuſpended an archdeacon for keeping a concubine. In 1176, the biſhop of St. David's dying, he was named with three others, to be preſented to the king, but declined it. The ſame year he went to Paris, in order to ſtudy the canon law. He ſpent three years upon it; and with ſo much ſucceſs, that he was offered the profeſſorſhip in the univerſity there: but refuſed to accept it, as deſigning to go to Bologna to perfect himſelf in that ſcience. He returned to England in 1180; and, in 1184, became known to Hen. II. who, moved with his great merit and abilities, ſent him the year after, as ſecretary, with his ſon prince John into Ireland. John returned with his army the ſame year; but Giraldus ſtayed ſome months longer in Ireland, to ſearch for antiquities, and to make a topography or deſcription of the iſle; for which purpoſe he travelled all over it, and did not paſs over to Wales till 1186. He afterwards ſpent ſome time in compoſing his own memoirs, and then went to Oxford; where he employed three whole days in reciting them publicly. The biſhopric of St. David's becoming vacant in 1198, he was elected a ſecond time; but a diſpute aroſe about it, for the ſettling of which he himſelf went to Rome in 1200. He did not ſucceed, having a rich competitor to vie with: "erant tum enim omnia venalia Romæ," for all things were then venal at Rome; as they were before, and have been ever ſince. He lived above 70 years, and was the author of many works; ſome of which have been printed, ſome remain in MS. He was a prodigious enemy to the monks, whom he has treated very ſeverely; and it was a common ſaying with him, "à Monachorum malitia libera "nos, Domine," from the malice of the Monks, good Lord, deliver us. Tanner makes it almoſt a matter of wonder, that a man in ſuch a dark and ignorant age, could be ſo univerſally learned, and withal ſo eloquent, as Giraldus was. However, he had other qualities in common with his neighbours; for he was credulous and ſuperſtitious in the higheſt degree; and there were no dreams or viſions ſo ſenſeleſs and extravagant, which he did not believe to be divine Revelations.

The

The only works of his, which a reader can have any curioſity to ſee, are his "Topographia Hiberniæ, ſive de Mira-"bilibus & Habitatoribus Hiberniæ libri tres, ad Henri-"cum II." "Expugnatio Hiberniæ, ſive Hiſtoria Vatici-"nalis de expugnata ab Anglis Hibernia." "Itinerarium "Cambriæ." "Deſcriptio Cambriæ." Theſe are all to be found in a collection publiſhed by Camden at Francfort, 1602, in folio, under the title of "Anglica, Normannica, "& Cambrica, à veteribus ſcripta." His three books, "De "Rebus à ſe geſtis," together with other pieces, are publiſhed by Wharton, in the ſecond volume of "Anglia Sacra;" and in the Lambeth and Cotton libraries there are ſtill extant ſome things in MS. as among others, "Liber Carmi-"num & Epigrammatum," and "De Principis Inſtructione "Diſtinctiones tres;" which laſt, Cave tells us, is a pretty long work, but well deſerving to be read. Hiſt. Lit. Vol. II.

GLAIN (N. Saint), a name that would not be worth preſerving, but for the ſingularity of the anecdote which happens to be connected with it. This perſon was born at Limoges about 1620, and retired into Holland for the ſake of profeſſing the Proteſtant religion. Arms and letters ſeem to have occupied him by turns; for, after having ſerved the republic as a military captain, he worked for ſome time in the Holland Gazette. The reading of Spinoza's book changed this zealous Proteſtant into as zealous an Atheiſt. He was ſo ſtrongly poſſeſſed in favour of Spinoſiſm, that he thought he ſhould do a ſervice to the public if he made it more acceſſible. With this view he tranſlated into French the famous "Tractatus Theologico-Politicus" of Spinoza; and publiſhed it, at firſt, under the title of "La Clef du "Sanctuaire," "The Key of the Sanctuary." The work making a great noiſe, he publiſhed it a ſecond time, in order to ſpread it farther, with the title of "Traité des Céré-"monies ſuperſtitieuſes des Juifs," "A Treatiſe of the ſu-"perſtitious Ceremonies of the Jews." And laſtly, in a third publication, he intituled it "Reflexions curieuſes d' "un eſprit deſintereſſé ſur les matieres les plus importantes "du Salut," "Curious and diſintereſted Reflections upon "Points the moſt important to Salvation." This was printed at Cologne in 1678, 12mo. Who can ſay now, that bigotry and zeal belong to religion only?

GLANDORP (Matthias), a German phyſician, was born in 1595, at Cologne, where his father was a chirurgeon,

geon. His firſt application to letters was at Bremen; whence he returned to Cologne, and devoted himſelf to philoſophy, phyſic, and chirurgery. He ſtudied four years under Peter Holtzem, who was the elector's phyſician, and profeſſor in this city; and he learned the practical part of chirurgery from his father. To perfect himſelf in theſe ſciences, he went afterwards into Italy, and made ſome ſtay at Padua; where he greatly benefited himſelf by attending the lectures of Jerome Fabricius ab aquapendente, Adrian Spigelius, and Sanctorius. He was here made M. D. After having viſited the principal towns of Italy, he returned to his country in 1618, and ſettled at Bremen; where he practiſed phyſic and chirurgery with ſo much ſucceſs, that the archbiſhop of this place made him his phyſician in 1628. He was alſo made phyſician of the republic of Bremen. The time of his death is not preciſely known; but the dedication of his laſt work is dated Oct. 8, 1632, ſo that he could not be dead before, as ſome Journaliſts have aſſerted, though it is probable he was ſoon after. He publiſhed at Bremen, "Speculum Chi-"rurgorum," in 1619; "Methodus Medendæ Parony-"chiæ," in 1623; "Tractatus de Polypo Narium affectu "graviſſimo," in 1628; and "Gazophylacium Polypuſium "Fonticulorum & Setonum Reſeratum," in 1633. Theſe four pieces were collected and publiſhed, with emendations, under the title of his works, at London, in 1729, 4to, with his life prefixed: and it muſt needs ſuggeſt an high opinion of this young phyſician, that though he died a young man, yet his works ſhould be thought worthy of a republication 100 years after; when ſuch prodigious improvements have been made in philoſophy, phyſic, and ſciences of all kinds, of which he had not the benefit.

GLANVIL (Joseph), a diſtinguiſhed writer, was born in 1636, at Plymouth in Devonſhire, where he probably received the firſt rudiments of his education, and was entered a batler of Exeter-college Oxford, April 19, 1652; he was placed under Samuel Conant, an eminent tutor, and having made a good proficiency in his ſtudies, he proceeded B. A. Oct. 11, 1655. The following year, he removed to Lincoln-college, probably upon ſome view of preferment. Taking the degree of M. A. June 29, 1658, he aſſumed the prieſtly office [A], and became chaplain to Francis Rouſe, Eſq;

[A] Aſſumed it, that is, without any kind of ordination, according to the principles of the ſectaries at that time, of which his patron Rouſe was a ring-

Eſq; then made provoſt of Eton-college by Oliver Cromwell, and deſigned for one of his upper houſe [of Lords]. Had this patron lived a little longer, Glanvil's expectations would, no doubt, have been fully anſwered; ſince he entirely complied with the principles of the then prevailing party, to whom his very prompt pen muſt needs have been ſerviceable. But Rouſe dying the ſame year, he returned to his college in Oxford, and purſued his ſtudies there during the ſubſequent diſtractions in the ſtate. About this time, he became acquainted with Mr. Richard Baxter, who entertained a great opinion of his genius, and continued his reſpect for him after the Reſtoration, when he renounced his principles. The friendſhip was alſo ſtill kept up on Glanvil's ſide, who, Sept. 3, 1661, addreſſed an epiſtle to this friend, profeſſing himſelf to be an admirer of his preaching and writings; he alſo offered to write ſomething in his defence, but yielded to his advice, not to ſacrifice his views of preferment to their friendſhip [B].

Accordingly, he had the prudence to take a different method; and turning his thoughts to a ſubject not only inoffenſive in itſelf, but entirely popular at that time, viz. a defence of experimental philoſophy, againſt the notional way of Ariſtotle and the ſchools; he publiſhed it this year under the title of "The Vanity of Dogmatizing, or Confidence in "Opinions manifeſted, in a Diſcourſe of the Shortneſs and "Uncertainty of our Knowledge and its Cauſes, with ſome "Reflections on Peripateticiſm, and an Apology for Philo-"ſophy, 1661," 8vo. Thoſe meetings, which gave riſe to the Royal Society, were much frequented at this time [C], and encouraged by learned men of all perſuaſions; ſo that this ſmall diſcourſe introduced him to the knowledge of the literary world in a very favourable light. He had an opportunity of improving it by the weakneſs of an antagoniſt, whom he anſwered in an appendix to a piece called, "Scep-"ſis Scientifica, or confeſſed Ignorance the Way to Science, "in an Eſſay on the Vanity of Dogmatizing, and confident

a ring-leader. This, added to Wood's ſilence about his having any orders, and his taking orders in the church of England after the Reſtoration, is the ground of the conjecture, that he aſſumed the prieſthood.

[B] Baxter's true Defence of the meer Nonconformiſts, c. xiv. Lond. 1681. Kennet's Regiſt. p. 609.

[C] Birch's Hiſtory of the Royal Society, Vol. I. In the introduction. Wood ſays, he reflected with regret upon his univerſity education, and wiſhed he had been ſent to Cambridge, where he ſhould have had a free method of philoſophizing. Athon. Oxon. Vol. II. col. 664. This points evidently to Dr. Henry More, as will appear hereafter.

"Opinion,

"Opinion, 1665," 4to. Our author dedicated this piece to the Royal Society, in terms of the higheſt reſpect for that inſtitution; and the Society being then in a ſtate of infancy, and having many enemies, as might be expected in a new deſign, which ſeemed to threaten the ruin of the old notional way of philoſophizing in the ſchools, the "Scepſis" was preſented to the council by lord Brereton, at a meeting Dec. 7, 1664; when his lordſhip alſo propoſed the author for a member, and he was elected accordingly in that month [D].

The truth is, he had promiſed ſo much from this noble plan, that there was an apprehenſion it might rather hurt than ſerve them, by raiſing expectations which they ſhould not anſwer [E]; but as Glanvil's wit led him to means above the common road, ſo he was too fond of a gay colouring, which frequently betrayed him to overcharge his ſubject, his wit promptly running into exceſs. He obſerves, himſelf, in regard to his firſt piece, that it was a fortuitous, undeſigned, abortive, and equivocal effect of a very diverſe intention, his firſt deſign being only to correct enthuſiaſm [F], in a preface to another diſcourſe upon the ſoul's immortality; but his conſiderations on that ſubject, which he thought a ſheet would have compriſed, grew ſo voluminous, that being too much for a preface, he was adviſed to print it apart; wherefore, reaſſuming his pen to make ſome additions to the beginning, where he had been moſt curt and ſparing, his thoughts run out into that diſcourſe.

Hence it appears, that his original plan was firſt formed in the view of conforming to the re-eſtabliſhment of the church at the Reſtoration, in which ſpirit we find it was levelled againſt the dominant enthuſiaſm of the preceding times; but that deſign, as he declares, being rendered leſs neceſſary, by his majeſty's much-wiſhed-for return, occaſioned the alteration, and accordingly, ſoon after its appear-

[D] Birch, Vol. I. p. 500, 501. 504.

[E] Mr. Oldenburgh, ſecretary to that ſociety, in a letter to Mr. Boyle on this occaſion, dated Dec. 10, three days after the "Scepſis" was preſented to the Society, writes thus concerning it; "I was very glad to find it [the "deſign of the Royal Society] to be "ſo well underſtood at laſt by ſome. "Though I fear the great expectation he "[Glanvil] raiſeth of the enterprize "may be of more prejudice than ad- "vantage to them, if they be not com- "petently endowed with a revenue to "carry on their undertaking." Boyle's Works, Vol. V. p. 328. folio.

[F] However, he was not of a temper to throw away what he had written in that view; on the contrary, he made ſome additions to it, ſuitable to its tenor, and firſt preached, and afterwards printed it with the following title, *Λόγος Θρησκ.* "Or a ſeaſonable Re- "commendation and Defence of Rea- "ſon in the Affairs of Religion a- "gainſt Infidelity, Scepticiſm, and Fa- "naticiſm of all ſorts, 1670," 4to.

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ance in the new ſhape [G], he took orders in the church of England, and obtained the rectory of Winbuſh in Eſſex [H] that year. The act of conformity taking place in 1662, by virtue of which the vicarage of Frome-Selwood in Somerſetſhire became vacant, he was preſented to that living by Sir James Thynne [I]. The ſame year, in defence of the doctrine of pre-exiſtence, he publiſhed his "Lux Orientalis, "&c." wherein, after Origen, he endeavoured to ſhew, that the ſouls of men were created all at once like the angels; that ſome of them having ſinned and fallen, with the other apoſtate ſpirits, were thruſt, for their diſobedience, into a ſtate of ſilence and inſenſibility; whence they were, at ſeveral times and occaſions, dropt down into theſe terreſtrial bodies, and ſo doomed, as a puniſhment for their former rebellion, to endure all the miſeries of this new life [K].

In 1663, the houſe of John Mumpeſſon of Tedworth in Wiltſhire being diſturbed by the beating of a drum inviſibly every night, our author turned his thoughts to that ſubject, and in 1666 printed, in 4to, "Some philoſophical Conſidera-"tions, touching the being of Witches and Witchcraft." In this piece he defended the poſſibility of witchcraft, which drew him into a controverſy that ended only with his life: during the courſe of it, he propoſed to confirm his opinion by a collection of ſeveral narratives relating to it. Whereupon, as he held then a correſpondence with Mr. Boyle, that gentleman obſerving with how much warmth the diſpute was carried on, gave him many juſt cautions about his managing ſo tender a ſubject; and hinted to him, that the credit of religion might ſuffer by weak arguments upon ſuch

[G] The "Scepſis" was, indeed, no more than his former book againſt dogmatizing reviewed, and more cloſely digeſted, and with better caution; and was apparently done with a view of that honour mentioned above, which he obtained by it. The remarks upon his firſt piece were made by Thomas de Albius, or Thomas White, in a book intituled, "Sciri, five Sceptices & "Scepticorum à jure Diſputationis ex-"cluſio, 1663," 12mo. White was grandſon of Plowden the famous lawyer in Elizabeth's reign. He was a Romiſh prieſt, and eſteemed the beſt philoſopher among them in England. Glanvil, therefore, ſubjoined to his "Scepſis," "A Reply to the Excep-"tions of the learned Thomas Albius, "&c." or, "Scire tuum nihil eſt:"—No doubt ye are the men, and wiſdom ſhall die with you. He alſo added "A "Letter to a Friend concerning Ariſto-"tle;" all penned with more ſobriety than was ſhewn in the firſt tract.

[H] This ſeems to have been his firſt preferment in the church, as Kennet obſerves in his Regiſter, p. 529.

[I] Athen. Oxon. *ubi ſupra.*

[K] As imaginary as this doctrine is, our author ſcruples not to recommend it to the public, as ſerviceable to religion; maintaining its conſiſtency with orthodox divinity, &c. In this he plainly follows Dr. Henry More, being, indeed, a congenial diſciple of his. See "Lux Orientalis, &c. 1662," 12mo.

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topics. In anſwer to which, Glanvil profeſſes himſelf much obliged for thoſe kind admonitions, and promiſes to be exceeding careful in the choice of his relations [L]; however, he made a ſhift to pick out no leſs than 26 modern relations, beſides that of Mr. Mumpeſſon's Drummer [M].

His defence of the Royal Society procured him many friends, ſome of whom obtained for him the rectory of the Abbey-church at Bath, into which he was inducted June the ſame year, 1666. From this time he fixed his reſidence in that city; and, continuing on all occaſions to teſtify his zeal for the new philoſophy, by exploding Ariſtotle, he was deſired to make a viſit to Mr. Robert Croſſe, vicar of Chew, near Pensford in Somerſetſhire, a great zealot for the old eſtabliſhed way of teaching in the ſchools. Our Author accepted the invitation, and going to Pensford in 1677, happened to come into the room, juſt as the vicar was entertaining his company with the praiſes of Ariſtotle and his philoſophy. After their firſt civilities were paid, he went on with his diſcourſe, and applying himſelf to Mr. Glanvil, treated the Royal Society and modern philoſophers with ſome contempt. Glanvil, not expecting ſo ſudden an attack, was in ſome meaſure ſurprized, and did not anſwer with that quickneſs and facility as he otherwiſe might probably have done. But afterwards, both in converſation and by letters, he attacked his antagoniſt's aſſertion, that Ariſtotle had more advantages for knowledge than the Royal Society, or all the preſent age had or could have, becauſe he did "totam per-"agrare Aſiam," travel over all Aſia [N].

Neither did Glanvil reſt the matter ſo, but laid the plan of a further defence of the Royal Society; but biſhop Sprat's

[L] Boyle's Works, Vol. V. p. 244. 628.

[M] Theſe relations were not printed till after his death, in a piece intituled, "Sadduciſmus Triumphans, in "two Parts, 1681," 8vo; and again in 1682, with large additions by Dr. Henry More, the editor of both editions; to whom our author had addreſſed a letter on the ſubject: and in an appendix to the firſt part concerning the poſſibility of apparitions, there is added, an account of the nature of a ſpirit, tranſlated by our author, from the two laſt chapters of More's "En-"chiridion Metaphyſicum." This confirms our obſervation concerning Mr. Glanvil's Moriaſm; and we ſhall venture another remark, by way of conjecture, that the famous ſtory of Mumpeſſon's drummer probably gave birth to Addiſon's comedy called "The "Drummer."

[N] Wood tells us, that Croſſe had been fellow of Lincoln-college, and was preferred by the parliament to this rich vicarage; where, leaving his fellowſhip, he ſettled in 1654, and was conſtituted an aſſiſtant to the commiſſioners for ejecting ignorant, &c. miniſters. At the Reſtoration he conformed, and ſo held his living. While in the univerſity he was accounted a noted philoſopher and divine, an able preacher, and well verſed in the fathers and ſchoolmen. Athen. Oxon.

hiſtory

hiſtory of it being then in the preſs, he waited to ſee how far that treatiſe ſhould anticipate his deſign. Upon its publication in 1667, finding there was room left for him, he purſued his reſolution [o]; and printed his piece the following year, with this title, expreſſing both the motives of writing it, "Plus Ultra, or the Progreſs and Advancement of "Knowledge ſince the Days of Ariſtotle, in an Account of "ſome of the moſt remarkable late Improvements of practical uſeful Learning, to encourage Philoſophical Endeavours, occaſioned by a Conference with one of the notional Way, 1668," 12mo. In ſome parts of this piece he treated the Somerſetſhire vicar with rough raillery [p], which in return brought him into a very rude and ſcurrilous diſpute with Henry Stubbs, phyſician at Warwick. In this petulant way, however, of managing the controverſy, Glanvil

[o] After Sprat's MS. was read to the Royal Society, Oct. 1664, Mr. Oldenburg, in a letter to Mr. Boyle, dated Nov. 24, following, remarked that he knew not whether there was enough ſaid in it of particulars; and in another letter, dated Oct. 1, 1667, after that hiſtory was printed, and ready for publication, he wrote as follows.—"There is a certain gentleman, a florid writer, one of our own royal "collegiates, who intends to print "ſhortly ſome paralipomena relating "to the hiſtory of our Society; where-"in he means to take notice of the "performances of ſome eminent mem-"bers thereof, more than has been "done by Mr. Sprat; and further to "recommend and vindicate the modern "experimental philoſophy, by repre-"ſenting the advantages of this way of "trials, both for light and uſe, above "that of former times. It had been "extant, I find by ſome letters, ere "this, but that he ſtaid for Mr. Sprat, "to ſee what room he had left for his "thoughts; and finding now that he "has not throughout prevented him, "he ſeems reſolved to purſue his de-"ſign, though it will not make above "half a dozen ſheets, and therein to "acknowledge ſome grand contribu-"tions to philoſophy, that have been "omitted by the other. This is but "juſt, and has therefore received en-"couragement from me, together with "the ſuggeſtion of ſome particulars, "which this author could not be ac-"quainted with ſo well as the ſuggeſt-"er." Boyle's Works, Vol. V. What the author here intimated was evidently Mr. Joſeph Glanvil's, and the book his "Plus Ultra." Birch's Hiſt. of the Royal Society, Vol. II. p. 197.

[p] The vicar returned the language in a piece, which was denied the preſs both at Oxford and at London for its ſcurrility. However, Glanvil ſomehow obtaining the contents, got them printed at London, with proper remarks of his own, under the title of "The "Chew-Gazette;" but of theſe there were only 100 taken off, and thoſe diſperſed into private hands, to the end, as Glanvil ſaid, that Croſſe's ſhame might not be made public, &c. After this letter was abroad, Croſſe wrote ballads againſt our author and the Royal Society; while other wags at Oxford, pleaſed with the controverſy, made a doggrel ballad on them both, which began thus:

Two Goſpel knights,
Both learned wights,
And Somerſet's renown-a;
The one in village of the ſhire,
But vicarage too great I fear,
The other lives in town-a.

Glanvil tells us, that Croſſe wrote a book called "Biographia," containing rules how lives are to be written, &c. Athen. Oxon.

appeared equal, if not ſuperior to his opponents; at leaſt he had the laſt blow in it [q]. But when Dr. Meric Caſaubon entered the liſts, and managed the argument with more candor and greater knowledge, he choſe to be ſilent; becauſe, not willing to appear in a controverſy with a perſon, as he ſays, of fame and learning, who had treated him with ſo much civility, and in a way ſo different from that of his other aſſailants [r]. While he was thus pleading the cauſe of the inſtitution in general, he ſhewed himſelf no unuſeful member in reſpect to the particular buſineſs of it. The Society having given out ſome queries to be made about mines, our author communicated a paper in relation to thoſe of Mendip-hills, and ſuch as reſpect the Bath, which was well received, ordered to be regiſtered, and afterwards printed in their tranſactions [s].

In

[q] Stubbe was then, as Wood obſerves, a ſummer practitioner at Bath; and bearing no good-will to the conceited proceedings of Glanvil, took Croſſe's part, and encouraged him to write againſt the virtuoſi, and at the ſame time entered the liſts himſelf, and the following pamphlets paſſed between them. 1. "The Luſus Ultra reduced to "a Nonplus, &c. 1670," 4to. Stubbe. 2. "A prefatory Anſwer to Mr. "Henry Stubbe, the Dr. of Warwick, "wherein the Malignity, &c. of his "Animadverſions are diſcovered, "1671," 12mo, Glanvil. 3. "A "Preface againſt Bethlius Glanvil, "F.R.S. ſubjoined to his Reply, &c. "Oxford, 1671," 4to, Stubbe. The doctor alſo fell upon his antagoniſt, in his "Epiſtolary Diſcourſe concerning "Phlebotomy, 1671," 4to; upon which Glanvil immediately publiſhed "A farther Diſcovery of Mr. Stubbe, "in a brief Reply to his laſt Pamphlet, "1671," 8vo; to which was added, "Ad clerum Somerſetenſem Epiſtola, "ΠΡΟΣΦΩΝΗΣΙΣ." And the doctor, among other things, having cenſured the new philoſophy, as tending to encourage Atheiſm, our author publiſhed his "Philoſophia Pia, &c. 1671," 8vo. This cloſed the controverſy.

[r] Dr. Caſaubon's Animadverſions were publiſhed in "A Letter to Peter "du Moulin, D. D. concerning natu-"ral and experimental Philoſophy, &c. "Cambridge, 1665." The doctor obſerves, that Mr. Glanvil does not want words to ſet out his matter to the beſt advantage, and cloſes his letter in the following candid ſtyle. "What I had "to except againſt the book you brought "me, I have told you; I muſt now "thank you for it; for in very truth, "his divinity at the end, which is "ſomewhat myſtical (I hope I do not "underſtand it) and thoſe two parti-"culars; his contempt of Ariſtotle, "and his cenſuring all other learning, "beſides experimental philoſophy, and "what tendeth to it, as uſeleſs, and "meer wrangling and diſputing except-"ed; I have read the reſt, wherein "he doth give us an exact account of "late diſcoveries, with much pleaſure, "&c." This piece is mentioned by our author, in the cloſe of his "Prefa-"tory Anſwer to Stubbe," where he tells us, he had anſwered the ſtrictures in a particular diſcourſe which he thought to publiſh next, when he reckoned with Stubbe: but he afterwards changed his mind.

[s] The firſt of theſe was regiſtered Oct. 10, 1667, and printed in the Phil. Tranſ. No. 28, and the two others in No. 39 and 49. In his account of the Bath-water, he ſuppoſes it to be a mixture from ſeveral ſprings of mineral water of a different nature; to confirm which, he obſerves, "That "in 1639, the hot-bath was much im-"paired by the breaking out of a "ſpring, which the workmen at laſt

"found

In the mean time he was far from neglecting the duties of his miniſterial function: on the contrary, he diſtinguiſhed himſelf ſo remarkably by his diſcourſes from the pulpit, that he was frequently deſired to preach upon public and extraordinary occaſions, and ſeveral of theſe ſermons were printed in a collection after his death. But, in juſtice to his memory, we muſt not omit to mention one which was never printed. His old antagoniſt, Stubbe, going from Bath on a viſit to Briſtol, had the misfortune, on his return, to fall from his horſe into a river, which, though ſhallow, proved ſufficient to drown him: his corpſe being interred in the abbey-church, our rector paid an honourable tribute to his memory, in a funeral ſermon on the occaſion [T]. He alſo wrote an "Eſſay concerning Preaching," for the uſe of a young divine; to which he added, "A ſeaſonable Defence of Preaching, and the plain Way of it." This was chiefly levelled againſt that affectation of wit and fine ſpeaking, which begun then to be faſhionable. This eſſay was publiſhed in 1678, and the ſame year he was collated by his majeſty to a prebend in the church of Worceſter. This promotion was procured by the marquis of Worceſter, to whom his wife was ſomething related; and it was the eaſier obtained as he had been chaplain to the king ever ſince 1672: in which year he exchanged the vicarage of Frome for the rectory of Street, with the chapel of Walton annexed, in Somerſetſhire. This commodious exchange was eaſily compaſſed, ſince both the livings were in the patronage of Sir James Thynne.

He publiſhed a great number of Tracts beſides what have been mentioned, a liſt of which may be ſeen below [U]. As he

"found again and reſtored; that in "digging they came to a firm founda- "tion of factitious matter, which had "holes in it like a pumice ſtone, "through which the water played, ſo "that," ſays he, "it is like the "ſprings which are brought together "by art;" which probably was the necromancy the people of antient times believed and reported to have contrived and made theſe baths; as in a very ancient MS. I find theſe words; "When "Lud Hudibraſs was dead, Bladud his "ſon, a great necromancer, was made "king, and he made the wonder of "the hot-bath by necromancy, and he "reigned 21 years, and after he died, "and lies at the new Troy." And in another old chronicle, it is ſaid, "that "king Bladud ſent to Athens for ne- "cromancers to effect this great buſi- "neſs; who 'tis like, were no other "than cunning artificers, well ſkilled "in architecture and mechanics."

[T] Ath. Ox. Vol. II. col. 568.

[U] Theſe are: 1. "A Blow at "modern Sadduciſm, &c. 1668," to which was added, 2. "A Relation of "the fancied Diſturbance at the Houſe "of Mr. Mompeſſon:" as alſo, 3. "Reflections on Drollery and Athe- "iſm." 4. "Palpable Evidence of "Spirits and Witchcraft, &c. 1668." 5. "A Whip for the Droll Fidler to "the Atheiſt, 1668." 6. "Eſſays "on ſeveral important ſubjects in Phi- "loſophy

he had a lively imagination, and a flowing ſtyle, theſe came from him very eaſily, and he continued the exerciſe of his pen to the laſt; the preſs having ſcarcely finiſhed his piece intituled, "The zealous and impartial Proteſtant, &c. 1680," when he was attacked by a fever, which, baffling the phyſician's ſkill, cut him off in the vigour of his age. He died at Bath, Nov. 4th of the ſame year, about the age of 44. Mr. Joſeph Pleydal, archdeacon of Chicheſter, preached his funeral ſermon [w], when his corpſe was interred in his own pariſh church, where a decent monument and inſcription was afterwards dedicated to his memory by Margaret his widow, ſprung from the Selwins of Glouceſterſhire. She was his ſecond wife; but he had no iſſue by either.

Soon after his deceaſe, ſeveral of his ſermons, and other pieces, were collected and publiſhed with the title of, "Some "Diſcourſes, Sermons, and Remains, 1681," 4to. by Dr. Henry Horneck, who tells us, that death ſnatched him away, when the learned world expected ſome of his greateſt attempts and enterprizes. The Dr. has given us a very advantageous character of him and his writings: the ſubſtance of which is, "That his wit lay out of the common road; that as he "valued no notions that were mean and trivial, ſo thoſe he "ſent abroad favoured of more than ordinary genius. His "ſoul ſeemed to be ſpun of a finer thread than thoſe of other "mortals, and things looked with another face when they "paſſed through the quicker fire of his laboratory. Some "curious artiſts, though their work is materially the ſame "with that of meaner artificers, yet the ſhape they give it, "and the neatneſs of the fabric, makes it ſeem a thing com-"poſed of different ingredients. Even the moſt obvious "truths," continues he, "coming from our author, received "an additional luſtre, and that meat which familiarity made "in a manner naufeous to ſome nicer palates, when dreſſed "with his ſauce, became more poignant, and more agree-"able. His diſcourſes from the pulpit, as they were very "ſolid, ſo they were, which is the grace and life of them, "pathetic; and by his zeal and fervour one might gueſs,

"loſophy and Religion, 1676," 4to. 7. "An Eſſay concerning Preaching, "1678," 8vo; to which was added, 8. "A ſeaſonable Defence of Preach-"ing, and the plain Way of it." 9. "Letters to the Ducheſs of Newcaſtle." 10. Three ſingle Sermons, beſides four printed together, under the title of "Seaſonable Reflections, and Diſ-"courſes, in order to the Conviction "and Cure of the ſcoffing Infidelity of "a degenerate Age."

[w] It was afterwards printed: in the cloſe of it he ſays, he had once thought to have given the audience his character, but was not aſhamed to tell them, he found himſelf not able to do it worthily.

"how

" how great his deſire to God for Iſrael was, that they might " be ſaved. Though he met with diſappointments ſome- " times, yet he remembered he was a Chriſtian; and as he " was not without his croſſes, ſo he carried himſelf under " them like a true philoſopher. His mind ſeemed to be " ſerene when things went moſt contrary to his wiſhes; and " whatever ſtorm the inconſtancy and fickleneſs of ſublunary " objects threw upon him, ſtill he felt a calm beyond that of " Socrates, when the ungrateful Athenians ſent him the fatal " draught to drink his death. He had a mind fitted for con- " templation, and his thought could dwell on a divine ob- " ject, till he had ſucked out the cream and marrow. His " divinity, as well as his philoſophy, was free from dogma- " tizing; and while he tied himſelf to no [ipſe dixit] maſter, " he arrived to a clearer apprehenſion of truth and error. " The divine Plato was ſomewhat dearer to him than the " ſubtler Ariſtotle, and it cannot be otherwiſe where ſouls " long to be transformed into the image of the Deity. No- " thing ſeemed to engroſs his deſire ſo much, as the refor- " mation of the unbelieving world; and, indeed, there were " few men fitter for that enterprize, God having bleſſed " him with a conſiderable ſtock both of reaſon and elo- " quence."

We have given a longer tranſcript, becauſe the ſtyle of this eulogiſt is really a ſpecimen of our author's; more florid than elegant. Wood, who knew him, ſpeaks with more impartiality, and ſays, That he was a perſon of more than ordinary parts, of a quick, warm, ſpruce, and gay fancy. He had a very tenacious memory, and was a great maſter of the Engliſh language, expreſſing himſelf therein with eaſy fluency, and in a manly, yet, withal, a ſmooth ſtyle [x]; but that, as to his temper, he was conceited. With reſpect to his religion, he was a Latitudinarian, and ſtarted many new-fangled and fanciful hypotheſes in philoſophy: the firſt of theſe ingredients ſhews itſelf (according to the nature of it) foremoſt in all his compoſitions. The ſecond is ſeen in ſe- veral of them, but more particularly in his piece, " The " zealous and impartial Proteſtant." As to the laſt of theſe remarks, whoever will give himſelf the trouble of looking ever ſo little into his writings, eſpecially his " Lux Orienta-

[x] Wood alſo obſerves, that our author uſed to ſpeak of himſelf as more fortunate in his firſt thoughts than in his corrections. However that be, it is certain his practice is non-conſonant thereto; ſince it is not eaſy to find an author who reviſed his performances oftener, or altered them more; though, Wood ſays, they were ſtill the ſame in ſubſtance. Ath. Oxon.

" lis, &c." and his " Sadducifmus Triumphatus," will find evidences, more than enough, of our author's new-fangled hypotheſes. His apologiſt, *Dr.* Horneck, did not venture to deny it, and has only given the repreſentation of it in the glaſs of flattery, when he tells us, that his wit lay out of the common road, his fertile brain ſoared above the common level, and that he valued no notions that were mean and trivial.

In reality, theſe fancies were congenial to him, being the effect of a too creative imagination, ſuch as his evidently was, which, indeed, run away with his reaſon and ſenſe. This was ſo much his nature, that, at his firſt appearance in public, he ſet out with a defence of Campanella's moſt extravagant doctrine of a man's inveſting himſelf with the thoughts of another, by the force of imagination. The ſtory is curious and entertaining, and therefore we ſhall preſent the reader with it as follows. " That one man," ſays he, " ſhould " be able to find the thoughts of another, and determine " them to their particular objects, will be reckoned among " the firſt rank of impoſſibles; yet by the power of advanced " imagination it may very probably be effected, and hiſtory " abounds with inſtances. I ſhall trouble the reader but " with one; and the hands, from which I had it, make me " ſecure of the truth of it.

" There was lately a lad at the univerſity of Oxford, who, " being of very pregnant and ready parts, and yet wanting " the encouragement of preferment, was, by his poverty, " forced to leave his ſtudies there, and caſt himſelf upon the " wide world for a livelihood. Now his neceſſities growing " daily on him, and wanting the help of friends to relieve " him, he was at laſt forced to join himſelf to a company of " vagabond gypſies, whom occaſionally he met with; and to " follow their trade for a maintenance. Amongſt theſe ex- " travagant people, by the inſinuating ſubtlety of his car- " riage, he quickly got ſo much of their love and eſteem, " as that they diſcovered to him their myſtery, in the practice " of which, by the pregnancy of his wit and parts, he ſoon " became ſo good a proficient, as to be able to outdo his in- " ſtructors. After he had been a pretty while exerciſed in " their trade, there chanced to ride by a couple of ſcholars " who had formerly been of his acquaintance. The ſcholars " quickly ſpied out their old friend among the gypſies; and " their amazement to ſee him among ſuch a ſociety, had " well nigh diſcovered him, but by a ſign he prevented their " owning him among that crew; and taking one of them

" aſide

" aſide privately, deſired him, with his friend, to go to an
" inn not far diſtant from thence, promiſing there to come
" to them: they accordingly went thither, and he follows:
" after their firſt ſalutations, his friends enquire how he
" came to lead ſo odd a life, and to join himſelf to ſuch a
" cheating beggarly company. The ſcholar gypſy, having
" given them an account of the neceſſity which drove him
" to that kind of life, told them, that the people he went
" with were not ſuch impoſtors as they were taken for, but
" that they had a traditional kind of learning among them,
" and could do wonders by the power of imagination, and
" that himſelf had learned much of their art, and improved
" it farther than themſelves could. To evince the truth of
" which, he told them, he would remove into another room,
" leaving them to diſcourſe together, and upon his return
" tell them the ſum of what they had talked of, which he
" accordingly performed, giving them an account of what
" had paſſed between them in his abſence. The ſcholars,
" being amazed at ſo unexpected a diſcovery, earneſtly de-
" ſired him to unriddle the myſtery; in which he gave them
" ſatisfaction, by telling them that what he did was by the
" power of imagination, his fancy binding theirs; and that
" himſelf had dictated to them the diſcourſe they held toge-
" ther while he was from them. That there were warrant-
" able ways of heightening the imagination to that pitch, as
" to bind another's, and that when he had compaſſed the
" whole ſecret, of ſome parts of which he ſaid he was yet
" ignorant, he intended to leave their company, and give
" the world an account of what he had learned. Now,"
continues Glanvil, " that this ſtrange power of the imagina-
" tion is no impoſſibility, the wonderful ſignatures of the
" fœtus, cauſed by the imagination of the mother, is no
" contemptible item. The ſympathies of laughing and
" gaping are reſolved into this principle, and I ſee not why
" the fancy of one man may not determine the cogitation of
" another rightly qualified, as eaſily as his bodily motion.
" This influence ſeems to be no more unreaſonable than
" that of one ſtring of a lute upon another, when a ſtroke
" on it cauſeth a proportionable motion in the ſympathizing
" conſort, which is diſtant from it, and not ſenſibly touched.
" Now if this notion be ſtrictly verifiable, it yields us a good
" account how angels inject thoughts into our minds, and
" know our cogitations; and here we may ſee the ſource of
" ſome kinds of faſcination. If we are prejudiced againſt
" the ſpeculation, becauſe we cannot conceive the manner

" of ſuch an operation, we ſhall, indeed, receive no helps " from the common philoſophy; but yet the hypotheſis of a " mundane ſoul, lately revived by that incomparable Platonic " and Carteſian Dr. Henry More, will handſomely relieve " us. Or if any would rather have a mechanical account, " I think it may probably be made out ſome ſuch way as " follows. Imagination is inward ſenſe; to ſenſe is re- " quired a motion of certain filaments of the brain, and " conſequently in imagination there is the like, they only " differing in this; that the motion of the one proceeds im- " mediately from external objects, but that of the other hath " its immediate riſe within us. Now then, when any part " of the brain is ſtrongly agitated, that which is next, and " moſt capable to receive the motive impreſs, muſt in like " manner be moved: now we cannot conceive any thing " more capable of motion, than the fluid matter that is in- " terſperſed among all bodies, and contiguous to them; ſo " then the agitated parts of the brain begetting a motion in " the proxime æther, it is propagated through the liquid " medium, as we ſee the motion is, which is cauſed by a " ſtone thrown into the water. Now, when the thus moved " matter meets with any thing like that from which it re- " ceived its primary impreſs, it will proportionably move it, " as it is in muſical ſtrings tuned uniſons; and thus the " motion being conveyed from the brain of one man, to the " fancy of another, it is there received from the inſtrument " of conveyance, the ſubtle matter, and the ſame kind of " ſtrings being moved and much-what after the ſame man- " ner as in the firſt imaginant, the ſoul is awakened to the " ſame apprehenſions as were thoſe that cauſed them. I " pretend not to any exactneſs or infallibility in this ac- " count, foreſeeing many ſcruples that muſt be removed to " make it perfect. It is only a hint of the poſſibility of me- " chanically ſolving the phænomenon, though very likely it " may require many other circumſtances completely to make " it out [y]."

This conceit is ſo much the ſame with that of Campanella, and the reaſoning with that of Gaffarel, that it is more than probable our author had ſeen it in the "Unheard-of Curio- " ſities" of the latter [z]. Gaffarel's treatiſe was tranſ-

[y] Vanity of Dogmatizing, chap. xx. p. 195. It is true he left this ſtory out in the ſecond appearance of that treatiſe, under the title of "Scep- " ſis Scientifica;" but the doctrine and his reaſoning upon it were ſtill preſerved.

[z] Chap. vi. parag. 13. concern- ing the power of Taliſmanical figures in phyſiognomy, and the manner how to know the natural inclinations of any man according to Campanella.

I lated

lated into Engliſh by Mr. Childmead, M. A. of Chriſt-church, Oxford, and publiſhed in 1650, only two years before Glanvil's admiſſion into that of Exeter; and conſequently cannot be ſuppoſed to have eſcaped him.

GLISSON (FRANCIS), an Engliſh phyſician, was ſon of William Gliſſon of Rampiſham in Dorſetſhire, and grandſon of Walter Gliſſon, of the city of Briſtol. Where he learned the firſt rudiments of his grammer is not known, but he was ſent afterwards to Caius-college in Cambridge, apparently with a view to phyſic. However, as the beſt foundation for it, he went through the academical courſes of logic and philoſophy, and proceeded in arts, wherein he took both degrees; and, being choſen fellow of his college, was incorporated M. A. at Oxford, Oct. 25, 1627 [A]. From this time, applying himſelf particularly to the ſtudy of medicine, he took his doctor's degree in that faculty at Cambridge, and was appointed regius profeſſor of phyſic there in the room of Dr. Ralph Winterton; he held this poſt 40 years, that is, probably as long as he lived. But not chuſing to reſide conſtantly at Cambridge, he offered himſelf, and was admitted, candidate of the college of phyſicians, in 1634, and was elected fellow Sept. 30 [B], the enſuing year.

In the ſtudy of his art, he had always ſet the immortal Harvey before him as a pattern; and treading in his ſteps, he was diligent to improve phyſic, by anatomical diſſections and obſervations. The ſucceſs was anſwerable; he was appointed to read Dr. Edward Wall's lecture, in 1639; and, in executing that office, made ſeveral new diſcoveries of principal uſe towards eſtabliſhing a rational practice of phyſic. He continued to diſcharge the duties of this place, till the breaking out of the civil wars, when he retired to Colcheſter, and followed the buſineſs of his profeſſion, with great repute in thoſe times of public confuſion. He was thus employed during the memorable ſiege and ſurrender of that city to the rebels, 1648; and reſided there ſome time after.

Amidſt his practice he ſtill proſecuted the improvement of it, by anatomical reſearches: and in this way publiſhed an account of the rickets in 1650, wherein he ſhewed, how the viſcera of ſuch as had died of that diſorder were affected [C]. This was the more curious, as the rickets had but then

[A] Wood's Faſti Ox. Vol. I. col. 238. General Dict. and Goodall's account of the college of phyſicians.

[B] From college regiſter.

[C] The title of it is, "De Rachitide; ſive morbo puerili qui vulgo the "Rickets

then lately appeared in England; being firſt diſcovered in the counties of Dorſet and Somerſet, about 15 years before. In this treatiſe he had the aſſiſtance of two of his colleagues [D]; and theſe, with other fellows of the college, joining in a requeſt to him to communicate to the public ſome of his anatomical lectures which had been read before them, he drew thoſe up in a continued diſcourſe, and printed it with this title, "Anatomia Hepatis, Lond. 1654."

This brought him into the higheſt eſteem among the faculty, and he was choſen one of the elects of the college the year following, and was afterwards preſident for ſeveral years. He publiſhed other pieces beſides thoſe already mentioned [E]. The laſt of which was a "Treatiſe of the Stomach and Inteſtines," printed at Amſterdam in 1677, not long before his death, which happened that year, in the pariſh of St. Bride, London.

Wood obſerves, that he died much lamented, as a perſon to whoſe learned lucubrations and deep diſquiſitions in phyſic, not only Great-Britain, but remoter kingdoms, owe a particular reſpect and veneration. That, for inſtance, the world is obliged to him for the diſcovery of the *capſula communis*, or *vagina portæ*; and that he hath likewiſe furniſhed certain marks for the more eaſy diſtinguiſhing the *vena cava*, *porta*, and *vaſa fellea*, in reſpect to the liver. It is alſo ſaid, that he gave ſuch an excellent account of ſanguification, and ſupported it with ſuch arguments and experiments, that in 1684 few had doubted of the truth thereof. His treatiſe of the liver is indeed his *chef d'œuvre*; though in his laſt piece on the ſtomach and guts, there are ſeveral ingenious problems propoſed and diſcourſed of, both philoſophical and phyſical; as for inſtance, the various colours of the *cutis* or *cuticula*, and the hair: the ſpecifical difference of hunger and thirſt, from the five other ſenſes: queſtions concerning rumination

"Rickets dicitur, Lond. 1650." But though this diſeaſe was then of ſuch modern extraction, yet a treatiſe had been publiſhed, before this of our author, in 1645, 8vo, by Dr. Whiſtler, afterwards preſident of the college, with the title of "Pædoſplanchnoſteocace," from the viſcera being judged to be the parts principally affected. In which opinion he was followed by our author, who likewiſe copied this original, in ſhewing what was found præternatural in the viſcera of thoſe that died thereof. But the cauſe and nature of this diſorder was better explained afterwards by Dr. John Mayow, in a ſmall treatiſe publiſhed upon it in 1668, 12mo. and again 1681.

[D] Dr. George Bate and Dr. Ahaſuerus Regemorter.

[E] Theſe are, 1. "De Lymphæductis nuper repertis, Amſt. 1659," with the "Anatomica prolegomena & "Anatomia Hepatis." 2. "De natura ſubſtantia energetica, ſeu de via "vitæ naturæ ejuſque tribus primis "facultatibus, &c. Lond. 1672." 4to.

in animals, together with the ſtructure, tenacity, and various uſes of the fibres: the parenchyma of the ſtomach and guts: the manner of deglutition, concoction, diſtribution of the chyle, ſecretion, &c.: of the differences, cauſes, and ſigns of flatus, with their moſt proper diſcutients: of the hypochondriac flatus: of the parts affected in a rheumatiſm. But his Phyſiology is not at preſent in any eſteem.

GNOSTICS, certain Heretics of the ſecond century, ſo called, from their pretending to extraordinary knowledge and illumination. The main branch of this pretenſion lay in the combinations and genealogies of their Æons, or attributes of the Deity: but theſe combinations being no better than arbitrary and precarious fancies, they differed about the number and order of theſe Æons, which diſagreement made different ſects among them. But the main errors, which almoſt all of them fell into, are theſe: Firſt, They ſuppoſed a chimerical production of Æons, which amount to ſo many deities or divine attributes; Secondly, They held the creation and government of the world, to be the reſult and buſineſs of theſe Æons, and that the Supreme Being had no hand in it; Thirdly, They believed the Moſaic inſtitution to be a rule ſet by the Demiurgus, or Creator of the world, whom they diſtinguiſhed from the ſovereign or celeſtial Æons, which made up the fulneſs of the Deity; and, Fourthly, They held that Chriſt, ſent from heaven to ſave mankind, did not aſſume real fleſh, and that his ſufferings were only in appearance. Their principles led them to a licentious and diſſolute way of living: for they maintained, that it was not only lawful but commendable to give themſelves up to their appetites; and accordingly, their practice was remarkably ſcandalous. The Gnoſtics are ſubdivided into ſeveral diſtinctions. Some of the firſt were called Eutuchytæ, and were the diſciples of Simon Magus. It is ſaid, that they oppoſed the Goſpel to the Law and the Prophets; and affirmed, that Jeſus Chriſt was not the ſon of him who gave the Law, but of another unknown Deity. They went alſo by ſeveral other names. They had many apocryphal books, in which their principles were contained, as, "The Revelations of "Adam;" "The Hiſtory of Noriah, Noah's Wife;" a great many books pretended to be written by Seth; "The "Prophecy of Batſuba;" "The Goſpel of Perfection," which was ſtuffed with ſcandalous indecencies; "Eve's "Goſpel;" "Philip's Goſpel;" "Mary's Queſtions and "Lying-in;" from which Epiphanius reports ſeveral ridi-

culous and flagitious things; and many other Goſpels, which they imputed to the Apoſtles. The learned Dr. Hammond believes, that this hereſy begun in the times of the Apoſtles, and that St. Paul alludes to them in 1 Tim. vi. 20. and in ſeveral other places. They ſpread through a great part of Chriſtendom, and laſted to almoſt the end of the fourth century.

GODDARD (JONATHAN), an Engliſh phyſician and chemiſt, and promoter of the Royal Society, was the ſon of a rich ſhip-builder at Deptford, and born at Greenwich about 1617. Being induſtrious and of good parts, he made a quick progreſs in grammar-learning; and, at 15 years of age was entered a commoner at Magdalen-hall, Oxford, in 1632. He ſtaid at the univerſity about four years, applying himſelf to phyſic; and then left it, without taking a degree, to travel abroad, as was then the cuſtom, for further improvement in his faculty. At his return, not being qualified, according to the ſtatutes, to proceed in phyſic at Oxford, he went to Cambridge, and took the degree of batchelor in that faculty, as a member of Chriſt-college; after which, intending to ſettle in London, without waiting for another degree, he engaged in a formal promiſe to obey the laws and ſtatutes of the College of Phyſicians there, Nov. 1640. Having by this means obtained a proper permiſſion, he entered into practice; but however, being ſenſible of the advantage of being elected into the college, he took the firſt opportunity of ſuing for his doctor's degree at Cambridge, which he obtained as a member of Catharine-hall, in 1642: and was choſen fellow of the College of Phyſicians in 1646. In the mean time, he had the preceding year engaged in another ſociety, for improving and cultivating experimental philoſophy. This ſociety uſually met at or near his lodgings in Wood-ſtreet, for the convenience of making experiments [A]; in which the doctor was very aſſiduous, as the reformation and improvement of phyſic was one principal branch of this deſign. In 1647, he was appointed lecturer in anatomy at the college: and it was from theſe lectures, that his reputation took its riſe. As he, with the reſt of the aſſembly which met at his lodgings, had all along ſided with the parliament, he was made head phyſician in the army, and was taken, in that ſtation, by Cromwell, firſt to Ireland

[A] See Dr. Wallis's account of it in the preface to Langtoft's "Chronicle" by Hearne.

in 1649, and then to Scotland the following year; and returned thence with his maſter, who after the battle of Worceſter, rode into London in triumph, Sept. 12, 1651. He was appointed warden of Merton-college, Oxon, Dec. 9th following, and was incorporated M. D. of the univerſity, Jan. 14th the ſame year. Cromwell was the chancellor; and returning to Scotland, in order to incorporate that kingdom into one commonwealth with England, he appointed our warden, together with four others, to act as his delegates in all matters relating to grants or diſpenſations that required his aſſent [B]. This inſtrument bore date, Oct. 16, 1652. His powerful patron diſſolving the long parliament, called a new one named the little parliament in 1653; wherein the warden of Merton ſat ſole repreſentative of the univerſity, and was appointed one of the council of ſtate the ſame year.

A ſeries of honours and favours beſtowed by the uſurper, whoſe intereſt he conſtantly promoted, could not fail of bringing him under the diſpleaſure of Charles II. who, preſently after his return, removed him from his wardenſhip, by a letter bearing date July 3, 1660; and claiming the right of nomination, during the vacancy of the ſee of Canterbury, appointed another warden in a manner the moſt diſgraceful to our author. The new warden was Dr. Edw. Reynolds, then king's chaplain, and ſoon after biſhop of Norwich; who was appointed expreſsly as ſucceſſor to Sir Nathaniel Brent, no notice being taken of Dr. Goddard [C]. Thus driven from Oxford, he removed to Greſham-college, where he had been choſen profeſſor of phyſic on Nov. 7, 1655. Here he continued to frequent thoſe meetings, which gave birth to the Royal Society; and, upon their eſtabliſhment by the Royal Charter in 1663, was therein nominated one of the firſt council. This honour they were induced to confer upon him, both in regard to his merit in general as

[B] The others were Dr. Wilkins, warden of Wadham; Dr. Goodwin, preſident of Magdalen; Dr. Owen, dean of Chriſt-church; and Cromwell's brother-in-law, Peter French, a canon of the ſame church. Three of theſe deputies were a quorum. Wood's Faſti, Vol. II. col. 98.

[C] Our author, it is true, was ſtrongly attached to Cromwell; which, no doubt, brought this mark of the king's reſentment upon him; otherwiſe, it was not deſerved by his behaviour in the college. For this we have the teſtimony of Wood, who was bred at Merton, and always mentions Dr. Goddard, as warden, in terms of kindneſs and reſpect. He was, indeed, the firſt patron to that antiquary; who, as ſuch, dedicated his brother's ſermons to him, publiſhed in 1659, and ſent it him to London, bound in blue Turkey with gilt leaves; as we find it carefully ſet down in the hiſtory of his own life, publiſhed by Mr. Hearne.

a ſcholar,

a ſcholar, and to his particular zeal and ablities in promoting the deſign of their inſtitution: of which there is full proof in the "Memoirs" of that ſociety by Dr. Birch, where there is ſcarcely a meeting mentioned, in which his name does not occur for ſome experiment or obſervation made by him. At the ſame time he carried on his buſineſs as a phyſician, being continued a fellow of the college by their new charter in 1663. Upon the conflagration in 1666, which conſumed the Old Exchange, our profeſſor with the reſt of his brethren removed from Greſham, to make room for the merchants to carry on the public affairs of the city: which, however, did not hinder him from going on with his ſervices both to natural philoſophy and phyſic. In this laſt, he was not only an able but a conſcientious practitioner; for which reaſon he continued ſtill to prepare his own medicines. He was ſo fully perſuaded that this, no leſs than preſcribing them, was the phyſician's duty, that in 1668, whatever offence it might give the apothecaries, he was not afraid to publiſh a treatiſe, recommending it to general uſe. He obſerves, that the greateſt part of the apothecaries were far from being poſſeſſed of that degree of knowledge, which was neceſſary to fit them for the due execution of their own employment; notwithſtanding which, they were very deſirous of invading that of the phyſician, and of preſcribing, as well as compounding medicines. He expatiates very largely upon this, and ſhews what prejudicial conſequences attend it, with regard to the art of phyſic, the progreſs of which it retards; with regard to the credit of the phyſician, which ſuffers often by other men's faults; and laſtly, with regard to the patients themſelves, who, while they ſeek to avoid expence, are brought to a condition, that lays them under a neceſſity of parting with more money, than might have purchaſed health at firſt. The remedy he propoſes as only capable of removing all theſe miſchiefs, is, that phyſicians make their own medicines.

This treatiſe was received with applauſe: but as he found the propoſal in it, attended with ſuch difficulties and diſcouragements as were likely to defeat it, he purſued that ſubject the following year, in "A Diſcourſe ſetting forth the "unhappy Condition of the Practice of Phyſic in London, "1669," 4to. But this availed nothing, and when an attempt was made by the College of Phyſicians, in the ſame view, 30 years afterwards, it met with no better ſucceſs. In 1671, he returned to his lodgings at Greſham-college, where he continued proſecuting improvements in philoſophy, till

till his death, which was very ſudden. He uſed to meet a ſelect number of friends at the Crown-tavern in Bloomſbury, where they diſcourſed on philoſophic ſubjects, and in his return from thence in the evening of March 24, 1674, he was ſeized with an apoplectic fit in Cheapſide, and dropped down dead.

His memory was preſerved by certain drops, which were his invention, and bore his name; but which, like all ſuch ſort of noſtrums, have been long ago obſolete. The reader will find an account of his other inventions below [D]. He had ſeveral learned treatiſes dedicated to him as a patron of learning, all made by perſons well acquainted with him, and written without any view of intereſt; where he is particularly recommended for his extenſive learning, his ſkill in his profeſſion, knowledge of public affairs, and generous diſpoſition, for his candor, affability, and benevolence to all good and learned men [E]. Of this laſt there is one inſtance worth preſerving; and that is, his taking into his apartment at Greſham, Dr. Worthington, who lodged with him for the conveniency of preparing for the preſs the works of Mr. Joſeph Mede, which he finiſhed and publiſhed in 1664. But he more particularly claims a place in theſe memoirs, if what Dr. Seth Ward [F], biſhop of Saliſbury, atteſts of him, be true; namely, that he was the firſt Engliſhman, who made that noble aſtronomical inſtrument the teleſcope.

Ward's Lives of the Greſham Profeſſors.

Biog. Brit.

[D] Two of theſe are printed in Sprat's "Hiſtory of the Royal Society," p. 193. 290. The firſt is a propoſal for making wine from ſugar, to which ſome improvements have been added ſince by Dr. Shaw, in his "Chymical "Lectures." 2. "Arcana Goddar-"diana." Theſe are ſome receipts publiſhed at the end of the ſecond edition of the "Pharmacopœia Bateana, "Lond. 1691." There are two papers of his publiſhed in Philoſ. Tranſ. No. 137, 138; and a great many others in Birch's "Hiſtory of the Royal So-"ciety."

[E] For inſtance, Mr. Edmund Dickinſon in "Delphi Phœnicizantes, "Oxon. 1655," 8vo. Dr. Wallis's "Matheſis Univerſalis, Ox. 1656-7," 4to.

[F] In his piece, intituled, "In "Ilm. Baillialdi Aſtron. Philol. fun-"damenta Inquiſitio brevis. Oxon. "1653," 4to.

GODEAU (ANTHONY), a French biſhop, was deſcended from a good family at Dreux, and born in 1605. Being inclined to poetry from his youth, he applied himſelf to it; and cultivated his genius in ſuch ſort, that he made his fortune by it. He was but 24 when he became a member of that ſociety which met at the houſe of Mr. Conrart, to confer upon ſubjects of polite learning, and to communicate their performances in that way. From this ſociety cardinal Richelieu took the hint, and formed the reſolution of eſtabliſh-

ing

ing the French academy for belles lettres; and our author in a few years obtained the patronage of that powerful eccleſiaſtic. In 1636, he was advanced to the biſhopric of Graſſe, which he afterwards relinquiſhed for that of Venice. He aſſiſted in ſeveral general aſſemblies of the clergy, held in the years 1645 and 1655; wherein he vigorouſly maintained the dignity of the epiſcopal order, and the ſyſtem of pure morality [A], againſt thoſe who oppoſed both. Theſe neceſſary abſences excepted, he conſtantly reſided upon his dioceſe, where he was perpetually employed in viſitations, preaching, reading, writing, or attending upon the eccleſiaſtical or temporal affairs of his biſhopric, till Eaſter-day, April 17, 1671; when he was ſeized with a fit of an apoplexy, of which he died the 21ſt.

He was a very voluminous author, both in proſe and verſe [B]; but it may ſuffice to mention one in each way, as only worth any notice. His "Eccleſiaſtical Hiſtory," 3 vols. fol. The firſt of which appeared in 1653, containing the "Hiſtory of the firſt eight Centuries;" but as he did not finiſh the other two, nothing of them was printed. Hereby, however, he obtained this merit, that he was the firſt perſon who gave a "Church Hiſtory" in the French language. His other performance is a "Tranſlation of the "Pſalms into French Verſe." Theſe were ſo well approved, that thoſe of the Reformed Religion have not ſcrupled to uſe them at home in their families, inſtead of the verſion of Marot, which is adapted and conſecrated to the public ſervice [C]. However, the Jeſuit, Vavaſſor, wrote a piece on purpoſe, to prove that our author had no true taſte for poetry [D]; and Boileau remarks ſeveral defects in his poetical performances.

Peliſſon in Hiſt. de l'Academie Françoiſe. Dupin's Bibliotheque des Auteurs Eccleſiaſtiques de xvii ſiécle. Niceron's Memoirs, &c. Tom. xviii. p. 11.

[A] One of his beſt pieces is upon this ſubject, and was publiſhed in 1709, with the title of "Chriſtian Morals for "the Inſtruction of the Clergy of the "Dioceſe of Vence:" it was afterwards tranſlated into Engliſh by Baſil Kennet.

[B] Moreri gives the titles of no leſs than fifty; and then concludes thus: "Our author alſo wrote Chriſtian ec-"logues, ſeveral poems and poetical "pieces, which are more commendable for the ſentiments of piety which "they inſpired, than for the beauty "and harmony of the verſification."

[C] See a critique upon them, in the preface to an "Eſſay towards a Paraphraſe on the Pſalms, &c. by Baſil Kennet, 1709," 8vo.

[D] The title of it is, "Godellus "utrum Poeta?"

GODOLPHIN (JOHN), an eminent civilian of England, third ſon of John Godolphin, Eſq; was deſcended from an ancient family of his name in Cornwall, and born, 1617, at

at Godolphin in the iſland of Scilly. He was ſent to Oxford, and entered a commoner of Glouceſter-hall, in 1632; and, having laid a good foundation of logic and philoſophy, he applied himſelf particularly to the ſtudy of the civil law. He choſe this for his profeſſion; and accordingly took his degrees in that faculty, that of bachelor in 1636, and of doctor in 1642-3. He was then obſerved to be inclined to Puritaniſm, which afterwards plainly appeared in two treatiſes of divinity, publiſhed by him in 1650, and 1651 [A]. Going to London afterwards, he ſided with the anti-monarchical party; and taking the oath called the Engagement, was by an act paſſed in Cromwell's Convention, or ſhort Parliament, July 1653, conſtituted judge of the Admiralty jointly with William Clarke, LL. D. and Charles George Cock, Eſq; [B]. July 1659, upon the death of Clarke, he and Cock received a new commiſſion to the ſame place, to continue in force no longer than December following.

Notwithſtanding theſe compliances with the pôwers then in being, he was much eſteemed for his knowledge in the civil law, which obtained him the poſt of king's-advocate at the Reſtoration: after which, he publiſhed ſeveral books in his own faculty then in good eſteem, as "A View of the "Admiral's Juriſdiction, 1661," 8vo. wherein is printed a tranſlation by him, of Graſſias, or Ferrand's "Extract of "the ancient Laws of Oleron [C];" "The Orphan's Le-"gacy, &c. treating of laſt Wills and Teſtaments, 1674," 4to. And "Repertorium Canonicum, &c. 1678," 4to. In this laſt piece he ſtrenuouſly and learnedly aſſerts the king's ſupremacy, as a power veſted in the crown, before the Pope invaded the right and authority, or juriſdiction. He died in 1678. Ath. Oxon.

[A] The titles are, 1. "The Holy "Limbec, or an Extraction of the Spi-"rit from the Letter of certain emi-"nent Places in the Holy Scripture." Other copies were printed with this title, "The Holy Limbec, or a Semi-"century of Spiritual Extractions, &c." 2. "The Holy Arbour, containing the "whole Body of Divinity, or, the Sum "and Subſtance of the Chriſtian Reli-"gion."

[B] This perſon, who was a counſellor of the Inner-Temple, Wood ſays, was a great anti-monarchiſt, and in ſome meaſure contributed to the death of Charles I. He was one of thoſe 21 perſons appointed to conſult of a Reformation in the law, in 1651: one of the commiſſioners of the Prerogative-court, and one of the High-court of Juſtice, in 1653: and author of a canting whimſical book, intituled, "Eng-"liſh Law; or, a ſummary Survey of "the Houſhold of God on Earth, &c. "1651." To which is added, "An "Eſſay of Chriſtian Government, un-"der the Regimen of our Lord and "King, the one immortal, inviſible, "&c. Prince of Peace, Emanuel." This ſhews him to be a fifth monarchy-man.

[C] This is a ſmall iſland on the coaſt of France; but theſe laws are the firſt original of all our Admiralty Juriſdiction.

GODWIN (THOMAS), an Engliſh biſhop, was born in 1517, at Ockingham in Berkſhire; and, being put to the grammar-ſchool there, quickly made ſuch a progreſs, as diſcovered him to be endowed with excellent parts. But his parents being low in circumſtances, he muſt have loſt the advantage of improving them by a ſuitable education, had they not been noticed by Dr. Richard Layton, archdeacon of Bucks; who, taking him into his houſe, and inſtructing him in claſſical learning, ſent him to Oxford, where he was entered of Magdalen-college about 1538. Not long after, he loſt his worthy patron, Dr. Layton; but his merit, now become conſpicuous in the univerſity, had procured him other friends; ſo that he was enabled to take the degree of B. A. which he did July 12, 1543. The ſame merit releaſed his friends from any further expence, by obtaining him, the year enſuing, a fellowſhip of his college; and he proceeded M. A. in 1547. But he did not long enjoy the fruits of his merit in a college life: his patron, the archdeacon, being a zealous reformer, had taken care to breed up Godwin in the ſame principles. This brought him into the diſpleaſure of ſome fellows of his college, who, being zealous for the old religion, made him ſo uneaſy, that, the free-ſchool at Brackley in Northamptonſhire becoming vacant in 1549, and being in the gift of the college, he reſigned his fellowſhip, and accepted it. In this ſtation, he married, and lived without any new diſturbance as long as Edward VI. was at the helm: but, upon the acceſſion of Mary, his religion expoſed him to a freſh perſecution, and he was obliged to quit his ſchool. In this exigence he applied himſelf to the ſtudy of phyſic; and being admitted to his bachelor's degree in that faculty, at Oxford, July 1555, he practiſed in it for a ſupport, till Elizabeth ſucceeded to the throne.

From the time of his being of Magdalen-college he had fixed upon divinity for his profeſſion; and the times now favouring his original deſign, he was reſolved to enter into the church. In this he was encouraged by Buſſingham, biſhop of Lincoln, who gave him orders, and made him his chaplain: his lordſhip alſo introduced him to the queen, and obtained him the favour of preaching before her majeſty; who was ſo much pleaſed with the propriety of his manner, and the grave turn of his oratory, that ſhe appointed him one of her Lent-preachers. He had diſcharged this duty by an annual appointment, with much ſatisfaction to her majeſty, ſome years; when he was made dean of Chriſt-church, Oxford,

ford, in 1565, and had alſo a prebend conferred on him, by his patron, biſhop Bullingham. This year alſo he took his degree of D. D. at Oxford. In 1566, he was promoted to the deanery of Canterbury, being the ſecond dean of that church: and queen Elizabeth making a viſit to Oxford the ſame year, he attended her majeſty, and among others kept an exerciſe in divinity againſt Dr. Lawrence Humphries, the profeſſor; wherein the famous Dr. Jewel, biſhop of Saliſbury, was moderator.

He continued 18 years at Canterbury, and was then, in 1584, advanced to the biſhopric of Bath and Wells; but ſoon after fell under his ſovereign's diſpleaſure, by entering a ſecond, if not a third time, into matrimony. This, and its conſequences, made the reſt of his life uneaſy: ſo that, gradually loſing his ſtrength and ſpirits, he ſunk at length into a quartan ague, and died in 1590. Sir John Harrington's account of this affair may amuſe the reader; which take in his own words.

"Biſhop Godwin came to the place, as well qualified "for a biſhop as might be; unreproveable, without ſimony, "given to good hoſpitality, quiet, kind, affable, a widower, "in the queen's good opinion. There is not leſs ability "ſhewn in keeping than acquiring. If he had held on as "clear as he entered, I ſhould have highly extolled him; "but ſee his misfortune, that firſt loſt him the queen's favour, "and after forced him to another miſchief. Being aged and "diſeaſed, and lame of the gout, he married, as ſome thought, "for opinion of wealth, a widow of London. A chief fa-"vourite of that time, whom I am ſorry to have occaſion to "name again in this kind, had laboured to get the manor of "Banwell from the biſhopric; and, diſdaining the repulſe, "now hearing this intempeſtive marriage, took advantage "thereof, and cauſed it to be told to the queen, knowing "how much ſhe diſliked ſuch matches, and inſtantly preſſed "the biſhop with letters and mandates for the manor of Ban-"well for 100 years. The good biſhop, not expecting ſuch "a ſudden tempeſt, was greatly perplexed; yet a while he "held out, and endured many ſharp meſſages from the "queen, of which myſelf carried him one, delivered me "by my lord of Leiceſter, who ſeemed to favour the biſhop, "and diſlike the knight for moleſting him: but they were "ſoon agreed, like Pilate and Herod, to condemn Chriſt. "Never was harmleſs man ſo traduced to his ſovereign: it "was ſaid, he had married a girl of 20 years old with a "great portion; that he had conveyed half the biſhopric to

" her; that, becauſe he had the gout, he could not ſtand to
" his marriage; with ſuch ſcoffs, to make him ridiculous to
" the vulgar, and render him odious to the queen. The
" good earl of Bedford happening to be preſent when theſe
" tales were told, and knowing the Londoner's widow the
" biſhop had married, ſaid merrily to the queen, after his
" dry manner: 'Madam, I know not how much the wo-
" man is above 20, but I know a ſon of hers is but little
" under 40:' " but this rather marred, than mended the
" matter. One ſaid, 'majus peccatum habet,' he hath
" therefore the greater ſin. Another told of three ſorts of
" marriage: 1ſt, Of God's making, as of Adam and Eve,
" two young folks, were coupled; 2d, Of man's making,
" when one was old and the other young, as Joſeph's mar-
" riage; 3d, Of the devil's making, when two old folks
" marry, not for comfort, but for covetouſneſs, and ſuch
" they ſaid was this. The concluſion of the premiſes was
" this, that, to pacify his perſecutors, and to ſave Banwell,
" he was fain to part with Wilſcombe for 99 years (I would
" it had been 100) and ſo purchaſed his peace.

" Thus the biſhopric as well as the biſhop was puniſhed:
" who wiſhed in his heart he had never taken this prefer-
" ment, to foil himſelf in his decrepit age with that ſtain,
" that all his life he had abhorred; and to be made an in-
" ſtrument of another man's ſacrilege, and uſed like a leaden
" conduit-pipe to convey waters to others, and drink no-
" thing but the dregs and droſs and ruſt himſelf. Where-
" fore right honeſtly and modeſtly, and no leſs learnedly,
" writes his own ſon of him, in his catalogue of biſhops of
" Bath and Wells: 'O illum felicem! ſi felix manere
" maluiſſet, quam regiminis eccleſiaſtici labores tum ſuſci-
" pere, cum laboribus impar, fractus ſenio, &c.' O hap-
" py he, if he would rather have remained happy where he
" then was, than undergo the labours of eccleſiaſtical go-
" vernment, when broken with age, unequal to labours, &c.
" —How ſtrangely he was entrapped in the unfit marriage;
" I know not, if it may be called a marriage, 'non Hy-
" menæus adeſt illi, non gratia lecto.' Himſelf proteſted
" to me, with tears in his eyes, he took her for a guide to
" his houſe; and for the reſt (they were his own words) he
" lived with her, as Joſeph did with Our Lady. Setting this
" one diſgrace of his aſide, he was a man very well eſteemed
" in the country, and beloved by all men for his great hoſ-
" pitality; of the better ſort for his kind entertainments and
" pleaſant diſcourſe at his table. His reading had been much;

" his

" his judgement and doctrine ſound; his government mild " and not violent; his mind charitable, and therefore I would " not but when he loſt this life he won heaven; according to " his word, 'Win God, win all.' This I truly ſay of him, " which his ſon was not ſo fit to ſay, for fear, perhaps, of the " fooliſh ſaying, yet wiſe enough if it be well underſtood, 'Nemo laudat patrem niſi improbus filius,' i. e. None ſo " loud about a father's worth as a worthleſs ſon."

GODWIN (FRANCIS), ſon of the preceding, was born at Havington in Northamptonſhire, 1561; and, after a good foundation of grammar-learning, was ſent to Chriſt-church-college, Oxford, where he was elected a ſtudent in 1578 [A]. He proceeded B. A. in 1580, and M. A. in 1583 [B]; about which time he wrote an entertaining piece upon a philoſophical ſubject, where imagination, judgement, and knowledge, keep an equal pace; but this, contradicting certain received notions of his times, he never publiſhed. It came out about five years after his death, under the title of, " The Man in the Moon; or, a Diſcourſe of a Voyage " thither. By Domingo Gonſales, 1638," 8vo [C]. He ſuppreſſed alſo another of his inventions at that time, which was the ſecret of carrying on a correſpondence by ſignals, and in a much quicker way than by letters. He had probably not been long M. A. when he entered into orders; and became in a ſhort time rector of Samford Orcais, in Somerſetſhire, a prebendary in the church of Wilts, canon reſidentiary there, and vicar of Weſton in Zoyland, in the ſame county; he was alſo collated to the ſubdeanery of Exeter, in 1587. In the mean time, turning his ſtudies to the ſubject of the antiquities of his own country, he became acquainted with Camden; and accompanied him in his travels to Wales in 1590, in the ſearch of ſuch curioſities. He took great delight in theſe enquiries, in which he ſpent his leiſure hours for ſeveral years; but at length, leaving the purſuit in a general way to Camden, he confined himſelf to ſuch antiquities as ſeemed to concern eccleſiaſtical cauſes or perſons. After ſome time, however, finding with regard to matters eccleſiaſtical, that he could add little or nothing to Fox's work on that ſubject, he reſtrained his enquiries to eccleſiaſtical per-

[A] His father was dean at this time.

[B] Wood's Faſti, Vol. I.

[C] It is mentioned by Bp. Wilkins, in his diſcourſe upon the ſame ſubject.

ſons [D]; and here he ſpared no pains, ſo that he had enough to make a conſiderable volume in 1594.

He became B.D. in 1593, and D.D. in 1595; which year, reſigning the vicarage of Weſton, he was appointed rector of Biſhop's Liddiard, in the ſame county. He ſtill continued aſſiduous in purſuing the hiſtory of eccleſiaſtical perſons; and, having made an handſome addition to his former collections, publiſhed the whole in 1601, 4to, under the following title: "A Catalogue of the Biſhops of Eng-"land, ſince the firſt planting of the Chriſtian Religion in "this Iſland; together with a brief Hiſtory of their Lives "and memorable Actions, ſo near as can be gathered of "Antiquity [E]." It appears, by the dedication to lord Buckhurſt, that our author was at this time chaplain to this nobleman, who, being in high place and credit under queen Elizabeth, immediately procured him the biſhopric of Llandaff. This was ſaid to be a royal reward for his Catalogue, and this ſucceſs of it encouraged him to proceed. The deſign was ſo much approved, that afterwards he found a patron of it in James I. inſomuch, that Sir John Harrington, a favourite of prince Henry, wrote a treatiſe, by way of ſupplement to it, for that prince's uſe [F]. Our author therefore devoted all the time he could ſpare from the duties of his function, towards compleating and perfecting this Catalogue; and publiſhed another edition in 1615, with great additions and alterations [G]. But, this being very erroneouſly printed, by reaſon of his diſtance from the preſs, he reſolved to turn that misfortune into an advantage; and accordingly ſent it abroad the year after, in a new elegant Latin dreſs; partly for the uſe of foreigners, but more perhaps to pleaſe the king [H], to whom it was dedicated, and who in return gave him the biſhopric of Hereford, to which he was tranſlated in 1617. In the mean time, various reports

[D] Preface to the firſt edition of his "Catalogue of Engliſh Biſhops."

[E] This, containing only a catalogue of the biſhops of Bath and Wells, was publiſhed by Hearne, at the end of Johannes de Wethamſtede's chronicle from a MS. in the library of Trinity-college, Cambridge, of our author's own hand-writing, &c.

[F] It was drawn purely for the private uſe of the prince, without any intention to publiſh it; which was done afterwards, with the title of, "A brief "View of the State of the Church of "England." It is carried on only to the year 1608 (when it was written) from the cloſe of our author's works.

[G] To the former title there was now added; "whereunto is prefixed, "A Diſcourſe concerning the firſt Con-"verſion of our Britain unto Chriſtian "Religion."

[H] It is well known how unprincely fond James was of being eſteemed a Latin ſcholar. The title is, "De "Præſulibus Angliæ Commentarius, "&c. 1616," 4to.

having

having been ſpread to his diſadvantage, about his ſecret of correſponding already mentioned, and the thing coming at length to the ears of king James, he was careful to communicate the ſecret to his majeſty; and, to convince him that it was a fact and not a fiction, he publiſhed his treatiſe under the title of "Nuncius Inanimatus Utopiæ, 1629." 8vo[1]. In 1630, came out the third edition of his "Annals of the Reigns of Henry VIII. Edward VI. and Queen "Mary," in Latin, 4to[k]; as did alſo a tranſlation of them into Engliſh, by his ſon Morgan Godwin: alſo, the ſame year, his ſmall treatiſe, intituled, "A Computation of "the Value of the Roman Seſterce and Attic Talent." After this he fell into a low and languiſhing diſorder, and died in April 1633.

His character is differently repreſented by different authors. Wood tells us, that "He was a good man, and a grave di- Ath. Oxon. "vine, a ſkilful mathematician, an excellent philoſopher, "a pure Latiniſt, and an incomparable hiſtorian, being no "leſs critical in hiſtories than the learned Selden. A perſon "alſo he was, ſo celebrated by many in his time, whether at "home or beyond ſea, that his memory cannot otherwiſe "but be precious in ſucceeding ages, for his indefatigable "pains and travel in collecting the ſucceſſion of all the biſhops of England and Wales, ſince the firſt planting of "the Goſpel among the Chriſtians; not pretermitting ſuch "of the Britiſh church, or any that have been remembered "by the care or diligence of preceding writers, or had been "kept in memory in any old monument or record. But as "he has, in thoſe infinite labours, endeavoured, out of a "puritanical pique, to bring a ſcandal on the ancient Roman Catholic Biſhops, and to advance the credit of thoſe

[1] It was printed again in 1659, as was alſo the ſame year a tranſlation of it with the title of, "The Myſterious "Meſſenger," by Dr. Thomas Smith; who, in a letter to Hearne, declares himſelf ſatisfied, that the original was deſigned only by the way of wit and fancy, as an amuſement. Notwithſtanding which, our author expreſsly declares, "That he thought the uſe of "this art to be very great, as well in "times of peace as war, upon which "account he thought it his duty to "take ſome pains in the delivery "thereof; which," continues he, "I "will not do ſo willingly, leſt that "when it ſhall be made known to "many, we cannot uſe or practice "theſe things in their due times." Agreeably to this, he deals only in generals, without producing any particular examples: but the ſubject having been purſued ſince by Dr. Wilkins, ſeveral methods of performing it are related by him in his "Secret and Swift "Meſſenger."

[k] They were firſt publiſhed in 1616, and again in 1628, 4to. The reign of Mary is inſerted in Kennet's "Hiſtory of England," Vol. I. They are commended for the ſtyle by Degory Wheare, in "Relationes Hyemales;" and in Nicolſon's "Hiſtorical Library."

" who were married ſince the Reformation (he being one of " that number) for the credit of the Proteſtant cauſe; ſo " comes one afterwards, by name William Prynne, a crop-" eared and ſtigmatized Preſbyterian, the moſt inveterate " enemy to biſhops that ever appeared in our horizon, who " thence, from his labours, takes all advantages, whether " truth or not truth, to raiſe arguments againſt, and bring " a ſcandal on, the prelatical function. Take heed there-" fore of being partial, leſt others light candles from your " torch, and thereby in the end you lend a helping-hand for " the cutting of your own throat." On the other hand, Dr. Willis, having taken notice of his various preferments beſides the biſhoprie of Hereford, is very ſevere upon him, in the following words: " As to the character of this biſhop, " notwithſtanding the freedom he takes with other biſhops " reputations, he was certainly a very great ſimoniac; " omitted no opportunity in diſpoſing of his preferments, in " order to provide for his children. Biſhop Gibſon, in his " Codex Eccleſiaſticus, has ſome account of his ſelling the " chancellorſhip of Llandaff's being made a law precedent. " In ſhort, nothing, it is reported, fell in his gift, but what " he ſold or diſpoſed of in regard to ſome ſon or daughter. " But this practice, I preſume, had been ſo notorious in " Elizabeth's reign, that it occaſioned her averſion to bi-" ſhops marriage; and their endeavours to raiſe families out " of the church revenues, no doubt encouraged her taking " into her hands biſhops eſtates in her reign; and afterwards " gave occaſion to that excellent ſtatute of king James, " againſt alienating or leaſing of church lands, except on " certain limitations [1]."

However, in juſtice to our biſhop, we muſt not omit Sir John Harrington's character of him. " Of this biſhop," ſays he, " I may ſpeak plainly, or rather ſpare all ſpeech; " conſidering that every leaf of his worthy work is a ſuffi-" cient teſtimony of his virtuous mind, indefatigable induſ-" try, and infinite reading. For, even as we ſee commonly, " thoſe gentlemen that are well deſcended and better bred, " are moſt careful to preſerve the true memory of the pedi-" gree of their anceſtors, which the baſe and ignorant, be-" cauſe they could not conſerve, will ſeem to condemn; ſo " this worthy biſhop, in collecting ſo diligently, and relating " ſo faithfully, the ſucceſſion and lives of ſo many of our " Chriſtian biſhops in former ages, doth prove himſelf more

[1] Willis's Survey, Vol. II. p. 552.

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" by ſpiritual than carnal birth to be come of thoſe anceſtors; " of whom it was long before propheciedby the princely " prophet, inſtead of thy Father's, &c. [M]." He married, when a young man, the daughter of Wollton, biſhop of Exeter; by whom he had many children.

[M] Brief View, &c. p. 168.

GODWIN (Dr. THOMAS), a learned Engliſh writer, and an excellent ſchoolmaſter, was born in Somerſetſhire 1587; and, after a ſuitable education in grammar-learning, was ſent to Oxford. He was entered of Magdalen-hall in 1602; and took the two degrees in arts 1606 and 1609. This laſt year, he removed to Abingdon in Berkſhire, having obtained the place of chief maſter of the free-ſchool there; and in this employ diſtinguiſhed himſelf by his induſtry and abilities ſo much, that he brought the ſchool into a very flouriſhing condition; and bred up many youths who proved ornaments to their country, both in church and ſtate. To attain this commendable end, he wrote his " Romanæ Hiſ- " toriæ Anthologia [A]," an Engliſh Expoſition of the Roman Antiquities, &c. and printed it at Oxford, in 1613, 4to. However, his inclinations leading him to divinity [B], he entered into orders, and became chaplain to Montague biſhop of Bath and Wells. He proceeded B.D. in 1616, which year he publiſhed at Oxford, " Synopſis Antiquitatum " Hebraicarum, &c." a Collection of Hebrew Antiquities, in three books, 4to. This he dedicated to his patron; and obtaining ſome time after from him the rectory of Brightwell in Berkſhire, he reſigned his ſchool, the fatigue of which had been long a ſubject of his complaint [C]. Amidſt

[A] The ſecond edition was publiſhed in 1623, with conſiderable additions. He alſo printed a " Florilegium " Phraſicon, or a Survey of the Latin " Tongue."

[B] In the preface to his " Antho- " logia, &c."

[C] Ibid. but the degree of his averſion can only be ſeen in his own way of expreſſing it, which indeed is ſomewhat curious: " Miraris forſan & redarguis, " quod nondum deſiterim ab his cle- " mentaribus; quaſi vita mihi vitalis " foret, in hiſce minutiis integram " meam ætatem eludere, & votum uni- " cum in his præviis ſtudiis ſenium " contrahere. Qui ſic ſentis, nec me " ſatis noris nec ludi literarii (pone le- " nocinium minimis moletrinæ dices) " iniquas leges aut miſerias quotidia- " nas & omnigenas. Sentio me in piſ- " trinum damnatum, & cogita tu hanc " anthologiam è piſtrino prodeuntem. " Si minus placeat, illud dabis puero- " rum circumſtrepentium ſuſurris, in- " ter quos nata eſt; ſi placeat, illud " debes puerorum orebrie interroga- " tiunculis, quorum Enodationes me " vel invitum indies reducunt ad hæc " ſtudia, quæ alias quamdudum juſſiſ- " ſem ſuas ſibi res habere: ſic me " amet Theologia, ſacratior mihi pa- " gina in votis, cum hæc in manibus, " ludo regente."

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his parochial duties, he profecuted the ſubject of the Jewiſh antiquities; and, in 1625, printed in 4to, "Moſes and "Aaron, &c." He took his degree of D. D. in 1636, but did not enjoy that honour many years; dying upon his parſonage in 1642-3, and leaving a wife, whom he had married while he taught ſchool at Abingdon.

Beſides the pieces already mentioned, he publiſhed "Three "Arguments to prove Election upon Foreſight by Faith;" which coming into the hands of Dr. William Twiſe, of Newbury in Berkſhire, occaſioned a controverſy between them; wherein our author is ſaid not to have appeared to advantage.

GOEZ (DAMIAN DE), a Portugueſe writer, was born at Alanquar near Liſbon of a noble family, we know not what year; and brought up at the court of king Emanuel, whoſe valet de chambre he was. Having a ſtrong paſſion for travelling, he contrived to get a public commiſſion; and travelled through almoſt all the countries of Europe, contracting as he went an acquaintance with all the learned. Thus, at Dantzic, he was familiar with the brothers, John and Olaus Magnus; and he ſpent five months at Friburg with Eraſmus. He afterwards went to Italy, and was at Padua in 1534. He continued four years in this city, ſtudying under Lazarus Bonamicus; not, however, without making frequent excurſions into different parts of Italy. Here he got into the good graces of Peter, afterwards cardinal, Bembus, of Chriſtopher Madrucius, cardinal of Trent, and of James Sadolet. On his return to Louvain in 1538, he had recourſe to Conrad Glocenius and Peter Nannius, whoſe inſtructions were of great uſe to him. Here he applied himſelf to muſic and poetry; in the former of which he made ſo happy a progreſs, that he was qualified to compoſe for the churches. He married at Louvain, and his deſign was to ſettle in this city; in order to enjoy a little repoſe after 14 years travelling. He did continue here ſome time, and compoſed ſome works; but a war breaking out between Charles V. and Henry II. of France, Louvain was beſieged in 1542. Goez has written the hiſtory of this ſiege, in which he bore a conſiderable part; for he put himſelf at the head of the ſoldiers, and contributed much to the defence of the town. When he was old, John III. of Portugal, recalled him into his country, in order to write the hiſtory of it; but the favours this monarch loaded him with, created him ſo much envy, that his tranquillity was at an

end; and he came to be accuſed; and, though he cleared himſelf from all imputations, was confined to the town of Liſbon. Here he was one day found dead in his own houſe; and in ſuch a manner, as to make it doubted whether he was ſtrangled by his enemies, or died of an apoplexy. He wrote, "Fides, Religio, Moreſque Æthiopium."—"De Imperio "& Rebus Luſitanorum."—"Hiſpania."—"Urbis Oliſi-"ponenſis Deſcriptio."—"Chronica do Rey Dom Ema-"nuel."—"Hiſtoria do Prencipe Dom Joam;" and other works, which have been often printed, and are much eſteemed. Nicholas Antonio ſays, that, though he is an exact writer, yet he has not written the Portugueſe language in its purity; which, however, is not to be wondered at, conſidering how much time he ſpent out of his own country. Bibl. Hiſpan.

GOFF (THOMAS), an Engliſh writer, was born in Eſſex in 1592, and received his firſt learning at Weſtminſter-ſchool. From thence he removed to Chriſt-church-college in Oxford, and took the degree of B. D. before he left that univerſity. In 1623, he was preferred to the living of Eaſt-Clandon in Surrey; where, according to Langbaine, he met with a Xantippe of a wife, whoſe intolerable tongue and temper ſhortened his days ſo, that he died in 1627. He wrote ſeveral pieces on different ſubjects, among which are five tragedies; none of which were publiſhed till ſome years after his death. Philips and Winſtanley have aſcribed a comedy to this author, called, "Cupid's Whirligig;" but with no appearance of probability; ſince the gravity of his temper was ſuch, that he does not ſeem to have been capable of a performance ſo ludicrous. In the latter part of his life he forſook the ſtage for the pulpit, and inſtead of plays wrote ſermons; ſome of which appeared the year he died. To theſe works may be added, his "Latin Oration at the Fu-"neral of Sir Henry Savile," ſpoken and printed at Oxford in 1622; another in Chriſt-church cathedral, at the funeral of Dr. Godwin, canon of that church, printed in London 1627. Lives of the Poets.

GOGUET (ANTONY-YVES), a French writer, and author of a celebrated work, intituled, "L'Origine des "Loix, des Arts, des Sciences, & de leur Progres chez "les anciens Peuples, 1758," 3 vols. 4to. His father was an advocate, and he was born at Paris in 1716. He was very unpromiſing as to abilities, and reckoned even a dull fellow, in his early years; but, his underſtanding developing itſelf,

itſelf, he applied to letters, and at length produced the above work. The reputation he gained by it was great, but he enjoyed it a very ſmall time; dying the ſame year of the ſmall-pox, which diſorder, it ſeems, he always miſerably dreaded. It is remarkable, that Conrad Fugere, to whom he left his library and his MSS. was ſo deeply affected with the death of his friend, as to die himſelf three days after him.

GOLDAST (MELCHIOR HAIMINSFIELD), a famous civilian and hiſtorian, was born at Biſchoffsel in Switzerland in 1576, and was a Proteſtant of the confeſſion of Geneva. Bayle's Dict. He ſtudied the civil law at Altorf under Conrade Ritterſhuſius, with whom he boarded; and returned in 1698 to Biſchoffsel, without paying Ritterſhuſius, which occaſioned ſeveral letters to be written on both ſides. Goldaſt pretended to be a gentleman, and poſſibly might be ſo; yet he was not able, ſome ſay, nor willing, to pay his debts. In truth, he was always poor; and had no other ſubſiſtence but what he acquired by the publication of books. His way was, when he publiſhed any work, to ſend copies of it to the magiſtrates and great people, from whom he uſually received ſomething more than the real value; and his condition was ſuch, that his friends imagined they did him vaſt ſervice, in helping him to carry on this miſerable traffic. In 1599, he lived at St. Gal, in the houſe of a gentleman, who declared himſelf his patron, and whoſe name was Schobinger. The ſame year he went to Geneva, and lived there at the houſe of profeſſor Lectius, with the ſons of Vaſſan, whoſe preceptor he was. In 1602, he went to Lauſanne, becauſe he could live cheaper there than at Geneva. His patron Schobinger adviſed him to it; but with this reſtriction, ſays he, "that "you refrain hereafter from your frequent removals, which "are not for your advantage or credit, and have made you "ſuſpected of an odd turn of temper among ſome perſons, "who lately complained of it to me at Zurich." This paſſage is taken from the fifth letter of a collection printed at Francfort in 1688, with this title, "Virorum clariſſimorum & doctorum ad Melchiorem Goldaſtum Epiſtolæ," 4to; and it is from this collection, that theſe memoirs of him are originally extracted.

Notwithſtanding Schobinger's caution, he returned ſoon after to Geneva; and upon the recommendation of Lectius, was appointed ſecretary to the duke of Bouillon. This place he did not keep long; for he was at Francfort in 1603, and had

had a ſettlement at Forſteg in 1604. In 1605, he lived at Biſchoffſel; where he complained of not being ſafe on the ſcore of his religion, which rendered him odious even to his relations. He was at Francfort in 1606, where he married and continued till 1610, in very bad circumſtances. We do not know what became of him afterwards; only that he loſt his wife in 1630, and died himſelf in 1635. He was a man of capricious temper, and his want of integrity has been complained of; not that we are to believe all that Scioppius has ſaid againſt him, as well becauſe Scioppius was very abuſive, as becauſe he ſuppoſed Goldaſt to be the man who had furniſhed Scaliger with materials for compiling the ſatire, intituled, "Munſterus Hypobolimæus." The greateſt part of the writings publiſhed by Goldaſt are not his own productions, but only reduced by him into a body, or publiſhed from MSS. in libraries; and by this it appears, that he was one of the moſt indefatigable men in the world. Conringius has given him a great character in the following paſſages: "He is a perſon," ſays he, "who has deſerved ſo well of "his country, by publiſhing the ancient monuments of "Germany, that undoubtedly the Athenians would have "maintained him in the Prytaneum, if he had lived in thoſe "times." And elſewhere, "When this more valuable and "certain kind of learning," meaning the public law of the German empire, "was promoted in Germany at the begin-"ning of this century by Melchior Goldaſt, who neither "had, nor perhaps ever will have, an equal in illuſtrating "the affairs of Germany, and by whoſe guidance a more "exact knowledge of the empire began by degrees to pre-"vail among us, &c."

Niceron. Tom. XXXIX.

In Præfat. ad Tacitum de moribus Germanorum.

In Dedicat. Exercitat. de Rep. Germani Imperii.

We omit to tranſcribe the titles of his works, they being very numerous, very long, and not very intereſting to an Engliſhman; but the curious reader may find them at full length in Niceron's "Memoires, &c." and long enough to give him an idea of them in Bayle's "Dictionary."

Tom. XXIX.

GOLDSMITH (OLIVER), a poet, and one of thoſe genii, whoſe wit, inſtead of diminiſhing, ſerved rather to increaſe his misfortunes. He was born at Roſcommon in Ireland, in 1729; and, being a third ſon of four, was intended by his father for the church. With this view he was trained in the claſſics, and ſent to Trinity-college, Dublin, in June 1744; where he obtained the degree of B. A. in 1749, but afterwards turned his thoughts to phyſic, and went to Edinburgh in 1751. Here his beneficent diſpoſition,

Life of Goldſmith, prefixed to his Poems and Plays, printed at Dublin in 1777, 8vo.

ſition, as we are told, ſoon involved him in difficulties; and he was obliged precipitately to leave Scotland, in conſequence of having engaged himſelf to pay a conſiderable ſum of money for a fellow-ſtudent.

In 1754, he arrived at Sunderland near Newcaſtle, where he was arreſted at the ſuit of a taylor in Edinburgh, to whom he had given ſecurity for his friend; but, by the favour of ſome gentlemen in the college, who probably admired his wit, as much as they pitied his want of wiſdom, he was ſoon delivered from the bailiff's clutches, and paſſed over in a Dutch ſhip to Rotterdam. He proceeded to Bruſſels, then viſited a great part of Flanders; and, after ſpending ſome time at Straſburg and Louvain, where he obtained the degree of M. B. he accompanied an Engliſh Gentleman to Geneva.

It is an undoubted fact, ſays his biographer, that this ingenious unfortunate made the greateſt part of his tour on foot, having left England with very little money; but being of a philoſophic turn, and poſſeſſed with an almoſt enthuſiaſtic paſſion for ſeeing the manners of different countries and people, he was not diſcouraged by any apparent difficulties. He had ſome knowledge of the French language, and of muſic; he played tolerably well on the German flute, which, from an amuſement, became at times a means of ſubſiſtence. His learning and other attainments procured him an hoſpitable reception at moſt of the religious houſes; and his muſic made him welcome to the peaſants of Flanders and Germany: "whenever I approached a peaſant's houſe towards night-"fall," he uſed to ſay, "I played one of my moſt merry "tunes; and that generally procured me not only a lodg-"ing, but ſubſiſtence for the next day." The higher ranks, it ſeems, had not any taſte for his muſic; "they always "thought my performance odious, and never made me any "return for my endeavours to pleaſe them."

Life, p. 3.

On his arrival at Geneva, he became a travelling tutor to a young man, who was articled to an attorney; but, on unexpectedly receiving a fortune, was determined to ſee the world. This wary youth, in the contract with his preceptor, made a proviſo, that he ſhould be permitted to govern himſelf; and he was a manager of his money to a parſimonious extreme. During Goldſmith's continuance in Switzerland, he aſſiduouſly cultivated his poetical talent; and thence ſent the firſt ſketch of his epiſtle, called "The Tra-"veller," to his brother, a clergyman in Ireland; who, giving up fame and fortune, had retired early to happineſs

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and obſcurity (not that theſe always go together) on an income of 40l. a year. From Geneva the preceptor and pupil viſited the ſouth of France, where diſagreeing (for Goldſmith had probably too many humours of his own, to attend to thoſe of other people) they ſeparated from each other; and our poet was left once more upon the world at large. He traverſed, however, through many difficulties, the greateſt part of France; and, bending his courſe at length to England, arrived at Dover in 1758.

His finances were ſo low on his return to England, that he with difficulty got to London; where, though a bachelor of phyſic, he applied to ſeveral apothecaries to be received into their ſhops as a journeyman. His broad Iriſh accent, and the uncouthneſs of his appearance, occaſioned him to be treated by theſe gentry with contempt and inſult; but at length, a chemiſt near Fiſh-ſtreet, ſtruck with the ſimplicity of his manner, joined to his forlorn condition, took him into his laboratory; where he continued, till he diſcovered that his old friend Dr. Sleigh was in London. This was one of thoſe gentlemen, who formerly ſaved him from limbo, and now took him under his care, till ſome eſtabliſhment could be procured for him. Shortly he became an aſſiſtant in inſtructing the youths at the academy at Peckham; then a writer in "The Monthly Review;" and afterwards he was employed in "The Public Ledger," in which his "Citizen "of the World" originally appeared, under the title of "Chineſe Letters."

Fortune ſeemed now to take ſome notice of a man ſhe had long neglected. The ſimplicity of his character, the integrity of his heart, and the merit of his productions, made his company acceptable to the better ſort; and he emerged from apartments he had near the Old Bailey, to the politer air of the Temple; where he took handſome chambers, and lived in a genteel ſtyle. His "Traveller," his "Vicar of "Wakefield," his "Letters on the Hiſtory of England," his "Good-natured Man, a Comedy," raiſed him up, and inſured ſucceſs to any thing that ſhould follow; as, "The "Deſerted Village," "She Stoops to Conquer, &c."—Notwithſtanding the ſucceſs of his pieces, by which he cleared vaſt ſums, his circumſtances were by no means proſperous; and this his biographer imputes to two cauſes: partly to the liberality of his diſpoſition, which made him give away his money without wit and wiſdom, and partly to an unfortunate habit of gaming, the arts of which (as may well be believed) he very little underſtood.

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With all his accompliſhments and powers, he does not appear to have been either wiſe or happy. Of his want of wiſdom enough has appeared; and his temperament does not ſeem to have been fitted for happineſs. Though ſimple, honeſt, humane, and generous, he was irritable, paſſionate, peeviſh, and ſullen; and ſpleen has run ſo high with him, that he is ſaid to have "often left a party of convivial friends "abruptly in the evening, in order to go home, and brood Life, p. 9. "over his misfortunes." Can wretchedneſs more extreme be conceived? The latter part of his life was embittered by a violent ſtrangury, which, united with other vexations, brought on a kind of habitual deſpondency. In this unhappy ſtate he was attacked by a nervous fever, which being improperly treated, and by himſelf too, put an end to his mortality April 1774, in the 45th year of his age.

Goldſmith, like Smollet, Guthrie, and others who ſubſiſted by their pens, is ſuppoſed ſometimes to have ſold his name to works, in which he had little or no concern.

GOLIUS (JAMES), a profeſſor of Arabic at Leyden, was ſprung of a conſiderable family in that city; and was born at the Hague in 1596. He was ſent to the univerſity at Leyden, where he ſuffered no part of learning to eſcape his application; and having made himſelf maſter of all the learned languages, he then proceeded to phyſic and divinity; neither was he ſtill ſatisfied without the mathematics. His education being now finiſhed, he took a journey to France with the ducheſs de la Tremouille; when being invited to teach the Greek language at Rochelle, he accepted that employ, and would have held it longer, had not that city been reduced again to the dominion of the French king the year following. Upon this change, Golius reſolved to return to Holland. He had early taken a liking to Erpenius, the Arabic profeſſor at Leyden; by the help of whoſe lectures, together with his uſual diligence, he had made a great progreſs in the Arabic tongue, and contracted an intimate friendſhip with his maſter. In this diſpoſition, having obtained an opportunity of attending the Dutch ambaſſador, in 1622, to the court of Morocco, he conſulted with Erpenius, and took proper inſtructions from him, for the improvement of both in that language; for the profeſſor was deficient ſo far, that, having never lived in the country where it flouriſhes and is ſpoken, he met with many words, proverbs, and terms, whoſe meaning he rather gueſſed at, than really knew. He, therefore, directed his pupil to obſerve carefully every production

production, either of nature, art, or cuſtom there, which were unknown in Europe; and to deſcribe them, ſetting down the proper name of each, and the derivation of it, if known. He alſo gave him a letter directed to that prince, together with a preſent of a grand Atlas and a New Teſtament, in Arabic. Theſe procured him a moſt gracious reception from Muley Zidan, then king of Morocco, who declared a particular ſatisfaction in them, and afterwards read them frequently.

In the mean time, Golius made ſo good uſe of Erpenius's advice, that he attained a perfect ſkill in the Arabic tongue; while the ſame curioſity, that led him into the knowledge of the cuſtoms and learning of the country, made him very agreeable to the doctors and courtiers. By this means, he became particularly ſerviceable to the ambaſſador, who, growing uneaſy becauſe his affairs were not diſpatched, was adviſed to preſent to his majeſty a petition, written by Golius in the Arabic character and language, and in the Chriſtian ſtyle; a thing very extraordinary in that country. The king was aſtoniſhed at the beauty of this petition, with reſpect both to the writing and the ſtyle; and ſending for the Talips, or ſecretaries, ſhewed them the petition, which they admired. Whereupon, he immediately ſent for the ambaſſador to know who drew it up; and, being informed it was done by Golius, deſired to ſee him. At the audience, the king ſpeaking to him in Arabic, Golius anſwered in Spaniſh, that he underſtood his majeſty very well, but could not anſwer him in Arabic, by reaſon of its guttural pronunciation, to which his throat was not ſufficiently inured. This excuſe was accepted by the king, who granted the embaſſador's requeſt, and diſpatched him immediately [A]. Golius arrived in Holland, with ſeveral books unknown in Europe; and among others, "The Annals of the Ancient "Kingdom of Fez and Morocco," which he reſolved to tranſlate. He communicated every thing to Erpenius, who well knew the value of them, but did not live long to enjoy the treaſure; that profeſſor dying in Nov. 1624, after recommending this his beſt-beloved ſcholar, to the curators of the univerſity for his ſucceſſor. The requeſt was complied with, and Golius ſaw himſelf immediately ſeated in the Arabic chair, which he filled with ſo much ſufficiency, that the great Erpenius was not miſſed.

[A] Colomies, Melanges Hiſtoriques. Aurant. 1675, p. 75, &c.

A mind leſs inflamed with the deſire of knowledge would have ſet down ſatisfied here; but Golius ſtill thirſted after farther perfection: and, being perſuaded that this could only be had from the fountain-head, he applied therefore to his ſuperiors, for leave to take a journey to the Levant; and obtained letters-patent from the prince of Orange, dated Nov. 30, 1625. He ſet out immediately for Aleppo, where he continued 15 months; after which, making excurſions into Arabia towards Meſopotamia, he went by land to Conſtantinople, in company with Cornelius Hago, embaſſador from Holland to the Porte. Here the governor of the coaſt of Propontis gave him the uſe of his pleaſant gardens and curious library: in which retirement, he applied himſelf wholly to the reading of the Arabic hiſtorians and geographers, whoſe writings were till then either unknown to, or had not been peruſed by, him. Upon his return to the city, diſcovering occaſionally, in converſation with great men there, a prodigious memory of what he had read, he excited ſuch admiration, that a principal officer of the empire treated with him, upon going with the Grand Signior's commiſſion, and viewing the whole empire, in order to deſcribe the ſituation of places with more exactneſs, than was done in the then preſent maps. He excuſed himſelf on pretence of the oath which he had taken to the States, but in reality on account of the danger of ſuch an undertaking. Here alſo he found his ſkill in phyſic of infinite ſervice, in procuring him the favour and reſpect of the grandees; from whom, as he would take no fees, he received many valuable and rich preſents. Nor was this all, ſeveral more coſtly favours were conferred upon him, in the view of ſoliciting his ſtay. He lived four years among them, in the enjoyment of theſe munificent careſſes; and, having in a great meaſure ſatisfied his thirſt of Eaſtern learning, and made himſelf abſolute maſter of the Turkiſh, Perſian and Arabic tongues, he returned in 1629, laden with curious MSS. which have been ever ſince the glory of the univerſity-library at Leyden.

He did not intend, however, they ſhould ſo continue, locked up from the world. On the contrary, as ſoon as he was ſettled at home, he began to think of making the beſt uſe of them, by communicating them to the public; and to facilitate the reading of them, he printed an "Arabic Lexi-"con," and a new edition of "Erpenius's Grammar, en-"larged with Notes and Editions;" to which alſo, he ſubjoined ſeveral pieces of poetry, extracted from the Arabian writers, particularly, Tograi and Ababella. But his views

were not limited within the bounds of Europe: he had been an eye-witneſs of the wretched ſtate of Chriſtianity in the Mahometan countries, and ſaw it with the compaſſion of a Fellow-chriſtian. He reſolved, therefore, to make his ſkill in their language ſerviceable to them, and herein his zeal was very remarkable. Nobody ever ſolicited ſo ſtrongly for great offices of ſtate, and in the proſecution of their views, as he did to procure an edition of the "New Teſtament" in their original language; with a tranſlation into the vulgar Greek by an Archimandrite, which he prevailed with the States to preſent to the Greek church, groaning under the Mahometan tyranny: and as ſome of theſe Chriſtians uſe the Arabic tongue in divine ſervice, he took care to have diſperſed among them an Arabic tranſlation of the Confeſſion of the reformed Proteſtants, together with the Catechiſm and Liturgy [B].

However, intent as he was upon the ſervices of religion and learning abroad, he did not neglect his duty at home, which was now become double to what it had been before his laſt journey to the Eaſt; for the curators, during his abſence, had honoured him with an additional employ of a very different nature from the former, viz. the profeſſorſhip of mathematics, to which he was choſen in 1626. He diſcharged the functions of both, with the higheſt applauſe for 40 years. He was alſo appointed interpreter in ordinary to the States, for the Arabic, Turkiſh, Perſian, and other Eaſtern languages; for which he had an annual penſion, and a preſent of a chain of gold with a very beautiful medal, which he wore as a badge of his office. He went through the fatigue of all theſe poſts with the leſs difficulty, as he always enjoyed a good ſtate of health, which, however, he was careful to preſerve by temperance in diet, and abſtinence from enfeebling pleaſures. By this means, his conſtitution was ſo firm, that, at the age of 70, he travelled on foot all the way from the Meuſe to the Wahal, a journey of 14 hours. This was in 1666, and he died Sept. 28, 1667;

[B] For this purpoſe he employed an Armenian, who underſtood the vulgar Arabic, as well as the phraſes conſecrated to religion; and could accommodate Golius's ſtyle to the capacity of every body; otherwiſe his expreſſion might probably have been too ſublime and abſtruſe. Golius kept this Armenian two years and a half at his houſe; and promiſed him the ſame penſion that the States had granted to the Archimandrite, who tranſlated the New Teſtament into vulgar Greek. Yet he did not know whether the States would be at that expence. He did not propoſe the matter to them, till the work was finiſhed; however, they agreed to his propoſal, and likewiſe made a handſome preſent to himſelf.

having paſſed through all academic honours, and made himſelf as much reſpected for his virtue and piety, as for his learning.

Though he may well be called an univerſal ſcholar, yet his chief excellence lay in philology and the languages; for which he had ſo great a natural talent, that, though he did not begin ſeriouſly to ſtudy the Perſian language till he was 54, he made himſelf ſo perfectly a maſter of it, as to write a large dictionary in it, which was printed at London. He could have done as much for the Turkiſh language: and he made ſuch a progreſs in the Chineſe, that he was able to read and underſtand their books; though he began late to learn this language, of which to know the characters only is no ſlight matter, ſince they amount to the number of 8000. Beſides the books which he finiſhed and printed, he left ſeveral MSS. of others, which would have been no ways inferior to them, had he lived to complete them. He had begun a Geographical and Hiſtorical Dictionary for the Eaſtern countries; wherein the names of men and places, throughout the Eaſt, were explained. He had long given expectations of a new edition of the "Koran," with a tranſlation and confutation of it.

Amidſt all this profound literature, his religion was plain, eaſy, and practical. He lamented and abhorred the factions and diſputes, eſpecially about indifferent matters, which diſgraced Chriſtianity: he could not endure to have divinity looked on as a ſcience: he thought the truth expoſed to danger, even by men of knowledge and learning; who thus introduced philoſophy into divinity, merely for the ſake of diſputing.

He married a lady of a very good family, and well allied, with whom he lived 24 years, and who ſurvived; together with two ſons, who ſtudied the civil law at Leyden, and became conſiderable men in Holland. See Funebr. Orat. Jac. Gotii à Gronov. & Swert. Athen. Belgic.

GOLTZIUS (HENRY), a famous painter and graver, was born in 1558, at Mulbrec in the duchy of Juliers; and learned his art at Haerlem, where he married. Falling into a bad ſtate of health, which was attended with a ſhortneſs of breath and ſpitting of blood, he reſolved to travel in Italy. His friends remonſtrated againſt a man in his condition ſtirring; but he anſwered, that "he had rather die learning "ſomething, than live in ſuch a languiſhing ſtate." Accordingly, he paſſed through moſt of the chief cities of Ger-

many, where he visited the painters, and the curious; and went to Rome and Naples, where he studied the works of the best masters, and designed an infinite number of pieces after them. To prevent his being known, he passed for his man's servant; pretending, that he was maintained and kept by him for his skill in painting: and by this stratagem he came to hear what was said of his works, without being known, which was a high pleasure to him. His disguise, his diversion, the exercise of travelling, and the different air of the countries through which he travelled, had such an effect upon his constitution, that he recovered his former health and vigour. He relapsed, however, some time after, and died at Haerlem in 1617. Mr. Evelyn has given the following testimony of his merit as a graver: "Henry "Goltzius," says he, "was a Hollander, and wanted only "a good and judicious choice, to have rendered him com- "parable to the profoundest masters that ever handled the "burin; for never did any exceed this rare workman: wit- "ness those things of his after Gasporo Celio, &c.—and, in "particular, his incomparable imitations after Lucas Van "Leyden, in The Passion, the Christus Mortuus, or Pieta; "and those other six pieces, in each of which he so accu- "rately pursues Durer, Lucas, and some others of the old "masters, as make it almost impossible to discern the inge- "nious fraud. He was likewise an excellent painter." Evelyn's Chalcography, p. 69, 70. 81. 1755, 12mo.

GOLTZIUS (Hubert), a German writer, was born at Venlo in the duchy of Gueldres in 1526. His father was a painter; and he was himself bred up in this art, learning the principles of it from Lambert Lombard. But he did little at painting, and seems to have quitted it early in life; for he had a particular turn to antiquity, and especially to the study of medals, to which he entirely devoted himself. He considered medals as the very foundation of true history; and travelled through France, Germany, and Italy, in order to make collections, and to draw from them what lights he could. His reputation was high in this respect, so that the cabinets of the curious were every where open to him; and on this account it was, that he was honoured with the freedom of the city of Rome in 1567. He was the author of several excellent works, as, "Imperatorum fere omnium "vivæ imagines à J. Cæsare ad Carolum V. ex veteribus "numismatibus."—"Fasti Magistratuum, & triumphorum "Romanorum ab U. C. usque ad Augusti obitum."—"De "Origine & Statu Populi Romani."—"Vitæ & res gestæ "J. Cæsa- Melchior Adam, &c.

" J. Cæſaris & Auguſti Cæſaris, ex Nummis & Inſcrip-" tionibus Antiquis," and other treatiſes; in all which he applies medals to the clearing up of ancient hiſtory. He was ſo nice and accurate in publiſhing them, that he had them printed in his own houſe, and corrected them himſelf; nay, he even went ſo far as to engrave the plates for the medals with his own hands. Accordingly, his books were admired all over Europe, and thought an ornament to any library. The learned beſtowed the higheſt elogies upon them. Lipſius, ſpeaking of the " Faſti Conſulares," ſays, that " he knows not which to admire moſt: his diligence in " ſeeking ſo many coins, his happineſs in finding, or his ſkill " in engraving them." Scaliger ſpoke as well of this work, as his great ſoul could condeſcend to ſpeak, when he ſays, " Goltzius nihil me docet, ſcio omnia illa; ſed eſt bonus " liber pro tyronibus:" that is, Goltzius teaches me nothing; I know all thoſe things: but it is a good book for beginners. His books, however, though they abound with erudition and curious knowledge, muſt be read with ſome caution; for there are many falſe medals in them, which Goltzius adopted for real antiques. It could not be, but that many errors of this nature muſt be committed by a man, whoſe love and veneration for Roman antiquities was ſuch, that he gave to all his children nothing but Roman names, ſuch as Julius, Marcellus, &c. ſo that he might eaſily receive for antiques what were not ſo, out of pure fondneſs for any thing of that kind. Upon this principle, it is probable, that he took for his ſecond wife, the widow of the antiquary Martinius Smetius; whom, no doubt, he married more for the ſake of Smetius's medals and inſcriptions, than for any thing belonging to herſelf. However, ſhe was even with him if he did; for ſhe was very ill-natured, and plagued him in ſuch a manner as to ſhorten his days. He thought, perhaps, that he could eaſily contemn all her ill qualities, provided he became poſſeſſed of Smetius's treaſure: but if he had known, that the meaneſt reptile of a female is able to diſturb the repoſe of the greateſt and the wiſeſt man, provided ſhe be willing, it would have ſtood him in better ſtead than all his medals. He died at Bruges in 1583, aged 57.

Epiſt. xxi. lib. 2.

Scaligerana Poſterior.

GOMBAULD (John Ogier de), a French poet, was born in 1567, at St. Juſt de Luſſac, near Brouage in Saintonge. He was a gentleman by birth, and his breeding was ſuitable to it. After a foundation of grammar-learning, he finiſhed his ſtudies at Bourdeaux; and having gone through moſt

moſt of the liberal ſciences, under the beſt maſters of his time, he betook himſelf to Paris, in the view of making the moſt of his parts: for, being the cadet of a fourth marriage by his father, his patrimonial finances were a little ſhort. At Paris, he ſoon introduced himſelf to the knowledge of the polite world, by ſonnets, epigrams, and other ſmall poetical pieces, which were generally applauded: but, reaping no other benefit for the preſent, he was obliged to uſe the ſtricteſt œconomy, to ſupport a tolerable figure at court, till the aſſaſſination of the king by Ravillac in 1610. This extraordinary incident provoked every Muſe in France. The ſubject was to the laſt degree intereſting, and furniſhed our poet with one of thoſe opportunities, which are ſaid to fall in every man's way once in his life of making his fortune. He did not let it ſlip, but exerted his talent to the utmoſt on the occaſion; and the verſes he made pleaſed the queen-regent, Mary de Medicis, ſo highly, that ſhe rewarded him with a penſion of 1200 crowns; nor was there a man of his condition, that had more free acceſs to her, or was more kindly received by her. He was alſo in the ſame favour with the ſucceeding regent, Anne of Auſtria, during the minority of Lewis XIV.

In the mean time, he was conſtantly ſeen at that delicious meeting-place of all the perſons of quality and merit, the houſe of Mad. Rembouillet. This was like a ſmall choice court, leſs numerous indeed than that of the Louvre, but, to ſay the truth, more excellent; ſince nothing approached this Temple of Honour, where Virtue itſelf was worſhiped under the name of the incomparable Artenice, but what deſerved her approbation and eſteem. Such was that manſion of politeneſs, which entirely engaged the heart of Gombauld; and as he frequented it with greater pleaſure, ſo with more aſſiduity than any other, the Louvre not excepted. Thus he paſſed his time in a way the moſt agreeable to a poet, and at length devoted himſelf entirely to the belles lettres. He publiſhed ſeveral things which were ſo many proofs of excellence in this way [A]; ſo that he grew to be one of thoſe choice ſpirits, who make up the miniſtry in the republic of letters, and form the ſchemes of its advancement. In this employ we find him among thoſe few men of wit, whoſe meetings in 1629 gave riſe to the Academy of

[A] Of theſe the moſt admired was his "Endymion," a romance in proſe. It was printed in 1624. 2. "Amaranthe, a Paſtoral." 3. A Volume of "Poems." 4. A Volume of "Letters," all publiſhed before 1652. Peliſſon's Hiſt. de l'Acad. Fran. p. 339. Paris, 1672, 12mo.

Belles Lettres, founded by cardinal Richelieu [B]; and, accordingly, he became a member of that ſociety at its firſt inſtitution. He was one of the three who was appointed to examine the ſtatutes of the new academy in 1643, and he afterwards finiſhed memoirs for completing them. March 12, 1635, he read a diſcourſe before the academy upon "Je "ne ſai quoi," which was the ſixth of thoſe that for ſome years were pronounced at their meetings the firſt day of every week.

He lived many years in the enjoyment of theſe honours, and, what is more eſſential, with good finances, which yet were increaſed with an additional penſion from M. Seguier, chancellor of France. Theſe marks of eſteem ſet his merit in the moſt conſpicuous light; eſpecially when it is conſidered that he openly profeſſed the Reformed Religion, and was indeed a zealous Huguenot: but he preſerved himſelf from any ill effects of this by a degree of prudence, very uncommon in men of his profeſſion. He had always enjoyed very good health; but, as he was one day walking in his room, which was cuſtomary with him, his foot ſlipped; and, falling down, he hurt himſelf ſo, that he was obliged almoſt conſtantly to keep his bed to the end of his life, which laſted near a century. However, in 1657, when at the age of 90, he publiſhed a large collection of epigrams; and many years after a tragedy called "Danaïdes." This was ſome time before his death; which did not happen till 1666, in his 99th year.

In his perſon he is repreſented tall and well-ſhaped, of a graceful aſpect, and the air of a man of quality; in his manners he was modeſt and regular, ſincere in his piety, and proof againſt all temptations. His mind was as noble as his perſon was agreeable; he had an upright ſoul, and was naturally virtuous. His genius was elevated, but more judicious than fanciful. He was of a hot and haſty temper, much inclined to anger, though he had a grave and reſerved countenance. His poſthumous works were printed in Holland in 1678, with this title, "Traitez & Lettres de Mon-"ſieur Gombauld ſur la Religion." They contain religious diſcourſes, and were moſt eſteemed of all his works by himſelf; he compoſed them from a principle of charity, with a deſign to convert the Catholics, and confirm the Proteſtants in their faith.

[B] Theſe meetings were held at the houſe of Mr. Conrart, who is ſaid to be the author of the preface to Gombauld's treatiſes and letters upon religion. Colomies Bibl. Choiſie, 155, 2d edit.

GONDI

GONDI (JOHN PAUL), afterwards cardinal de Retz, was born in 1613, and died in 1679. He was a doctor of the Sorbonne, then coadjutor to his uncle the archbiſhop of Paris; and at length, after many intrigues, which his reſtleſs and unbounded ambition engaged him in, became a cardinal. This extraordinary man has drawn his own character in his memoirs, which are written with ſuch an air of grandeur, impetuoſity of genius, and inequality, as gives us a very ſtrong repreſentation of his conduct. He was a man who, from the greateſt degree of debauchery, and ſtill languiſhing under its conſequences, preached to the people, and made himſelf adored by them. He breathed nothing but the ſpirit of faction and ſedition. At the age of 23, he had been at the head of a conſpiracy againſt the life of cardinal Richelieu. He was the author of the barricadoes, precipitated the parliament into cabals, and the people into ſedition. Voltaire ſays, that he was the firſt biſhop who carried on a civil war without the maſk of religion: however, his ſchemes turned out ſo ill at the long run, that he was obliged to fly France. He went into Spain and Italy, and aſſiſted at the conclave at Rome, which raiſed Alexander VII. to the pontificate. This pontiff not making good his promiſes to the cardinal, he left Italy; and went firſt into Germany, then into Holland, and then into England. After having ſpent the life of an exile and vagabond, as we may ſay, for five or ſix years, he obtained leave upon certain terms to return to his own country; which now he could do with ſafety, his great enemy cardinal Mazarine being dead in 1661. He was afterwards at Rome, and aſſiſted in the conclave which choſe Clement IX; but, upon his return to France, retired from the world, and ended his life like a philoſopher: which made Voltaire ſay, that "in his youth he lived like "Catiline, and like Atticus in his old age." In this retreat he wrote his memoirs, "ſeveral parts of which," ſays the ſame Voltaire, "are worthy of Salluſt, but the whole is not "equal." They are ſuppoſed, however, to be written with impartiality, the author having every where ſpoken with the ſame freedom of his own infirmities and vices, as any other writer could have done. Some friends, with whom he entruſted the original MS. fixed a mark on thoſe paſſages, where they thought the cardinal had diſhonoured himſelf, in order to have them omitted, as they were in the firſt edition: but they have ſince been reſtored. The beſt edition of theſe memoirs is that of Amſterdam, 1719, in 4 vols. 12mo. This cardinal was the author of other pieces; but theſe, being of a temporary

Age of Lewis XIV.

temporary kind, written as party-pamphlets to ſerve particular occaſions and purpoſes, are not now regarded.

GONGORA (LEWIS DE), a Spaniſh poet, was born at Cordoua in 1561, of a very diſtinguiſhed family. He ſtudied at Salamanca, and was known to have a talent for poetry, though he never could be prevailed on to publiſh any thing. Going into orders, he was made chaplain to the king, and prebendary of the church of Cordoua: in which ſtation he died in 1627. His works are all poſthumous, and conſiſt of ſonnets, elegies, heroic verſes, a comedy, a tragedy, &c. and have been publiſhed ſeveral times. The Spaniards have a very high idea of this poet, even ſo as to entitle him prince of the poets of their own nation. Notes and commentaries have been written on his works, and he has been decked out in form like a variorum claſſic. Some have found great fault with him, charging him with affectation in the uſe of figures, with a falſe ſublime, with obſcurity and an embarraſſed diction: however, there have not been wanting perſons to undertake his defence, and to free him from all ſuch invidious imputations.

GONZAGA (LUCRETIA), an illuſtrious lady of the 16th century, as remarkable for her wit, learning, and ſtyle, as for high birth. She wrote ſuch beautiful letters, that the utmoſt care was taken to preſerve them; and a collection of them was printed at Venice in 1552. There is no learning in her letters, but yet we perceive from them that ſhe was learned; for ſhe declares, in a letter to Robortellus, that his commentaries had led her into the true ſenſe of ſeveral obſcure paſſages in Ariſtotle and Æſchylus. All the wits of her time did not fail to commend her highly; and Hortenſio Lando, beſides ſinging her praiſes moſt zealouſly, dedicated to her a piece, "Upon moderating the paſſions of the ſoul," written in Italian. There was a correſpondence between them: and ſhe wrote above 30 letters to him, which have all been printed. In one of them, ſhe blames him for grieving at his poverty: "I wonder," ſays ſhe, "that you, who "are a learned man, and ſo well acquainted with the affairs "of this world, ſhould yet be ſo ſtrangely vexed at being "poor: as though you did not know, that a poor man's "life is like ſailing near the coaſt, whereas that of a rich "man does not differ from the condition of thoſe who are "in the main ſea. The former can eaſily throw a cable on "the ſhore, and bring their ſhip ſafe into an harbour; "whereas

Bayle's Dict.

"whereas the latter cannot do it without great difficulty, "&c." We learn from theſe letters, that her marriage with John Paul Manfrone was unhappy. She was married to him when ſhe was not 14; and his conduct afterwards gave her infinite uneaſineſs. He engaged in a conſpiracy againſt the duke of Ferrara; was detected and impriſoned by him; but, though condemned, not put to death. She did all in her power to obtain his enlargement; applied to all the powers in Chriſtendom to intercede for him; and even ſolicited the Grand Signior to make himſelf maſter of the caſtle where her huſband was kept. What made her more active, ſhe was not permitted to viſit him; and they could only write to each other. But all her endeavours were vain: for he died in priſon, having ſhewn ſuch an impatience under his misfortunes, as made it imagined he had loſt his ſenſes. She never would liſten afterwards to any propoſals of marriage, though ſeveral were made her. Of four children ſhe had had, there were but two daughters left, whom ſhe put into nunneries. All that came from her pen was ſo much eſteemed, that a collection was made even of the notes ſhe wrote to her ſervants: ſeveral of which are to be met with in the edition of her letters.

GORDON (THOMAS), a native of Scotland, greatly diſtinguiſhed by his writings on political and religious ſubjects, was born at Kircudbright in Galloway. He had an univerſity education, and went through the common courſe of academical ſtudies; but whether at Aberdeen or St. Andrew's, is uncertain. When a young man, he came to London, and ſupported himſelf by teaching the languages. His head was much turned to political and public affairs, and he was employed by the earl of Oxford in queen Anne's time; but we know not in what capacity. He firſt diſtinguiſhed himſelf in the Bangorian controverſy by two pamphlets in defence of the biſhop, which recommended him to Mr. Trenchard; who took him into his houſe, at firſt as his amanuenſis, and afterwards into partnerſhip as an author. In 1720, they began to publiſh in conjunction a ſeries of letters under the name of "Cato," upon various and important ſubjects relating to the public. About the ſame time they publiſhed another periodical paper, under the title of "The Independent Whig," which was continued ſome years after Trenchard's death by Gordon alone. The ſame ſpirit which appears, with more decent language, in Cato's letters againſt the adminiſtration in ſtate, ſhews itſelf in this work

work in much more glaring colours againſt the hierarchy in the church. After Trenchard's death, the miniſter, Sir Robert Walpole, knowing his popular talents, took him into pay to defend his meaſures, for which end he wrote ſeveral pamphlets. At the time of his death, July 28, 1750, he was firſt commiſſioner of the wine licences, an office which he had enjoyed many years. He was twice married. His ſecond wife was the widow of his great friend, Trenchard; by whom he had children.

He publiſhed Engliſh tranſlations of Salluſt and Tacitus, with additional diſcourſes to each author, which contain much good matter. Alſo, two collections of his tracts have been preſerved: the firſt intituled, "A Cordial for Low-"ſpirits," in three volumes; and the ſecond, "The Pillars of "Prieſtcraft and Orthodoxy ſhaken," in two volumes. But theſe, like many other poſthumous things, had better have been ſuppreſſed.

Anecdotes of Bowyer, by Nichols, p. 107.

GORDON (ALEXANDER), M. A. a Scotſman, an excellent draughtſman, and a good Grecian, who reſided many years in Italy, viſited moſt parts of that country, and had alſo travelled into France, Germany, &c. was ſecretary to the Society for Encouragement of Learning; and afterwards to the Egyptian club, compoſed of gentlemen who had viſited Egypt (viz. lord Sandwich, Dr. Shaw, Dr. Pococke, &c.) He ſucceeded Dr. Stukeley as ſecretary to the Antiquary Society, which office he reſigned in 1741 to Mr. Joſeph Ames. He went to Carolina with governor Glen, where, beſides a grant of land, he had ſeveral offices, ſuch as regiſter of the province, &c.; and died a juſtice of the peace, leaving a handſome eſtate to his family. He publiſhed, 1. "Itinerarium Septentrionale, or a Journey through "moſt Parts of the Counties of Scotland, in two Parts, "with 66 Copper-plates, 1726," folio. 2. "Additions "and Corrections, by Way of Supplement, to the Itinera-"rium Septentrionale; containing ſeveral Diſſertations on, "and Deſcriptions of, Roman Antiquities, diſcovered in "Scotland ſince publiſhing the ſaid Itinerary. Together "with Obſervations on other ancient Monuments found in "the North of England, never before publiſhed, 1732 [A]," folio. 3. "The Lives of Pope Alexander VI. and his ſon "Cæſar Borgia, comprehending the Wars in the Reign of

[A] A Latin edition of the "Itinerarium," including the Supplement, was printed in Holland, 1731.

"Charles

" Charles VIII. and Lewis XII. Kings of France; and " the chief Tranſactions and Revolutions in Italy, from the " Year 1492 to the Year 1516. With an Appendix of " original Pieces referred to in the Work, 1729," folio. 4. " A complete Hiſtory of the ancient Amphitheatres, " more particularly regarding the Architecture of theſe " Buildings, and in particular that of Verona, by the mar- " quis Scipio Maffei; tranſlated from the Italian, 1730," 8vo. afterwards enlarged in a ſecond edition. 5. " An " Eſſay towards explaining the Hieroglyphical Figures on " the Coffin of the ancient Mummy belonging to Capt. " William Lethieullier, 1737," folio, with cuts. 6. " Twen- " ty-five Plates of all the Egyptian Mummies, and other " Egyptian Antiquities in England," about 1739, folio.

GORLÆUS (ABRAHAM), an eminent antiquary, was born at Antwerp, and gained a reputation by collecting medals and other antiques. He was chiefly fond of the rings and ſeals of the ancients, of which he publiſhed a prodigious number in 1601, under this title, " Dactyliotheca, " ſive Annulorum Sigillarium, quorum apud priſcos tam " Græcos quam Romanos uſus ex ferro, ære, argento, & " auro, Promptuarium." This was the firſt part of the work: the ſecond was intituled, " Variorum Gemmarum, " quibus Antiquitas in ſignando uti ſolita, ſculpturæ." This work has undergone ſeveral editions, the beſt of which is that of Leyden, 1695: for it not only contains a vaſt number of cuts, but alſo a ſhort explication of them by Gronovius. In 1608, he publiſhed a collection of medals: which, however, if we may believe the " Scaligerana," it is not ſafe always to truſt. We meet there with the following words; " Gorlæus caſts medals; he ſhewed me ſome, but I found " they were not ancient; ſince that time he ſhewed me " none but genuine ones: he is a good man." Some have aſſerted, that he never ſtudied the Latin tongue; and that the learned preface, prefixed to his " Dactyliotheca," was written by another. Peireſch, as Gaſſendus relates, uſed to ſay, that " though Gorlæus never ſtudied the Latin tongue, " yet he underſtood all the books written in Latin concern- " ing medals and coins." It is a ſign of a good genius to underſtand a Latin book, only by the knowledge one has of the ſubject it treats of. Plutarch obſerves ſomewhere, that his ſtudying the Roman hiſtory in Greek books was the reaſon why he underſtood the language of the Latin hiſtorians. But this ſtory of Peireſch cannot be reconciled with what

In vit. Peireſch.

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we read in Swertius, who had been familiarly acquainted with Gorlæus, and who relates that he was brought up in the ſame ſchool with Andrew Schottus: where it cannot be ſuppoſed but that he muſt have learned Latin. Gorlæus pitched upon Delft for the place of his reſidence, and died there in 1609. His collections of antiques were ſold by his heirs to the prince of Wales.

Swert. Athen. Belg.

GOTHOFRED, the name of a very learned family, originally of France. DENIS GOTHOFRED, a celebrated lawyer, the ſon of a counſellor at Paris, was born there in 1549; quitted Popery, and retired firſt to Geneva, then to Germany, where he profeſſed to teach law in ſome univerſities there. They invited him back to France to fill the chair, which the death of Cujacius vacated in 1590; but Calviniſm withheld him from accepting it. He died in 1622. What he is now beſt known by is, an edition of the "Corpus Juris Civilis:" but he left many works upon the ſubject of law, ſome of which have been collected and publiſhed in Holland, under the title of "Opuſcula," in folio.

THEODOSIUS, the eldeſt ſon of Denis, was born at Geneva in 1580, but embraced the Catholic religion, which his father had abjured. He became a counſellor of ſtate, and died in 1649 at Munſter, where he was aſſiſting the embaſſy from France for a general peace. He well ſupported the family-reputation for letters, which his father had begun, by compoſing many works upon the hiſtory, rights, and titles of the kingdom.

JAMES, another ſon of Denis, was born in 1587. He perſevered in Calviniſm, and was preferred to the firſt offices in the republic of Geneva. He was five times Syndic, and died there in 1562. He was a man of very accurate and profound erudition. His works are, 1. An edition of "Philoſtorgius, in Greek and Latin, 1642," 4to. 2. "Mercure Jeſuitique: a Collection of Pieces concerning the Jeſuits." 3. "Opuſcula Varia: juridica, politica, hiſtorica, critica." 4. "De Statu Paganorum ſub Imperatoribus Chriſtianis." 5. "Vetus Orbis deſcriptio Græci Scriptoris ſub Conſtantio, &c. Gr. & Lat. cum Notis," 4to, &c. &c.

DENIS, the ſon of Theodoſius, and nephew of James, was born at Paris in 1615, and died at Liſle, director of the Chamber of Accounts, in 1681. He inherited his father's taſte for French hiſtory, and made great additions to what his father had done. Of this kind are the hiſtories of Charles

Charles VI. Charles VII. Charles VIII. magnificently printed at the Louvre.

JOHN, ſon of the foregoing, had like his father alſo a paſſion for the hiſtory and antiquities of France. He ſucceeded his father, as director of the Chamber of Accounts at Liſle; where he died, very old, in 1732. He gave, 1. An edition of "Philip de Commines." 2. "Journal de Henry III." 3. "Memoires de la Reine Marguerite, &c."

GOUJET (CLAUDE-PETER), a French writer, or rather editor of other people's writings, was born at Paris in 1697, and died there in 1767, after having ſpent his whole life in literary tranſactions. He publiſhed, 1. "A Supplement to Moreri's Dictionary." 2. "A Supplement to Dupin's Bibliotheque of Eccleſiaſtical Writers." 3. "Richelet's Dictionary." 4. "An Abridgement of Richelet." 5. "Bibliotheque François," &c. &c.

GOULART (SIMON), a Frenchman, was born near Paris in 1543, and was one of the moſt indefatigable writers of theſe latter times. This appears by the great number of works, on which he either wrote notes, or ſummaries of, or tranſlated into French, or compoſed himſelf. After he had ſtudied Theology at Geneva, he was ordained, and ſucceeded Calvin in the miniſtry there; which office he held to the time of his death, in 1628. Plutarch's works tranſlated into French by Amiot, and St. Cyprian's works, are in the liſt of thoſe on which he wrote notes. Scaliger had a great eſteem for him. "Goulart's Lucubrations on St. Cyprian "are very uſeful. He was an ingenious man, who learned "all he knew without the aſſiſtance of a maſter. He ap-"plied himſelf but late to the Latin tongue, when I was at "Geneva. He has laboured ſo well and ſo prettily on St. "Cyprian, that I have read it from the beginning to the "end." He made a large collection of very remarkable hiſtories. He has tranſlated into French a great many books; among the reſt, the works of Seneca, publiſhed at Paris in 1590. He wrote alſo ſeveral treatiſes of devotion; upon moral ſubjects; and upon the occurrences of his time. D'Aubigné commends theſe laſt works; for, having mentioned the titles of ſome books of that kind, he goes on thus: "To "which I ſhall add the learned pathetic writings, abound-"ing with ſtrong arguments, which Simon Goulart of Sen-"lis publiſhed on ſeveral occaſions; a man worthy to write "hiſtory, if his character would ſuffer him to write without "partiality."

Bayle's Dict.

Scaligerana.

Hiſt. Univ. Tom. III. liv. iii. ch. 23.

" partiality." When he did not put his name to his books he uſed to mark it by theſe three initial letters S. G. S. which ſignified, " Simon Goulart of Senlis." He was moſt uncommonly acquainted with all particulars relating to books and authors; inſomuch, that Henry III. ſent on purpoſe to Geneva, to know from him who the author was that aſſumed the name of Stephanus Junius Brutus, for the ſake of publiſhing ſome very Republican maxims. Goulart was in the ſecret, but would never reveal it, for fear of hurting thoſe who were concerned in it. The titles of his works may be read in Niceron's " Memoires."

GOURNAY (MARY DE JARS Lady of), a French female wit, was related to ſeveral noble families in Paris, but born, it is ſaid, in Gaſcony, about 1565 [A]. From her infancy ſhe had a ſtrong turn to literature; and Montaigne publiſhing his firſt eſſays about this time, it was not long before they came to her hands. She read them over with eagerneſs, was infinitely delighted with them, conceived the higheſt eſteem, and expreſſed the greateſt kindneſs, for the author. Theſe declarations ſoon reached the ears of Montaigne, who made many reflections on the occaſion in praiſe of Mademoiſelle de Gournay's talents. Hence her eſteem grew into a kind of reverential affection for Montaigne, ſo that, happening to loſe her father not long after, ſhe adopted him in his ſtead, even before ſhe had ſeen him; and, when he was at Paris in 1588, ſhe made him a viſit. She grew intimate with him, and prevailed upon him to accompany her and her mother the lady Gournay, where he paſſed two or three months. In ſhort, our young devotee to the Muſes was ſo wedded to books of polite literature in general, and Montaigne's Eſſays in particular, that ſhe reſolved never to have any other aſſociate to her happineſs. Nor was Montaigne ſparing to pay the juſt tribute of his gratitude. He even foretold, in the ſecond book of his Eſſays, that ſhe would be capable of the firſt-rate productions. The connexion was carried through the family; Montaigne's daughter, the viſcounteſs de Jamaches, always claimed Mademoiſelle de Jars as a ſiſter; and the latter dedicated her piece, " Le Boupet de Piede," to this ſiſter. Thus ſhe paſſed many years, bleſſing and bleſt in this new alliance; and when ſhe received the melancholy news of Montaigne's death, ſhe

[A] Bois Robert, in " Recueil de " bons contes, &c." p. 158, Dutch edition. However, Bayle imagines her to be a Pariſian.

croſſed

croſſed almoſt the whole kingdom of France to mingle her tears and lamentations, which were exceſſive, with his widow and daughter [B]. Nor did her piety and filial regard ſtop here. She reviſed, corrected, and reprinted an edition of his "Eſſays" in 1635; to which ſhe prefixed a preface, full of the ſtrongeſt expreſſions of eſteem and devotion for his memory.

The dedication was addreſſed to cardinal Richelieu, who was this lady's patron; and, to enable her to ſet up a coach with a ſuitable equipage, offered to enlarge the ſmall penſion which had been granted to her by the king; but, from whatever motive, ſhe declined the kindneſs. She was much reſpected, not only by the miniſters of ſtate, but even by the royal family itſelf; and by the moſt eminent perſons, as well as the moſt learned, of both ſexes, in France and elſewhere, with many of whom ſhe kept a correſpondence by letters. However, ſhe did not eſcape the fate which uſually attends eminent wits. Aſperſion and abuſe is a tax which has always been laid on ſuperior excellence, and Mad. de Gournay was not without her ſhare of theſe. Upon the aſſaſſination of Henry IV. by Ravillac the Jeſuit, in 1610, it was remembered that Mariana, a general of that order in Spain, had publiſhed a book in 1598 (c), in the preface of which, many things were advanced in favour of Jaques Clement, who ſtabbed his predeceſſor Henry III. Both Papiſts and Proteſtants fell upon the Jeſuits, as it were in emulation of each other. Father Coton, an eminent member of the ſociety, undertook their vindication, and was anſwered in a piece intituled, "Anti-Coton." M. de Gournay engaged in this diſpute, and publiſhed ſome pieces in favour of the Jeſuits againſt the "Anti-Coton." Hereupon, there came out the ſame year 1610, "The Thanks of the Butter-women of Paris, &c." wherein ſhe was not only ridiculed on account of her age, but even reproached with leading a moſt diſſolute life, and characterized as a common proſtitute. Upon this, ſhe preſented a petition to the lieutenant-criminal, praying that the ſatire might be prohibited as a ſcandalous libel; a piece of juſtice which could not well be refuſed, eſpecially as ſhe bore the character of a virtuous lady, and the calumny was unſupported by any kind of proofs. However, the wits did not ſpare to make her perſon, which indeed

[B] Paſquier's Letters, Vol. II.

[c] The title of it is, "De Rege & Regis Inſtitutione." See his article.

was far from engaging, the ſubject of their mirth and raillery [D].

She wrote ſeveral things in proſe and verſe, which were collected into one volume and publiſhed by herſelf in 1636, with this title, "Les Avis, & les preſens de la Demoiſelle de Gournai." Thus ſhe took leave of the preſs, when ſhe was 70; yet ſhe ſurvived that period many years, not dying till 1645. She died at Paris, and epitaphs were compoſed for her by Menage, Valois, Patin, La Mothe Vayer, and others. Le Sorel has ſketched her character as follows. Having obſerved that ſhe was juſtly placed among the moſt illuſtrious and ingenious virgins, he proceeds in theſe terms: "I value her ſtill more for her generoſity, good-nature, and "other incomparable virtues, than for her learning. But "yet it muſt be confeſſed, that ſhe had always ſome reſentment againſt the new authors of her time; whom ſhe "uſed to call, perſons of the new party, or of the new ca"bal. This was her blind ſide. There is matter enough "for a copious diſcourſe upon the language, both in what "ſhe has been heard to ſay, and by what ſhe wrote of it. "They who are not old enough to have converſed with her, "muſt conſult her book, 'Les Avis, &c.' They will find "there ſeveral chapters concerning the French language, "and particularly, a chapter concerning diminutions, and "ſome relating to poetry; in all which, ſhe would bring in"to uſe compound words, after the manner of the Greek "tongue, and would have Ronſard's language to continue "for ever, without the leaſt exception [E]." The abbé Maroles, ſpeaking of her, has theſe words: "This good "lady, whom I always eſteemed, and whom I uſed to viſit "often privately, had an upright and generous ſoul; her "beauty was of the mind, rather than of the body; ſhe "knew a great many things, which perſons of her ſex ſel"dom know. Thoſe who pretended to turn her into ridi"cule, had no reaſon to boaſt of it." Dominic Baudius ſtyles her "the French Syren and the Tenth Muſe."

[D] Beſides the "Butter-woman's "Thanks," &c. there was another piece in the ſame abuſive ſtrain, publiſhed with the title of "Anti-Gournay."

[E] "Sorel de la connoiſſance des "bons livres," p. m. 418, 419. This paſſion of our authoreſs is ridiculed by Menage, in the "Petition of the Dic"tionaries." There is an excellent criticiſm upon the ſubject in Bruyere's characters, intituled, "Of ſome U"ſages," p. 635.

GOWER (John, Eſq;) an Engliſh poet, contemporary with Chaucer, but older; was deſcended from an ancient family

family in Wales, and born about 1320. The caſtle of Swanſea in Glamorganſhire was the paternal eſtate of Henry Gower, biſhop of St. David's in 1326; and as this prelate ſurvived till 1347, at which time our poet muſt have been 25 at leaſt, it is probable that he was bred at Oxford, and at Merton-college, whereof his name-ſake of St. David's had been a fellow. Some time after leaving the univerſity, he removed to the Middle-Temple; and applied to the law with ſo much diligence, that he became very eminent in that profeſſion. However, this ſtudy did not engroſs his whole attention; he was well read in polite literature, and had an excellent taſte for poetry, upon which he ſpent ſome of his leiſure hours. This part of his character firſt brought him to an acquaintance with Chaucer, which afterwards grew into a very warm friendſhip. Many circumſtances conduced to unite theſe two fathers of Engliſh poetry; there was a great likeneſs in their tempers; they were likewiſe of the ſame party. Chaucer had attached himſelf to John of Gaunt, duke of Lancaſter, uncle to Richard II. and Gower adhered as ſtedfaſtly to Woodſtoke, duke of Glouceſter, another of the king's uncle's. Add to this, that Gower was as much offended with, and cenſured as freely, the vices of the clergy, as Chaucer did; and it is no wonder they were ſo very intimate, that they conferred together about their works; and that ſometimes they argued warmly without anger, and raillied without pique; of which Leland ſpeaks with much pleaſure, and obſerves, that the only real diſpute between them was, which ſhould honour the other moſt [A]. Though Gower was born firſt, yet he outlived Chaucer; and is therefore ſaid, not only to be Chaucer's ſcholar, but his ſucceſſor in the laurel.

However, he took care that his inclination and genius for poetry ſhould be no hindrance to the purſuit of his graver ſtudies; on the contrary, while his poetical fame was daily increaſing by his performances in that way, he was moſt attentive to eſtabliſh his reputation as a lawyer; and he reaped the advantage of both. In the firſt character, he became a favourite of his prince, Richard II. inſomuch, that one day the king, taking his diverſion on the Thames, ſent for our poet, who was in a boat near him, into his barge, and commanded him to exert his talent upon ſome uſeful ſubject [B]. He obeyed the royal mandate, and produced his "Confeſſio

[A] Leland, Comment. de Scriptor. fol. 190. edit. 1432. Britan. Chaucer's Works by Urrey, p. 353. Gower's "Confeſſio Amantis," [B] Prologue to the "Confeſſio Amantis."

"Amantis," containing a kind of poetical ſyſtem of morality; in the concluſion whereof, he gave the king occaſionally a great deal of good advice, and upon very delicate ſubjects, with much dignity and freedom. By this and other works, he obtained the general opinion of being a good man, and was particularly diſtinguiſhed by the MORAL Gower [c]: and not without reaſon, ſince they not only ſhewed that he had eſcaped the general infection of thoſe luxurious times, but had alſo the courage and virtue to attempt ſtemming the tide of corruption. In his character as a lawyer, he made ſo conſiderable a figure, that he is ſaid to have been raiſed to the firſt rank in that profeſſion, and to have ſat chief juſtice of Common Pleas. However that be, it is certain he was very eminent for his knowledge this way; and as he was ſignally attached to the ſervice of Thomas of Woodſtock, firſt earl of Buckingham, and then duke of Glouceſter, it is probable, that he belonged to that prince in the way of his profeſſion. It is well known, that not only the king and prince of Wales, but all the princes of the blood, had their ſtanding counſel learned in the law, who were heard in parliament, in caſe any bill was read, that might be detrimental to their intereſts; and hence it may be preſumed, that Gower was of this prince's counſel. Our lawyer alſo made his Muſe pay the tribute of her tears upon the death of this patron, whoſe murder at Calais he lamented in a very affecting manner [d].

In ſhort, as his ſteady attachment to this prince could not but create in him much diſlike to the adminiſtration of his murderer, he did not ſpare to lay before king Richard the luxury of his court, the irreligious lives of his clergy, the danger of liſtening to flatterers, the wickedneſs of corrupt judges, and the uncertainty of human glory and happineſs, even in the moſt exalted ſtates; eſpecially when monarchs (which was his caſe) gave way to the cruelſt oppreſſions of the people. In theſe ſentiments, as ſoon as Henry IV. had depoſed king Richard, and got poſſeſſion of the throne, he appeared warmly on the ſide of the Revolution; and added ſeveral hiſtorical pieces to his chronicle, called, "Vox Cla-" mantis, or, The Voice of one crying in the Wilderneſs, "&c." wherein with one hand he blackened the character

[c] This was firſt given him by Chaucer, at the cloſe of his "Troilus "and Creſſida;" in a ſtanza beginning thus: "O moral Gower, this boke I "directe, &c." See it in modern Engliſh in Biog. Brit. under our author's article.

[d] Both in his "Vox Clamantis," and "Chronica Tripartita."

of

of his old maſter Richard, and with the other blanched that of the new monarch, with the utmoſt force of his poetical pencil. In the firſt year of this reign, through the decay of age, being deprived of his eye-ſight, he lamented that loſs not long after very pathetically, in "A Poem of the Com-"mendation of Peace," where he took his leave of the Muſes and the world, in ſuch terms as plainly teſtify a full ſenſe of his approaching death [E], which accordingly happened in 1402.

Some ſhort poems of his are printed among thoſe of Chaucer; and there are many more annexed to the firſt edition of his book, "De Confeſſione Amantis." And a liſt of others from the Bodleian, Cotton, and All-Souls-college libraries, may be ſeen in Biog. Brit. Where is alſo an account in Vol. II. of his "Confeſſio Amantis," printed by Caxton in 1493; the ſecond edition of which, by Barthelette, dedicated to Henry VIII. came out in 1532, was reprinted in 1544, and again in 1554, at London.

[E] This is intituled, "Carmen de "pacis commendatione in laudem Hen-"rici IV." at the cloſe of which is inſerted in Latin, "Explicit carmen, "&c." in Engliſh thus; "Here ends the poem of the Commendation of Peace, which his humble orator John Gower compoſed in honour, and to preſerve the fame of his ſerene ſovereign lord king Henry IV."

"Choſen of Chriſt, thou pious king wert known,
"And welcome met when claiming of thy own:
"The bad ſubdued, the good to rights reſtor'd,
"To the ſad realm you ſpringing joys afford.
"To me, great prince, thy hand benign and kind
"Return'd whate'er my better day aſſign'd;
"Let me record this act with chearful lay,
"And the great good with grateful thanks repay.
"In Henry IVth's firſt year I loſt my ſight,
"Condemn'd to ſuffer life devoid of light.
"All things to time ſubmit, and nature draws
"What force attempts in vain beneath her laws.
"More I cannot; what tho' my will ſupplies,
"My ebbing ſtrength all future power denies.
"While that remain'd, I wrote; now old and weak,
"What wiſdom dictates let young ſcholars ſpeak;
"Let him who follows be ſublimer ſtill,
"My works are finiſh'd, here I drop my quill:
"My parting words, may heavenly goodneſs laſt,
"And times enſuing, much excel the paſt."

URREY's Chaucer, p. 540.

GRAAF (REGNIER DE), a celebrated phyſician, was born at Schoonhaven, a town in Holland, where his father was the firſt architect, July 30, 1641. After having laid a proper foundation in claſſical learning, he went to ſtudy

phyſic at Leyden; in which ſcience he made ſo vaſt a progreſs, that in 1663 he publiſhed a treatiſe "De Succo Pancreatico," which did him the higheſt honour. Two years after he went to France, and was made M. D. at Angers; but returned to Holland the year after, and ſettled at Delft, where he practiſed in his profeſſion ſo ſucceſsfully, that he drew upon himſelf the envy of his brethren. He married in 1672, and died Aug. 17, 1673, when he was only 32 years of age. He publiſhed three pieces upon the organs of generation both in men and women, upon which ſubject he had a controverſy with Swammerdam. His works, with his life prefixed, were publiſhed in 8vo, at Leyden, in 1677 and 1705; they were alſo tranſlated into Flemiſh, and publiſhed at Amſterdam in 1686.

GRABE (JOHN ERNEST), the learned editor of the "Septuagint," from the Alexandrian MS. in the king of England's palace at St. James's, was the ſon of Martyn Sylveſter Grabe, profeſſor of divinity and hiſtory in the univerſity of Koningſberg in Pruſſia, where his ſon Erneſt was born, Jan. 10, 1666. He had his education there, and took the degree of M. A. in that univerſity; after which, devoting himſelf to the ſtudy of divinity, he read the works of the fathers with the utmoſt attention. Theſe he took firſt into hand as the beſt maſters and inſtructors upon the important ſubject of religion. He was fond of their principles and cuſtoms, and that fondneſs grew into a kind of unreſerved veneration for their authority. Among theſe he obſerved the uninterrupted ſucceſſion of the ſacred miniſtry to be univerſally laid down as eſſential to the being of a true church: this point, working continually upon his ſpirits, made by degrees ſo deep an impreſſion, that at length he thought himſelf obliged, in conſcience, to quit Lutheraniſm, the eſtabliſhed religion of his country, in which he had been bred, and enter within the pale of the Roman church, where that ſucceſſion was preſerved. In this temper he ſaw likewiſe many other particulars [A] in the evangelical faith and practice, not agreeable to that of the fathers, and conſequently abſolutely erroneous, if not heretical.

Whence being confirmed in his reſolution, he gave in to the electoral college at Sambia in Pruſſia, a memorial, containing the reaſons for his change in 1695; and, leaving Koningſberg, ſet out in order to put it in execution in ſome

[A] Lutheraniſm was particularly diſtinguiſhed by this title.

Catholic

Catholic country. He was in the road to a place called Erfurd, in this deſign, when there were preſented to him three tracts in anſwer to his memorial from the elector of Brandenbourg, who had given immediate orders to three Pruſſian divines to write them for the purpoſe [B]. Grabe was entirely diſpoſed to pay all due reſpect to this addreſs from his ſovereign; and, having peruſed the tracts with care, his reſolution for embracing popery was a little unhinged, inſomuch that he wrote to one of the divines, whoſe name was Spener, to procure him a ſafe-conduct, that he might return to Berlin, to conſer with him. This favour being eaſily obtained, he went to that city, where Spener prevailed upon him ſo far as to change his deſign of going among the Papiſts, for another. In England, ſays this friend, you will meet with the outward and uninterrupted ſucceſſion which you want: take then your rout thither; this ſtep will give much leſs diſſatisfaction to your friends, and at the ſame time equally ſatisfy your conſcience [C]. Our divine yielded to the advice; and, arriving in England, was received with all the reſpect due to his merit, and preſently recommended to king William in ſuch terms, that his majeſty granted him a penſion of 100l. per annum, to enable him to purſue his ſtudies.

He had the warmeſt ſenſe of thoſe favours, and preſently ſhewed himſelf not unworthy of the royal bounty, by the many valuable books which he publiſhed in England; which, from this time, he adopted for his own country; and finding the eccleſiaſtical conſtitution ſo much to his mind, he entered into prieſts orders in that church, and became a zealous advocate for it, as coming nearer in his opinion to the primitive pattern than any other. In this ſpirit he publiſhed in 1698, and the following year, "Spicilegium SS. Patrum, "&c. [D];" or a collection of the leſſer works and fragments, rarely to be met with, of the fathers and heretics of the three firſt centuries; induced thereto, as he expreſsly declared, by the conſideration, that there could be no better expedient for healing the diviſions of the Chriſtian church, than to reflect on the practice and opinions of the primitive

[B] The names of theſe divines were Philip James Spener, Bernard Van Sanden, and John William Baier. The firſt was eccleſiaſtical counſellor to the elector, and principal miniſter at Berlin; and the ſecond principal profeſſor at Koningſberg. The three anſwers were printed the ſame year. The firſt at Berlin, the ſecond at Koningſberg, both in 4to, and the third at Jana, in 8vo.

[C] Menoken's "German Diction-"ary," and "Pfaffii notæ in liturgiam "Græcam Grabii."

[D] Both volumes were reprinted at Oxford, in 1700, 8vo.

fathers [e]. Upon the ſame motive he printed alſo Juſtin Martyr's "First Apology" in 1700 [f]; and the works of Irenæus in 1702 [g]. Upon the acceſſion of queen Anne to the throne this year, our author's affairs grew ſtill better. The very warm affection which that princeſs had for the eccleſiaſtical eſtabliſhment, could not but bring ſo remarkable a champion for it in to her particular favour. Beſides continuing his penſion, her majeſty ſought an occaſion of giving ſome further proofs of her ſpecial regard for him, and ſhe was not long in finding one.

The "Septuagint" had never been entirely printed from the Alexandrian MS. in St. James's library, partly by reaſon of the great difficulty of performing it in a manner ſuitable to its real worth, and partly becauſe that worth itſelf had been ſo much diſparaged by the advocates of the Roman copy, that it was even grown into ſome neglect. To perform this taſk, and therein to aſſert its ſuperior merit, was an honour marked out for Grabe; and when her majeſty acquainted him with it, ſhe at the ſame time preſented him with a purſe to enable him to go through with it [h]. This was a prodigious undertaking, and he ſpared no pains to complete it. In the mean time, he employed ſuch hours as were neceſſary for refreſhment, in other works of principal eſteem. In 1705, he gave a beautiful edition of biſhop Bull's works, in folio, with notes; for which he received the author's particular thanks [i]; and he had alſo a hand in preparing for the preſs, archdeacon Gregory's pompous edition of the

[e] Some remarks were made upon the firſt volume, in a piece intitled, "A new and full Method of ſettling "the canonical Authority of the New "Teſtament, by Jer. Jones, 1726," 8vo.

[f] The works of this father came out in 1722. The editor whereof, in the dedication, obſerves that Dr. Grabe was a good man, and not unlearned, and well verſed in the writings of the fathers; but that he was no critic, nor could be one, not being endowed with genius or judgement, or, to ſpeak the truth, furniſhed with learning ſufficient for that purpoſe. Juſtini Apologia, cum notis Styan Thirlbii, Lond. 1722, fol.—The authors of the "Acta Eru-"ditorum Lipſiæ," in their account of Thirlby's edition of Juſtin Martyr, have animadverted upon him with great ſeverity, on account of that part of his dedication, wherein he has cenſured Grabe.

[g] Several objections were made alſo to this by Rene Maſſuet, a Benedictine monk, who publiſhed another edition of Irenæus, at Paris, 1710, folio.

[h] The queen's purſe was ſet, procured by Robert Harley, Eſq; and it enabled him to enlarge the prolegomena to the Octateuch. See thoſe prolegomena at the end.

[i] That learned biſhop on all occaſions, as long as he lived, acknowledged our author's ſingular generoſity as well as learning, in publiſhing his works with ſo much improvement and advantage to the great truths he had defended, and to the learned world.

New

New Teſtament in Greek, which was printed the ſame year at Oxford [K].

From his firſt arrival he had reſided a great part of his time in that univerſity, with which he was exceedingly delighted. Beſides the Bodleian library there, he met with ſeveral perſons of the firſt claſs of learning in his own way, among whom he found that freedom of converſe and communication of ſtudies, which is inſeparable from true ſcholars, whereby, together with his own application, he was now grown into univerſal eſteem, and every where careſſed. The Alexandrian MS. was the chief object of his labour. He examined it with his uſual diligence, and comparing it with a copy from that of the Vatican at Rome, he found it in ſo many places preferable thereto, that he reſolved to print it as ſoon as poſſible. With this view, in 1704, he drew up a particular account of the preferences, eſpecially in reſpect to the book of "Judges," and publiſhed it, together with three ſpecimens, containing ſo many different methods of his intended edition, to be determined in his choice by the learned. This came out in 1705, with propoſals for printing it by ſubſcription, in a letter addreſſed to Dr. Mill, principal of Edmond-hall, Oxford [L]; and that nothing might be wanting which lay in the power of that learned body to promote the work, he was honoured with the degree of D.D. early the following year, upon which occaſion Dr. Smalridge, who then officiated as regius profeſſor, delivered two Latin ſpeeches, containing the higheſt compliments upon his merit. The ſucceſs was abundantly anſwerable to his fondeſt wiſhes; beſides the queen's bounty, he received another preſent from his own ſovereign the king of Pruſſia; and ſubſcriptions from the principal nobility, clergy, and gentry, crowded daily upon him from all parts.

In the midſt of theſe encouragements, the firſt tome of this important work came out in 1707, at Oxford, in folio and 8vo. This volume contained the Octateuch [M], and his deſign was to print the reſt, according to the tenor of the MS. but for want of ſome materials to complete the hiſtorical and prophetical books, he choſe rather to break that

[K] He reviſed the "Scholia," which Gregory, then dead, had collected from curious authors, and marked the places whence they were taken. Preface to that work.

[L] Among our author's MSS. were found, the Alexandrian texts of the "New Teſtament," and of "St. Clement's Epiſtles, by Junius, with "Notes." But he never diſcovered his deſign of printing this work, which would have perfected the whole Alexandrian MS. leſt he ſhould prejudice the ſale of his friend Dr. Mill's "New "Teſtament." This arduous taſk was reſerved for the ſtill ſuperior induſtry of Mr. Woide.

[M] Prolegom. ad Octateuch.

order,

order, and to expedite the work as much as possible [N]. The chief materials which he waited for not yet coming to hand, he was sensible that the world might expect to see the reasons of the delay, and therefore published a dissertation the following year, giving a particular account of it [O].

In the mean time, he met with the singular misfortune of having his reputation soiled, by the brightness of his own splendor. Mr. William Whiston had not only in private discourses, in order to support his own cause by the strength of our author's character, but also in public writings, plainly intimated, "that the doctor was nearly of his mind about "the Constitution of the Apostles, written by St. Clement, "and that he owned in general the genuine truth and apos-"tolical antiquity of that collection." This calumny, considering Mr. Whiston's custom of treating others in the same manner, which only hurt himself, was neglected by our author for some time, till he understood that the story gained credit, and was actually believed by several persons who were acquainted with him. For that reason he thought it necessary to let the world know, by a public writing of his own, that his opinion of the Apostolical Constitutions was quite different, if not opposite, to Mr. Whiston's sentiments about them, as he did in "An Essay upon two Arabic Manuscripts "in the Bodleian Library, and that antient Book called the "Doctrine of the Apostles, which is said to be extant in "them, wherein Mr. Whiston's mistakes about both are "plainly proved [P]."

This

[N] Some persons were displeased at the preference given by the doctor to the Alexandrian MS. above the Vatican. Vide Lettre de Th. Sal. à Mr. l'Abbe, B. inserted in the supplement to Journal des Sçavans for December 1709.

[O] The title is, "J. Ernest Grabii Dissertatio de variis, vitiis lxx. "Interpretum ante B. Origenis ævum "illatis, & remediis ab ipso Hexaplari "ejusdem versionis additione adhibitis, "deque hujus editionis reliquiis tam "manuscriptis, tam prælo excusis." The helps he wanted, as above intimated, were a Syriac MS. of the historical books of the Old Testament, with Origen's marks upon them; besides two MSS. one belonging to cardinal Chigi, and the other to the college of Lewis le Grand. He received all afterwards, and made collations from them, as also for a volume of Annotations upon the whole work, as well as for the prolegomena; all which requiring some time to digest into a proper method, the second volume did not come out till 1700, but was followed by the third the ensuing year.

[P] Grabe was assisted in this piece by Gagnier, who, about ten years before, had come over to the church of England from that of France, and then taught Hebrew at Oxford; and, being well skilled in most of the Oriental languages, had been appointed the year before by Sharp, archbishop of York, to assist Grabe in perusing these MSS. having engaged the doctor to write this treatise against Whiston's notion. But as the result of the enquiry was, that the Arabic "Didascalia" were nothing else

This piece was printed at Oxford, 1711, 8vo. In the dedication, he obſerves, that it was the firſt piece which he publiſhed in the Engliſh tongue, for the ſervice of the church; and it proved in the event to be the laſt, being prevented in the deſign he had of publiſhing many others, by his death, which happened Nov. 12, 1712, in the vigour of his age. He was interred in Weſtminſter-abbey, where a marble monument, with his effigy at full length, in a ſitting poſture, and a ſuitable inſcription underneath, was erected at the expence of the lord treaſurer Harley [Q]. He was attended in his laſt illneſs by Dr. Smalridge, and gave him an ample teſtimony of his ſincere piety and religion [R]. He deſired upon his death-bed, that ſomething might be made public, to declare his dying in the faith and communion of the Church of England, which he thought a pure and ſound part of the Catholic church, notwithſtanding ſome defects, as he apprehended, in the Reformation; and his moſt hearty wiſhes for the union of all Chriſtians, according to the primitive and perfect model. In this opinion he was a little ſcrupulous about communicating publicly in the Engliſh church, at leaſt unleſs he could have an entire confidence in the prieſt that was to officiate (as in his own country he had) or except in the caſe of neceſſity. He was very ſincere in owning, notwithſtanding this, that he had not near that eſteem for any other part of the Catholic church, as for the church of England; and as he counted himſelf under an indiſpenſable obligation of teſtifying his communion with all ſaints in the holy euchariſt; he declared, with a great deal of ſenſible ſatisfaction, that ever ſince his coming into this iſland, it had pleaſed God to grant him an opportunity of receiving the ſacrament according to his heart's deſire, in its moſt antient purity and perfection, and that he had conſequently all this while received it from ſuch only as were in holy orders, according to the reformed church of England, for the authority of whoſe prieſts and biſhops, and the va-

elſe but a tranſlation of the firſt ſix entire books of the "Clementine Conſti-"tutions," with only the addition of five or ſix chapters not in the Greek. Whiſton immediately ſent out "Re-"marks upon Grabe's Eſſay, &c. 1711;" wherein he claims this MS. for a principal ſupport of his own opinions. He declares, therefore, the doctor could not have ſerved him better than he had done in this eſſay. Nor has almoſt, ſays he, any diſcovery, I think happened ſo fortunate to me, and to that ſacred cauſe I am engaged in from the beginning, as this eſſay of his before us.

[Q] It ſtands againſt the weſtern wall of the ſouth croſs aiſle, a good height over that of Camden.

[R] This particular teſtimony was occaſioned by an aſperſion of impiety and drunkenneſs caſt upon him by one Caſimir Oudin.

lidity of their orders againſt the church of Rome, he gave all poſſible teſtimony to the very laſt.

Notwithſtanding his indefatigable application to his ſtudies, yet theſe did not ſo entirely engroſs his mind, as to prevent his daily attending the hours of public prayer, to which purpoſe he always choſe his lodgings near a church. However, he laid the chief ſtreſs upon the conſtant practice of the virtues of the Chriſtian life, and he was alſo a ſtrict obſerver of all the rules of the apoſtolical times, and of the Catholic ways of the firſt Chriſtians. He had ſo great a zeal for promoting the antient government and diſcipline of the church, among all thoſe who had ſeparated themſelves from the corruptions and ſuperſtitions of the church of Rome, that he formed a plan, and made ſome advances in it, for reſtoring the epiſcopal order and office in the territories of the king of Pruſſia, his ſovereign; and he propoſed, moreover, to introduce a liturgy much after the model of the Engliſh ſervice, into that king's dominions. He recommended likewiſe the uſe of the Engliſh liturgy itſelf, by means of ſome of his friends, to a certain neighbouring court. By theſe methods, his intention was to unite the two main bodies of Proteſtants in a more perfect and apoſtolical Reformation than that upon which either of them then ſtood, and thereby fortify the common cauſe of their proteſtation againſt the errors of Popery, againſt which he left ſeveral MSS. finiſhed and unfiniſhed, in Latin, whereof the titles in Engliſh are to be found in Dr. Hickes's account of his MSS. Among which alſo were ſeveral letters, which he wrote with ſucceſs, to ſeveral perſons, to prevent their apoſtacy to the church of Rome, when they were ready to be reconciled to it. In theſe letters he challenged the prieſts to meet him in conferences before the perſons whom they had led aſtray; but they knowing, ſays Dr. Hickes, the Hercules with whom they muſt have conflicted, wiſely declined the challenge.

Some might accuſe the doctor of too much credulity; there was however no man in reality further than he, from ſuffering himſelf to be determined by the opinions and dictates of any church, becauſe eſtabliſhed by law, or from being dazzled with worldly ſplendor and power. And though he was not, indeed, for an unbounded liberty in theſe things, yet moſt certain it is, from the whole proceſs of his life and ſtudies, that he was not for taking up any thing in matters of religion upon truſt, or upon an implicit faith, but was for bringing them all to the teſt, and comparing them with the originals. This was the occaſion to him, for a conſiderable

time,

time, of many doubts and ſcruples, concerning that communion of Chriſtians wherein he was born and educated, as alſo concerning ſeveral other communions of them, both in the Eaſt and Weſt; with all of which he laboured to acquaint himſelf, by the exacteſt information that could poſſibly be got, before he could arrive at any ſettlement, or be able to fix his notion of the Catholic church, and of the true communion therein, by Catholic faith and charity. This coſt him very dear, as he often complained; being tempted at ſundry times, and after ſundry manners, but without being prevailed on to part with the purchaſe he had made, or let go the peace of his conſcience.

He left a great number of MSS. behind him, which he bequeathed to Dr. Hickes for his life, and after his deceaſe to Dr. George Smalridge. The former of theſe divines carefully performed his requeſt of making it known, that he had died in the faith and communion of the church of England, in an account of his life, prefixed to a tract of our author's, which he publiſhed with the following title: "Some "Inſtances of the Defect and Omiſſions in Mr. Whiſton's "Collections of Teſtimonies, from the Scriptures and the "Fathers, againſt the true Deity of the Holy Ghoſt, and "of miſapplying and miſinterpreting divers of them, by Dr. "Grabe. To which is premiſed, a Diſcourſe, wherein "ſome Account is given of the learned Doctor, and his "MSS. and of this ſhort Treatiſe found among his Eng-"liſh MSS. by George Hickes, D.D. 1712," 8vo[s]. There came out afterwards two more of our author's poſthumous pieces. 1. "Liturgia Græca Johannis Erneſti Gra-"bii." This liturgy, drawn up by our author for his own private uſe, was publiſhed by Chriſtopher Matthew Pfaff, at the end of "Irenæi Fragmenta Anecdota," printed at the Hague, 1715, 8vo. 2. "De forma Conſecrationis "Euchariſtiæ, hoc eſt, Defenſio Eccleſiæ Græcæ, &c." i. e. "A Diſcourſe concerning the Form of Conſecration of "the Euchariſt, or a Defence of the Greek Church againſt "that of Rome, in the Article of conſecrating the Eucha-"riſtical Elements, written in Latin, by John Erneſt Grabe, "and now firſt publiſhed with an Engliſh verſion." To

[s] This tract was alſo written at the requeſt of Archbp. Sharp, and apparently finiſhed before the eſſay laſt-mentioned. But he did not then publiſh it, probably becauſe, as he intimates in the ſecond page of this tract, he intended to write more obſervations, upon that account, of the faith of the two firſt centuries.

which

which is added, from the ſame author's MSS. ſome notes concerning the oblation of the body and blood of Chriſt, with the form and effect of the Euchariſtical conſecration, and two fragments of a preface deſigned for a new edition of the firſt liturgy of Edward VI. with a preface of the editor, ſhewing what is the opinion of the church of England, concerning the uſe of the fathers, and of its principal members, in regard to the matter defended by Dr. Grabe in this treatiſe, 1721, 8vo.

Notwithſtanding the doctor's ſingular eſteem for the church of England, above all other reformed churches, and his declaration of dying in her faith and communion; yet he did not blame Whiſton for having freely, and yet modeſtly enough, in ſome of his writings, declared himſelf againſt ſome of the abuſes or defects of particular churches and Chriſtians in theſe latter times, either Roman Catholics or Proteſtants, or both, where he has evidently on his ſide, not only the conſent of many other Chriſtian nations in our days, but alſo of the ancient church over all the world, beſides the plain teſtimonies of Scripture, as in the three caſes mentioned in his "Advice for the Study of Divinity," p. 287; namely, baptiſm by barely ſprinkling; and the not mixing water with the wine in the cup of the Lord's Supper; as alſo the eating of blood and things ſtrangled; of which, and the like, any Chriſtian divine may, nay ought to ſpeak or write his mind freely, as occaſion offers, or neceſſity requires. Preface to his "Eſſay on two Arabic MSS, &c." p. 11. Neither did he ever make any difficulty of telling his mind concerning the oblation of bread and wine, and the prayer of invocation to God the Father, in conſecration, to ſend down his holy Spirit upon them, that they might be unto the communicants, in the myſtical ſenſe, the body and blood of his Son Jeſus Chriſt, not in ſubſtance, but in grace and virtue, as in the ancient liturgies, for the remiſſion of their ſins; for their confirmation in godlineſs, for the benefit of their ſouls and bodies; for the communication of the Holy Ghoſt; for ſure truſt and confidence in God; and for the reſurrection unto eternal life. For the ſame reaſon, he was never afraid to declare his mind freely for the practice of church confirmation; for anointing the ſick with oil; for confeſſion and ſacerdotal abſolution, as judicial; for prayers for the ſouls of the dead, who died in the faith and fear of God; for the ancient commemoration of ſaints in the holy Euchariſt. And as he uſed to ſpeak of the want of theſe things, as defects

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in the reformed churches [r], ſo it was not without ſorrow and ſome indignation, that he uſed to lament the corruption and depravation of them in the church of Rome.

This information comes from Dr. Hickes, who, with other of the Nonjuring church, maintained the ſame opinions; and this agreement with them in theſe favourite doctrines produced a ſtrong attachment of that party to our author, who thereby became faithful guardians of his fame. But this expoſed him to the cenſure of others, among whom M. Le Clerc ſpeaks very ſlightly of his parts and learning, and ſcruples not to declare, that his books gained him the character of a laborious perſon, rather than of a judicious or ingenious critic. On the other hand, Mr. Nelſon tells us, that all the learned, who could beſt judge of the doctor's great talents, readily offer him that incenſe of praiſe, which is juſtly due to his profound erudition; whereby he is qualified to enlighten the dark and obſcure parts of eccleſiaſtical hiſtory, to trace the original frame and ſtate of the Chriſtian church, and to reſtore the ſacred volumes, the pillars of our faith, to their primitive perfection. Having mentioned the applauſe which he received from the greateſt men of the age, he obſerves, that he was not ſo exalted thereby, but that he readily condeſcended to converſe with thoſe of the loweſt underſtanding, when he could be anywiſe ſerviceable to them in their ſpiritual concerns; and that, though he was juſtly eſteemed one of the greateſt divines of the age, yet the great modeſty of his temper, and the profound humility of his mind, made him prefer others before himſelf. Dr. Hickes alſo informs us, that he found among our author's papers, and in his printed books, ſome things which ſhewed his free and communicable temper, without reſerve, imparting every thing he knew to any other perſon, for the good of the church and the benefit of the learned world [s].

[r] Among our author's plans there was found one in Latin, intituled, "Anglicanæ Eccleſiæ prerogativæ præ aliis Proteſtantium cœtibus in praxi & doctrina ſeriatim;" and another with the titles of theſe prerogatives in nine articles. After which was written in capitals "Deſiderata," intimating his opinion, ſays Dr. Hickes, for reſtoring the pure primitive practices and diſcipline of the Catholic churches, which continued more or leſs corrected in all churches till the Reformation.

[s] Among his Engliſh MSS. there was one containing remarks upon the "Epiſtles" of Clemens Romanus, Polycarp, Ignatius, and the "Shepherd" of Hermes," which he communicated to Dr. Wake, afterwards Abp. of Canterbury, who, not only in the preface to the ſecond edition of his tranſlation of thoſe apoſtolical fathers, but in a letter which he wrote for that purpoſe to the doctor, acknowledges his great obligation for them.

In his laſt will he ordered ſome few notes, which he had written upon Clemens Alexandrinus, to be ſent to Dr.

Dr. Potter (the editor of that father's works) who afterwards ſucceeded Wake in the archbiſhopric; and who, together with Mr. Wanley, librarian to the earl of Oxford, had undertaken and performed the taſk of comparing his copy with the Alexandrian MS. before it went to the preſs. The doctor began alſo to write notes on Dr. Wells's "Paraphraſe on the Epiſtles." He made likewiſe ſome remarks on the propitiatory oblation in the Euchariſt, by Mr. John Johnſon, of Cranbrook in Kent, which, Dr. Hickes ſays, he undoubtedly intended to communicate to the author. Laſtly, he left ſome emendenda and addenda to Dr. Cave's Hiſt. Literaria.

GRAHAM (GEORGE), clock and watch-maker, was born at Gratwick, a village in the north of Cumberland, in 1675; and, in 1688, came up to London. He was not put apprentice to Tompion, as is generally ſaid; but, after he had been ſome time with another maſter, Tompion received him into his family purely for his merit, and treated him with a kind of parental affection till his death. That Graham was, without competition, the moſt eminent of his profeſſion, is but a ſmall part of his character: he was the beſt mechanic of his time, and had a complete knowledge of practical aſtronomy; ſo that he not only gave to various movements for the menſuration of time a degree of perfection which had never before been attained, but invented ſeveral aſtronomical inſtruments, by which conſiderable advances have been made in that ſcience: he made great improvements in thoſe which had before been in uſe; and, by a wonderful manual dexterity, conſtructed them with greater preciſion and accuracy than any other perſon in the world.

The great mural arch in the obſervatory at Greenwich was made for Dr. Halley, under his immediate inſpection, and divided by his own hand; and, from this incomparable original, the beſt inſtruments of the kind in France, Spain, Italy, and the Weſt-Indies, are copies, made by Engliſh artiſts. The ſector, by which Dr. Bradley firſt diſcovered two new motions in the fixed ſtars, was his invention and fabric. He compriſed the whole planetary ſyſtem within the compaſs of a ſmall cabinet, from which, as a model, all the modern orreries have been conſtructed: and when the French academicians were ſent to the North, to make obſervations in order to aſcertain the figure of the earth, they thought Graham the fitteſt perſon in Europe to furniſh them with inſtruments. They accordingly ſucceeded, performing their work in one year; ſo that, by ſubſequent obſervations in France, Sir Iſaac Newton's theory was confirmed. But the academicians, who went to the South, not taking inſtruments, were very much embarraſſed and retarded.

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He was many years a member of the Royal Society, to which he communicated ſeveral ingenious and important diſcoveries, particularly a kind of horary alteration of the magnetic needle; a quickſilver pendulum, and many curious particulars relating to the true length of the ſimple pendulum, upon which he continued to make experiments till a few years before his death. His temper was not leſs communicative than his genius was penetrating, and his principal view was not either the accumulation of wealth, or the diffuſion of his fame, but the advancement of ſcience, and the benefit of mankind. As he was perfectly ſincere, he was without ſuſpicion; as he was above envy, he was candid; and as he had a reliſh for true pleaſure, he was generous. He frequently lent money, but could never be prevailed upon to take any intereſt; and for that reaſon he never placed out any money upon government ſecurities. He had bank-notes, which were 30 years old, by him when he died; and his whole property, except his ſtock in trade, was found in a ſtrong box, which though leſs than would have been heaped by avarice, was yet more than would have remained to prodigality.

Nov. 24, 1751, he was carried, with due ſolemnity and attendance, to Weſtminſter-abbey; and there interred in the ſame grave with the remains of his predeceſſor, Tompion.

GRAIN (JOHN BAPTIST LE), a French hiſtorian, was born in 1565, and, after a liberal education, became counſellor and maſter of the requeſts to Mary de Medicis, queen of France. He frequented the court in his youth, and devoted himſelf to the ſervice of Henry IV. by whom he was much eſteemed and truſted. Being a man of probity, and no ambition, he did not employ his intereſt with Henry to obtain dignities, but ſpent the greateſt part of his life in reading and writing. Among other works which he compoſed, are "The Hiſtory of Henry IV." and "The Hiſtory of Lewis XIII. to the Death of the Marſhal d'Ancre," in 1617; both which works were publiſhed in folio, under the title of "Decades." The former he preſented to Lewis XIII. who read it over, and was infinitely charmed with the frankneſs of the author: but the Jeſuits, whoſe policy has never made them fond of free ſpeakers, found means to have this work caſtrated in ſeveral places. They ſerved "The Hiſtory of Lewis XIII." worſe; for Le Grain having ſpoken advantageouſly therein of the prince of Condé, his See Article GALLE GAI.

protector, they had the cunning and malice to ſuppreſs thoſe paſſages, and to inſert others, where they made him ſpeak of him very indecently. Condé was a dupe to this piece of knavery, till Le Grain had time to vindicate himſelf, by reſtoring this as well as his former work to their original purity. He died at Paris in 1643, and ordered in his will, that none of his deſcendants ſhould ever truſt the education of their children to the Jeſuits; which clauſe, it is ſaid, has been punctually obſerved by his family.

GRAMAYE (JOHN BAPTIST), hiſtoriographer of the Low-countries, and provoſt of Arnheim. He travelled over Germany and Italy, and was going to Spain; but, being intercepted by African corſairs, was carried to Algiers. He returned, ſome time after, to the Low-countries, and died at Lubeck in 1635. His works are, 1. "Africæ Illuſtratæ "Libri X. 1622," 4to. "An Hiſtory of Africa," from the earlieſt Antiquity to his own Time. 2. "Diarium Alge-"rienſe." 3. "Peregrinatio Belgica," 8vo. This is reckoned an exact and curious work. 4. "Antiquitates Flan-"driæ," fol. 5. "Hiſtoriæ Namurcenſis." Gramaye was alſo a poet, but his verſes are not ſo good as his proſe.

GRANDIER (URBAN), curate and canon of Loudun in France, famous for his intrigues and tragical end, was the ſon of a notary royal of Sablé, and born at Bouvére near Sablé; we know not in what year. He was a man of reading and good judgement, and a good preacher; for which the monks of Loudun ſoon hated him, eſpecially after he had urged the neceſſity of confeſſing ſins to the curate at Eaſter. He was an handſome man, of an agreeable converſation, neat in his dreſs, and cleanly in his perſon; which made him ſuſpected of loving the fair-ſex, and of being beloved by them. In 1629, he was accuſed of having had a criminal converſation with ſome women, in the very church of which he was curate: and the official condemned him to reſign all his benefices, and to live in penance. He brought an appeal, this ſentence being an encroachment upon the civil power; and by a decree of the parliament of Paris, he was referred to the preſidial of Poitiers, in which he was cleared. Three years after, ſome Urſuline nuns of Loudun were thought, by the vulgar, to be poſſeſſed with the devil; and Grandier's enemies, the Capuchins of Loudun, charged him with being the author of the poſſeſſion, that is, with witchcraft. They thought, however, that in order to make the charge ſucceed according

Bayle's Dict.

according to their wiſhes, it was very proper to ſtrengthen themſelves with the authority of cardinal Richelieu. For this purpoſe, they wrote to father Joſeph, their fellow-capuchin, who had great credit with the cardinal, that Grandier was the author of the piece, intituled, "La Cordonniere de "Loudun;" that is, "The Woman Shoe-maker of Lou-"dun:" which was a ſevere ſatire upon the cardinal's perſon and family. This great miniſter, among a number of noble perfections, laboured under this defect, that he would perſecute to the utmoſt the authors of the libels againſt him; ſo that, father Joſeph having perſuaded him that Grandier was the author of "La Cordonniere de Loudun," though nobody believed him to be ſo, he wrote immediately to De Laubardemont, counſellor of ſtate, and his creature, to make a diligent enquiry into the affair of the nuns; and gave him ſufficiently to underſtand, that he deſired to deſtroy Grandier. De Laubardemont had him arreſted Dec. 1633; and, after he had thoroughly examined the affair, went to meet the cardinal, and to take proper meaſures with him. July 1634, letters patent were drawn up and ſealed, to try Grandier; and were directed De Laubardemont, and to 12 judges choſen out of the courts in the neighbourhood of Loudun; all men of honour indeed, but very credulous, and on that account choſen by Grandier's enemies. Aug. 18, upon the evidence of Aſtaroth, the chief of the poſſeſſing devils; of Eaſas, of Celſus, of Acaos, of Eudon, &c. that is to ſay, upon the evidence of the nuns, who aſſerted that they were poſſeſſed with thoſe devils, the commiſſaries paſſed judgement, by which Grandier was declared well and duly attainted, and convicted of the crime of magic, witchcraft, and poſſeſſion, which by his means happened on the bodies of ſome Urſuline nuns of Loudun, and of ſome other lay-perſons, mentioned in his trial; for which crimes he was ſentenced to make the *amende honorable*, and to be burnt alive with the magical covenants and characters which were in the regiſter-office, as alſo with the MS. written by him againſt the celibacy of prieſts; and his aſhes to be thrown up into the air. Grandier heard this dreadful ſentence without any emotion; and, when he went to the place of execution, ſuffered his puniſhment with great firmneſs and courage.

The ſtory of this unhappy perſon ſhews how eaſily an innocent man may be deſtroyed by the malice of a few, working upon the credulity and ſuperſtition of the many: for Grandier, though certainly a laſcivious man, was as certainly innocent of the crimes for which he ſuffered. Renaudot, a

famous phyſician, and the firſt author of the French Gazette, wrote Grandier's elogium, which was publiſhed at Paris in looſe ſheets. It was taken from Menage, who openly defends the curate of Loudun, and calls the poſſeſſion of thoſe nuns chimerical. In 1693, was publiſhed at Amſterdam, "Hiſtoire des Diables de Loudun;" from which very curious account it appears, that the pretended poſſeſſion of the Urſulines was an horrible conſpiracy againſt Grandier's life. Well might Menage affirm, that Grandier "deſerves to be "added to Gabriel Naude's Catalogue of great Men, un-"juſtly charged with Magic."

In Vita G. Menagii.

Remarques ſur la vie de G. M.

As to the MS. againſt the celibacy of prieſts, mentioned above, Grandier confeſſed that he compoſed that work: and it is ſuppoſed he might write it, although he made that confeſſion upon the rack. The funeral oration of Scevola Sammarthanus, which Grandier delivered at Loudun, is printed with Sammarthanus's works.

GRANT (FRANCIS), lord Cullen, an eminent lawyer and judge in Scotland, was deſcended from a younger branch of the ancient family of the Grants, of Grant in that kingdom [A]; his anceſtor, in a direct line, being Sir John Grant of Grant, who married lady Margaret Stuart, daughter of the earl of Athol. He was born about 1660, and received the firſt part of his education at Aberdeen; but, being intended for the profeſſion of the law, was ſent to finiſh his ſtudies at Leyden, under the celebrated Voet, with whom he became ſo great a favourite, by his ſingular application, that many years afterwards the profeſſor mentioned him to his pupils, as one that had done honour to the univerſity, and recommended his example to them. On his return to Scotland, he paſſed through the examination requiſite to his being admitted advocate, with ſuch abilities as to attract the particular notice of Sir George Mackenzie, then king's advocate, one of the moſt knowing and ingenious men, as well as one of the ableſt and moſt eminent lawyers of that age.

Being thus qualified for practice, he ſoon got into full employ, by the diſtinguiſhing figure which he made at the Revolution in 1688. He was then only 28 years of age; but,

[A] There is an account of the family of the Grants in Nisbet's "Heraldry," Vol. I. which is copied in Biog. Brit. Vol. IV. p. 2251, & ſeq. where the author, in favour of his country, rejects Sir George Mackenzie's opinion, that the Grants of Scotland derive themſelves from thoſe of England.

as the meaſures of the preceding reign had led him to ſtudy the conſtitutional points of law, he diſcovered a maſterly knowledge therein, when the convention of Eſtates met to debate that important affair concerning the vacancy of the throne, upon the departure of king James to France. Some of the old lawyers, in purſuance of the principles in which they had been bred, argued warmly againſt thoſe upon which the Revolution, which had taken place in England, was founded; and particularly inſiſted on the inability of the convention of Eſtates, to make any diſpoſition of the crown. Grant oppoſed theſe notions with great ſtrength and ſpirit, and about that time publiſhed a treatiſe, in which he undertook, by the principles of law, to prove that a king might forfeit his crown for himſelf and his deſcendants; and that in ſuch a caſe the States had a power to diſpoſe of it, and to eſtabliſh and limit a legal ſucceſſion, concluding with the warmeſt recommendations of the prince of Orange to the regal dignity.

This piece, being generally read, was thought to have had conſiderable influence on the public reſolutions [B], and certainly recommended him to both parties in the way of his profeſſion. Thoſe who differed from him in opinion admired his courage, and were deſirous of making uſe of his abilities; as on the other hand, thoſe who were friends to the Revolution were likewiſe ſo to him, which brought him into great buſineſs, and procured him, by ſpecial commiſſions, frequent employment from the crown. In all which he acquitted himſelf with ſo much honour, that as ſoon as the union of the two kingdoms came to be ſeriouſly conſidered in the Engliſh court, queen Anne unexpectedly, as well as without application, created him a baronet in 1705, in the view of ſecuring his intereſt towards compleating that deſign; and upon the ſame principle her majeſty about a year after appointed him one of the judges, or (as they are ſtyled in Scotland) one of the ſenators of the college of juſtice.

This is the ſupreme court of judicature in Scotland, and its conſtitution being very different from thoſe of England, we ſhall entertain the reader with a ſuccinct account thereof. Anciently cauſes were heard in the laſt reſort by a committee

[B] While our author laboured in a civil capacity to promote the cauſe of king William in Scotland; the head of his family, Lodovic Grant, of Grant, Eſq; levied, in the ſame cauſe, a regiment of foot, which was raiſed, cloathed, and maintained at his own expence, till put upon the eſtabliſhment by king William in 1689, who gave the command of it by commiſſion to colonel Lodovic Grant.

of parliament compoſed of an uncertain number, who were ſtyled lords of ſeſſion; afterwards this power devolved to the council; but in 1537, king James inſtituted a college of juſtice, after the model of the parliament of Paris, which was compoſed of a preſident and 14 ordinary members; but the chancellor might preſide there if he pleaſed, and then the preſident ſat with the reſt.

This ſupreme court has been ſince commonly called the court of ſeſſion: the members, inſtead of ſenators of the college of juſtice, are ſtyled after their predeceſſors, lords of council and ſeſſion, and their preſident lord preſident, nine of whom make a quorum; but the king, by the original erection, might name three or four peers of parliament, who are ſtyled extraordinary lords of ſeſſion. Theſe, however, make no part of the quorum, are not bound to attend, receive no ſalary, but when they are preſent, ſit and hear cauſes, and vote with the other lords. By an act paſſed in George I. the crown departed from this prerogative; and, after the demiſe of the extraordinary lords then living, their places were not to be filled up. The juriſdiction and privileges of this court were ſecured by the articles of union, ſubject to an appeal from their deciſions to the houſe of peers.

The lords of ſeſſion hold their office for life, or "quamdiu "ſe bene geſſerint." On a vacancy in the college, the king is to preſent a perſon duly qualified, that is, one that has ſerved five years at leaſt as advocate or clerk of ſeſſion, or elſe ten years as a writer to the ſignet. Upon this he is allowed to ſit with the lord ordinary, while cauſes are heard before him, and he reports two or three points to the lords in the inner-houſe; he muſt alſo report a cauſe upon a hearing in their preſence in the inner-houſe, and give his opinion on every point. If the lords are ſatisfied, they admit him to the office upon his taking the oaths; but if the lords are of opinion that the perſon ſo named is not of ſufficient abilities, they are to tranſmit an account of the whole matter to the king, and if under his ſign manual his majeſty ſhall ſignify it to be his pleaſure that the perſon, notwithſtanding, be received, they are to admit and receive him accordingly. But if the king nominates another, they are to proceed to examine him as before.

One of the lords ſits in the outer parliament-houſe, to hear all cauſes in the order they are ſet down in the books of enrollment. If the parties ſubmit to his deciſion, his decree is final; if not, it is interlocutory, and either of the parties may appeal to the lords who ſit together in the inner-houſe,

and who upon hearing the cauſe affirm, reverſe, or alter the decree made in the outer-houſe. Each lord ſits in his turn a week at a time in the outer-houſe, and during that week is ſtyled the lord ordinary; if the cauſes are not finiſhed in a week, the ſame lord continues to ſit from nine to ten in the outer-houſe every day, till the cauſes begun in his week are ended. The lord preſident, and all the other lords, ſit in the inner-houſe every day in the week, except Sunday and Monday, during the time of ſeſſions, which, for the winter, begin the firſt of November, and end the laſt of February, with an intermiſſion not exceeding ten days at Chriſtmas; and begin the firſt of June, and end the laſt of July for the ſummer ſeſſions.

As to the extent of the juriſdiction of the court, all cauſes civil that are not peculiar to other courts, may be brought before them in the firſt inſtance, provided the ſum in queſtion be above 12 l. ſterling; and cauſes commenced in other courts may in certain caſes be removed to, and reviewed in the court of ſeſſion; and in ſome caſes the lords may review, upon freſh matter ariſing, even in their own decrees. This court is both of law and equity, and may, where the lords ſee juſt cauſe, exerciſe the ſame powers in a great meaſure, that are exerciſed in England by the court of Chancery. Beſides this mixt juriſdiction, which they ſtyle "Officium or-" dinarium," this court hath alſo an extraordinary coercive power, which they call "Officium nobile," and is exerted occaſionally and diſcretionally. An inſtance will explain this to every reader's capacity.

When it was reſolved to levy the malt-tax effectually, all the brewers in Edinburgh took a ſudden reſolution, in one day, to deſiſt from the exerciſe of their trade; upon this the court of ſeſſion intercepted, and made an order, that every brewer ſhould give ſecurity to continue his buſineſs, to prevent any inconvenience happening to the public, on pain of impriſonment. This had its effect: the lords received the thanks of the government. This ſhews clearly how great a truſt is repoſed in a lord of ſeſſion; what extenſive abilities and what great attention are requiſite to the due diſcharge of the office; and therefore we need not at all wonder, that men of exact probity are ſometimes ſcrupulous about taking ſo great a burthen upon their ſhoulders; and in that ſpirit it was, that though Grant's juſt title to this preferment was known to every body but himſelf, yet his high notions of the virtues and abilities requiſite in the ſtation,

made him endeavour to decline it, and his acceptance at laſt was made with great reluctance.

From this time, according to the cuſtom of Scotland, he was ſtyled, from the name of his eſtate, lord Cullen, and the ſame good qualities which had recommended him to this poſt were very conſpicuous in the diſcharge of it; in which he continued for 20 years with the higheſt reputation, when a period was put to his life, by an illneſs which laſted but three days; and though no violent ſymptoms appeared, yet his phyſicians clearly diſcerned that his diſſolution was at hand. They acquainted him therewith, and he received the meſſage not only calmly but chearfully; declaring that he had followed the dictates of his conſcience, and was not afraid of death. He took a tender farewell of his children and friends, recommended to them earneſtly a ſteady and conſtant attachment to the faith and duty of Chriſtians, and aſſured them that true religion was the only thing that could bring a man peace at the laſt. He expired ſoon after quietly, and without any agony, March 16, 1726, in his 66th year.

His character is drawn to great advantage in the Biographia Britannica, where it is obſerved, among other remarks to his honour, that as an advocate he was indefatigable in the management of buſineſs, but that, although he ſpared no pains, he would uſe no craft. He had ſo high an idea of the dignity of his profeſſion, that he held it equally criminal to neglect any honeſt means of coming at juſtice, or to make uſe of any arts to elude it. It might have been expected, that circumſtances which brought him early into full buſineſs, ſhould either have promoted him quickly to the firſt offices in the law, or at leaſt have enabled him to make a large eſtate; but they did neither. His temper was naturally calm and ſedate; he hated buſtle and intrigue, and, beſides, Sir James Stuart was lord advocate all the time he was at the bar; and Sir Hugh Dalrymple, ſon to the famous viſcount Stair, lord preſident, while he was on the bench; and their merit and ſervices too great, for him to entertain ſo much as a thought of ſupplanting either.

In reſpect to fortune, though he was modeſt and frugal, and had a large practice, yet he was far from being avaritious. His private charities were very conſiderable, and grew in the ſame proportion with his profits. He was, beſides, very ſcrupulous in many points, he would not ſuffer a juſt cauſe to be loſt through a client's want of money. He was ſuch an enemy to oppreſſion, that he never denied his aſſiſtance to ſuch as laboured under it; and with reſpect to the clergy

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of all profeſſions (in Scotland) his conſcience obliged him to ſerve them without a fee. He ſaw their wrongs required aſſiſtance, and he knew their circumſtances would not admit of expence. His additions, therefore, to his paternal eſtate were much inferior to what might have been expected, and a large acceſſion of character was the principal produce of that activity and diligence by which he was diſtinguiſhed at the bar.

When his merit had raiſed him to the bench, he thought himſelf accountable to God and man for his conduct in that high office; and that deep ſenſe of his duty, at the ſame time that it kept him ſtrictly to it, encouraged and ſupported him in the performance. The pleadings in Scotland are carried on chiefly in writing, which renders them ſometimes very prolix, ſo as to take up much of a judge's time, and to exerciſe alike his parts and his patience, in going through and making himſelf maſter of them. In this the diligence and dexterity of lord Cullen were equally conſpicuous; he went through every thing that came into his hands very carefully, and ſifted it thoroughly, ſo that the lawyers at the bar never found themſelves too ſtrong for the bench, but on the contrary were often told many things by his lordſhip, which had either eſcaped their notice, or which the intereſt of their client had engaged them to conceal. As his attention to the pleadings guided him to the real merits of the cauſe, ſo when he was once maſter of theſe, his ſecond care was to diſpatch. He knew that in judicature, the next fault to denying, was delaying juſtice, by which families are always injured, and too often ruined. Whenever, therefore, he had provided againſt being miſtaken, he was deſirous of bringing the matter to a ſhort deciſion; and as he was very ſolicitous about the former, ſo the parties themſelves helped him not a little as to the latter. Whenever he ſat as lord ordinary, the paper of cauſes was remarkably full; for his reputation being equally eſtabliſhed for knowledge and integrity, there were none, who had a good opinion of their own pretenſions, but were deſirous of bringing them before him, and not many who did not ſit down ſatisfied with his deciſion. This prevailed, more eſpecially after it was found that few of his ſentences were reverſed; and when they were, it was commonly owing to himſelf; for if, upon mature reflection, or upon new reaſons offered at the re-hearing, he ſaw any juſt ground for altering his judgement, he made no ſcruple of declaring it; being perſuaded that it was more manly, as well as more juſt, to follow truth, than to ſupport opinion; and his

his conduct in this reſpect had a right effect, for, inſtead of leſſening, it raiſed his reputation.

His experience, though it quickened his penetration, did not leſſen his diligence in the leaſt. How certain ſoever he might be of the truth of his own ſentiments, he took great care to have all the aſſiſtance that was to be received from books, and never failed to fortify his arguments, and ſupport his reaſoning, by the beſt authorities. His colleagues were ſo well aware, and ſo much approved of this, that they very ſeldom decided any knotty caſe that came before them in his abſence, but rather choſe to adjourn it. "We ſhall hear," ſaid they, "not only brother Cullen's own opinion, but that of all "the greateſt lawyers upon this point." His labours in this reſpect, though he propoſed no other end in them than the promoting of juſtice, were attended with univerſal applauſe, and procured him a character, to which he had the faireſt title, of being one of the ableſt and deepeſt lawyers of his time.

He would not, however, with all his great ſtock of knowledge, experience, and probity, truſt himſelf in matters of blood, or venture to decide in criminal caſes on the lives of his fellow-creatures, which was the reaſon that, though often ſolicited, he could never be prevailed upon to accept of a ſeat in the juſticiary court; for though in England the ſame judges hear civil and criminal cauſes in virtue of different commiſſions, yet it is otherwiſe in Scotland, where criminal cauſes are heard in a different court, by a certain number of lords ſelected together for that purpoſe out of the body of the judges, and have an additional ſalary on that account.

He was ſo true a lover of learning, and was ſo much addicted to his ſtudies, that, notwithſtanding the multiplicity of his buſineſs while at the bar, and his great attention to his charge when a judge, he nevertheleſs found time to write various treatiſes, on very different and important ſubjects: ſome political, which were remarkably well timed, and highly ſerviceable to the government; others of a moſt extenſive nature, ſuch as his eſſays on law, religion, and education, which were dedicated to his late majeſty when prince of Wales, by whoſe command, his then ſecretary, Mr. Samuel Molyneux wrote him a letter of thanks, in which were many gracious expreſſions, as well in relation to the piece, as to its author. He compoſed beſides theſe, many diſcourſes on literary ſubjects, for the exerciſe of his own thoughts, and for the better diſcovery of truth, which went

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no farther than his own cloſet, and, from a principle of modeſty, were not communicated even to his moſt intimate friends.

He had a very high opinion of the lord viſcount Stair's inſtitution of the law of Scotland, and often importuned that noble perſon's ſon, the lord preſident Dalrymple, to publiſh a new edition of this valuable work, which that great man declined, and preſſed the ſame taſk upon him; accordingly he proceeded ſo far toward it, as to make ſome notes in his own copy of the book, and a few occaſional collections. But the deſign has been ſince executed, with univerſal approbation, by a gentleman who married one of his daughters [c].

In his private character he was as amiable as he was reſpectable in the public. There were certain circumſtances that determined him to part with an eſtate, that was left him by his father; and it being foreſeen that he would employ the produce of it and the money he had acquired by his profeſſion in a new purchaſe, there were many decayed families who ſolicited him to take their lands upon his own terms, relying entirely on that equity which they conceived to be the rule of his actions. It appeared that their opinion of him was perfectly well-grounded; for being at length prevailed upon to lay out his money on the eſtate of an unfortunate family, who had a debt upon it of more than it was worth, he firſt put their affairs into order, and by claſſing the different demands, and compromiſing a variety of claims, ſecured ſome thouſand pounds to the heirs, without prejudice to any, and of which they had never been poſſeſſed but from his interpoſition and vigilance in their behalf; ſo far was he either from making any advantage to himſelf of their neceſſities, or of his own ſkill in his profeſſion; a circumſtance juſtly mentioned to his honour, and which is an equal proof of his candor, generoſity, and compaſſion. His piety was ſincere and unaffected, and his love for the church of Scotland was ſhewn, in his recommending moderation and charity to the clergy as well as laity, and engaging the former to inſiſt upon moral duties as the cleareſt and moſt con-

[c] His name is Andrew Macdonall, then an advocate, and ſince made one of the ſenators of the college of juſtice. Viſcount Stair's Inſtitutes were publiſhed in 1693, and generally approved; but as the law had undergone many alterations ſince, a new edition became neceſſary, with theſe improvements. Macdonall's book came out in three vols. folio, 1751, 1752, 1753, under the title of, "An Inſtitute of the Laws "of Scotland in civil Rights, with "Obſervations on the Agreement or "Diverſity between them and the "Laws of England." In the preface he argues warmly for the independency of Scotland.

vincing

vincing proofs of mens acting upon religious principles; and his practice, through his whole life, was the ſtrongeſt argument of his being thoroughly perſuaded of thoſe truths, which, from his love to mankind, he laboured to inculcate. He was charitable without oſtentation, diſintereſted in his friendſhips, and beneficent to all who had any thing to do with him. He was not only ſtrictly juſt, but ſo free from any ſpecies of avarice, that his lady, who was a woman of great prudence, finding him more intent on the buſineſs committed to him by others, than on his own, took the care of placing out his money upon herſelf; and to prevent his poſtponing, as he was apt to do ſuch kind of affairs, when ſecurities offer, ſhe cauſed the circumſtances of them to be ſtated in the form of caſes, and ſo procured his opinion upon his own concerns, as if they had been thoſe of a client. Theſe little circumſtances are mentioned as more expreſſive of his temper, than actions of another kind could be; becauſe, in matters of importance, men either act from habit, or from motives that the world cannot penetrate; but, in things of a trivial nature, are leſs upon their guard, ſhew their true diſpoſition, and ſtand confeſſed for what they are. He paſſed a long life in eaſe and honour. His ſincerity and ſteady attachment to his principles recommended him to all parties, even to thoſe who differed from him moſt; and his charity and moderation converted this reſpect into affection, ſo that not many of his rank had more friends, and perhaps none could boaſt of having fewer enemies. He left behind him three ſons and five daughters; his eldeſt ſon Archibald Grant, Eſq; ſerved in his father's life-time for the ſhire of Aberdeen; and becoming by his demiſe Sir Archibald Grant, Bart. ſerved again for the ſame county in 1717. His ſecond ſon, William, followed his father's profeſſion, was ſeveral years lord-advocate for Scotland; and in 1757, one of the lords of ſeſſion, by the title of lord Preſton-grange. Francis, the third ſon, is a merchant; three of the daughters were married to gentlemen of fortune; and the two youngeſt were unmarried in 1761. The arms of the family are, Gules, three antique Crowns, Or, [as deſcended from Grant of That-Ilk] within a border Ermine, in quality of a Judge, ſupported with two Angels proper; Creſt, a book expanded; Motto, on a ſcroll above, "Suum Cuique;" and on a compartment, "Jehovah," Greek; as appears by a ſpecial warrant under his majeſty's hand, dated May 17, 1720 [D].

GRAN-

[D] Lord Cullen's family was not leſs diſtinguiſhed than himſelf by their loyalty, nor leſs rewarded for it. Alexander Grant, Eſq; who ſucceeded his father

father Lodovic, mentioned in note [B], inherited his principles as well as his eſtate. He commanded a regiment of foot at the time of the union, and ſerved with great reputation in Flanders under the duke of Marlborough, was afterwards made a brigadier-general and governor of Sheerneſs. Upon breaking out of the Rebellion in 1715, he accompanied the duke of Argyle as a volunteer, and by that general was appointed to command in the caſtle of Edinburgh. While thus employed, he diſpatched his brother, then captain Grant, with orders to raiſe his clan, which he very effectually performed; and having, with 800 men, inveſted the town of Inverneſs, he was quickly joined by the earl of Sutherland, and Duncan Forbes of Culloden, afterwards lord preſident, by which means a great body of highlanders were ſtopt in their march to Perth, and the counties of Bamff, Nairn, Murray, and part of the ſhire of Inverneſs, protected from all levies of men and money. The brigadier did not long ſurvive theſe eminent ſervices, otherwiſe he would probably have reaped the fruits of his zeal. He was member in the Scots parliament for the ſhire of Elgin, when the union took place, and at the time of his deceaſe was lord-lieutenant of the counties of Bamff and Inverneſs. He was ſucceeded by Sir James Grant, who in the 6th and 7th parliaments of Great-Britain, ſerved for the ſhire of Inverneſs. He was ſucceeded by his ſon Sir Lodovic, the preſent head of the family, who eſpouſed the lady Margaret Ogilby, daughter to the right honourable the earl of Finlater and Seafield, and was very active in ſuppreſſing the rebellion of 1745, and in 1761 was member for the county of Elgin. See Biog. Brit.

GRANVILLE (GEORGE), viſcount Lanſdowne, an Engliſh poet, was deſcended of a family diſtinguiſhed for their loyalty [A]; being ſecond ſon of Barnard Granville, Eſq; brother to the firſt earl of Bath of this name, who had a principal ſhare in bringing about the Reſtoration of Charles II. and ſon of the loyal Sir Bevil Greenville, who loſt his life fighting for Charles I. at Lanſdowne in 1643 [B]; and whoſe ſpirit was in ſome meaſure revived by the birth of his grandſon George, which happened about 1667. In his infancy he was ſent to France, under the tuition of Sir William Ellys, a gentleman bred up under Dr. Buſby, and has been ſince eminent in many public ſtations. From this excellent tutor he not only imbibed a taſte of claſſical learning, but was alſo inſtructed in all other accompliſhments ſuitable to his birth. Nature, indeed, had been very liberal to him, and endowed him with a genius worthy of all the advantages that could be given it by education; wherein he made ſo quick a proficiency, that after he had diſtinguiſhed himſelf above all the youths of France [C] in martial exerciſes, he was ſent to Trinity-college in Cambridge at 11 years of age; and before he was 12, ſpoke a fine copy of verſes of his own compoſing to the duchеſs of York, afterwards queen-conſort

[A] See an account of it in Collins's "Peerage."

[B] Clarendon's "Hiſtory of the Rebellion," and our author's "Vindication of General Monk."

[C] See Mrs. Higgons's Ode.

to

to James II. who made a viſit to that univerſity in 1679[D]. On account of his extraordinary merit, he was created M.A. at the age of 13, and leaving Cambridge two years afterwards, was put to the academy to perfect him in external accompliſhments; thus his education was cultivated with the ſame care in every article.

The truth is, his martial ſpirit glowed with an ardor equal to that of his poetical flame. In the firſt ſtage of his life, he ſeems rather to have made his Muſe ſubſervient to his ambition and thirſt after military glory, wherein there appeared ſuch a force of genius, as raiſed the admiration of Mr. Waller[E]. But his ambition ſhewed itſelf entirely on the duke of Monmouth's rebellion; an opportunity he could by no means let ſlip. He applied earneſtly to his father to let him arm in defence of his ſovereign; but here received a check which did not a little mortify him. He had not yet left the academy, and being then only 18 years of age, was thought too young to be hazarded. It was not without extreme reluctance that he ſubmitted to the tenderneſs of this paternal reſtraint; which was brooked the worſe, as his uncle the earl of Bath had on this occaſion raiſed a regiment of foot for the king's ſervice; with the behaviour and diſcipline of which his majeſty was ſo well pleaſed, that, on reviewing them at Hounſlow, as a public mark of his approbation, he conferred the honour of knighthood upon our author's elder brother Bevil, who was a captain therein, at the head of the regiment[F]. Thus forbid to handle his pike in aſſiſting to cruſh that rebellion, he took up his pen after it was cruſhed, and addreſſed ſome congratulatory lines to the king.

When the prince of Orange declared his intended expedition to England, our young hero made a freſh application, in the moſt importunate terms, to let him approve his loyalty[G]. But the danger was now increaſed in a greater proportion than his age. The king's affairs were become deſperate; he was therefore kept from engaging at a juncture, when the attempt could evidently ſerve no purpoſe ſo ſurely, as that of involving him in his royal maſter's ruin. Broken

[D] They are inſerted in his works, near the beginning of Vol. I.

[E] Ibid. Vol. I. p. 9, 10, 11.

[F] Hiſtory of England, Vol. III. p. 439.

[G] As the letter ſets this part of our author's character in the ſtrongeſt light, we ſhall inſert it.

To the honourable Mr. Bernard Granville at the Earl of Bath's at St. James's.

Mar, near Doncaſter, Oct. 6, 1688.

"SIR,

"YOUR having no proſpect of "obtaining a commiſſion for me, c"

Broken with this laſt denial, he ſat down a quiet ſpectator of the Revolution; in which moſt of his family acquieſced.

But he was far from being pleaſed with the change; he ſaw no proſpect of receiving any favours from the new adminiſtration; and reſolving to lay aſide all thoughts of puſhing his fortune either in the court or the camp, he diverted that chagrin and melancholy (which naturally attends diſappointed ambition) in the company and converſation of the ſofter ſex. The deſign was natural at his age, and with his accompliſhments eaſy to execute, and might have been purſued too with ſafety enough, by one that carried a breaſt leſs ſenſible than his was to the impreſſions of beauty. But in his compoſition the tender had at leaſt an equal ſhare with

" no way alter nor cool my deſire, at " this important juncture, to venture " my life in ſome manner or other for " my king and my country.

" I cannot bear living under the re- " proach of lying obſcure and idle in " a country retirement, when every " man who has the leaſt ſenſe of ho- " nour ſhould be preparing for the " field.

" You may remember, Sir, with " what reluctance I ſubmitted to your " commands in Monmouth's Rebel- " lion, when no importunity could " prevail with you to permit me to " leave the academy. I was too young " to be hazarded. But give me leave " to ſay, it is glorious at any age to " die for one's country, and the ſooner " the nobler ſacrifice. I am now older " by three years. My uncle Bath was " not ſo old when he was left among " the ſlain at the battle of Newbury. " Nor you yourſelf, Sir, when you " made your eſcape from your tutors, " to join your brother at the defence " of Scilly. The ſame cauſe is now " come round about again. The king " has been miſled. Let thoſe who have " miſled him be anſwerable for it. No- " body can deny but that he is ſacred " in his perſon, and it is every honeſt " man's duty to defend it.

" You are pleaſed to ſay, it is yet " doubtful if the Hollanders are raſh " enough to make ſuch an attempt; " but be that as it will, I beg leave to " inſiſt upon it, that I may be preſent- " ed to his majeſty, as one whoſe utmoſt " ambition it is to devote his life to his " ſervice and my country's, after the " example of all my anceſtors.

" The gentry aſſembled at York, to " agree upon the choice of Repreſen- " tatives for the county, have prepared " an addreſs, to aſſure his majeſty, they " are ready to ſacrifice their lives and " fortunes for him, upon this and all " other occaſions; but at the ſame time " they humbly beſeech him to give " them ſuch magiſtrates, as may be " agreeable to the law of the land, for " at preſent there is no authority to " which they can legally ſubmit.

" They have been beating for vo- " lunteers at York, and the towns ad- " jacent, to ſupply the regiments at " Hull, but nobody will liſt.

" By what I can hear, every body " wiſhes well to the king, but they " would be glad his miniſters were " hanged.

" The winds continue ſo contrary, " that no landing can be ſo ſoon as " was apprehended; therefore I may " hope, with your leave and aſſiſtance, " to be in readineſs before any action " can begin. I beſeech you, Sir, moſt " humbly and moſt earneſtly to add " this one act of indulgence more, to " ſo many other teſtimonies which I " have conſtantly received of your " goodneſs; and be pleaſed to believe " me always, with my utmoſt duty and " ſubmiſſion, Sir,

" Your moſt dutiful ſon,

" and moſt obedient ſervant,

" GEORGE GRANVILLE."

Lanſdowne's Works, Vol. I. p. 429, et ſeq.

the

the terrible; and as the preſent ſituation of his mind, in regard to the latter quality, diſpoſed him to give a full indulgence to the former, it could be no ſurprize to any body, that he preſently became a conqueſt of the counteſs of Newbourg.

Poetry is the handmaid of love; he exerted all the powers of verſe in ſinging the force of his enchantreſs's charms, and the ſweets of his own captivity. But he ſung in vain, hapleſs like Waller in his paſſion, while his poetry raiſed Myra to the ſame immortality, as had been conferred by that rival poet on Sachariſſa. In the mean time, ſome of his friends were much grieved at this conduct in retiring from buſineſs, as unbecoming himſelf and diſgraceful to his family. One of theſe in particular, a relation of the female ſex, took the liberty to ſend him an expoſtulary ode upon it in 1690, in hopes of ſhaming him out of his enchantment [u], but he ſtood impregnable; the addreſs only ſerved him with an opportunity of aſſerting the unalterableneſs of his reſolution, not to tread the public ſtage as a courtier, together with the happineſs of his condition as a lover.

In this temper he paſſed the courſe of king William's reign in private life, enjoying the company of his Muſe, which he employed in celebrating the reigning beauties of that age, as Waller, whom he ſtrove to imitate, had done thoſe of the preceding. We have alſo ſeveral dramatic pieces written in this early part of life, of which the "Britiſh Enchanters," he tells us himſelf, was the firſt eſſay of a very infant Muſe; being written at his firſt entrance into his teens, and attempted rather as a taſk of hours free from other exerciſes, than any way meant for public entertainment. But Betterton, the famous actor, having had a caſual ſight of it many years after it was written, begged it for the ſtage, where it found

[u] The lady's name is Mrs. Elizabeth Higgons; but the Ode is too long to be inſerted here.

His lordſhip's anſwer begins thus:

"Ceaſe, tempting Syren, ceaſe thy flattering ſtrain,
"Sweet is thy charming ſong, but ſung in vain;
"Early and vain into the world I came,
"Big with falſe hopes and eager after fame;
"Till looking round me ere the race began,
"Madmen and fools, I ſaw, were all that ran, &c."

And concludes thus:

"Farewell then cities, courts, and camps, farewell,
"Welcome ye groves, here let me ever dwell,
"From cares, from buſineſs, and mankind remove,
"All but the Muſes and inſpiring love."

ſo favourable a reception, as to have an uninterrupted run of at leaſt 40 days [I]. His other pieces for the ſtage were all well received; and we are aſſured they owed that reception to their own merit, as much as to the general eſteem and reſpect that all the polite world profeſſed for their author [K]. Wit and learning know no party; and Addiſon joined with Dryden in ſounding out Granville's praiſes [L].

Thus debarred, as we have ſeen, from thoſe paſſages to fame, in which the martial diſpoſition of his family would have inclined him to tread, he ſtruck out a road untrodden by any of his anceſtors, wherein he reached the temple of honour, and that too, much ſooner than moſt of his contemporaries. So that, upon the acceſſion of queen Anne, he ſtood as fair in the general eſteem as any man of his years, which were about 35. He had always entertained the greateſt veneration for the queen, and he made his court to her in the politeſt manner [M]. He entered heartily into the meaſures for carrying on the war againſt France, and in the view of exerting a proper ſpirit in the nation, he tranſlated the ſecond "Olynthian" of Demoſthenes in 1702. This new ſpecimen of his literature gained him many friends, at the ſame time that it added highly to his reputation; and when the deſign upon Cadiz was projected the ſame year, he preſented to Mr. Harley, afterwards earl of Oxford, an authentic journal of lord Wimbledon's expedition thither in 1625; with a view that, by avoiding the errors committed in a former attempt upon the ſame place, a more ſucceſsful plan might be formed. But, little attention being given to it, inſtead of avoiding, the very ſame miſtakes happened, and the very ſame diſappointment was the conſequence; with this difference only, that my lord of Ormond had an opportunity to take his revenge at Vigo, and to return with glory, which was not the lord Wimbledon's good fortune. See theſe two pieces in his works.

Our patriot ſtood now upon a better footing as to his finances than hitherto. His father, who was juſt dead, had made ſome proviſion for him; which was increaſed by a ſmall annuity left him by his uncle the earl of Bath, who

[I] The ſeparation of the principal actors, which ſoon followed, and the introduction of the Italian opera, put a ſtop to its further appearance.

[K] Gildon's "Supplement to Langbaine's Account of the Dramatic Poets."

[L] The former in the "Epilogue to the Britiſh Enchanters," and the latter in a copy of verſes addreſſed to him upon his tragedy of "Heroic Love."

[M] This was in Urganda's prophecy, ſpoken by way of Epilogue at the firſt repreſentation of the "Britiſh Enchanters," where he introduced a ſcene repreſenting the queen, and the ſeveral triumphs of her reign.

died not long after [N]. Theſe advantages, added to the favours which his couſin John Greenville had received from her majeſty, in being raiſed to the peerage by the title of lord Granville of Potheridge [O], and his brother being made governor of Barbadoes, with a fixed ſalary of 2000l. the ſame year [P], engaged him to come into the parliament; and he was accordingly choſen for Fowey in Cornwall, in the firſt parliament of the queen, with John Hicks, Eſq; In 1706, his fortune was improved farther by a very unwelcome accident in the loſs of his eldeſt brother, Sir Bevil, who died that year, in his paſſage from Barbadoes, in the flower of his age, unmarried, and univerſally lamented. Hence our younger brother ſtood now at the head of this branch of his family, and he ſtill held his ſeat in the houſe of commons, both in the ſecond and third parliaments of the queen [Q]. But the adminiſtration being taken out of the hands of his friends, with whom he remained ſteadily connected in the ſame principles, he was cut off from any proſpect of being preferred at court.

In this ſituation he diverted himſelf among his brother poets; and in that humour we find him at this time introducing Wycherley and Pope to the acquaintance of Henry St. John, Eſq; afterwards lord viſcount Bolingbroke [R]. This friend, then diſplaced, having formed a deſign of celebrating ſuch of the poets of that age as he thought deſerved any notice, had applied for a character of the former to our author, who, in reply, having done juſtice to Mr. Wycherley's merit, concludes his letter thus: "In ſhort, Sir, I'll have you judge "for yourſelf. I am not ſatisfied with this imperfect ſketch; "name your day, and I will bring you together; I ſhall "have both your thanks, let it be at my lodging. I can "give you no Falernian that has out-lived twenty conſul-"ſhips, but I can promiſe you a bottle of good claret, that "has ſeen two reigns. Horatian wit will not be wanting "when you two meet. He ſhall bring with him, if you "will, a young poet newly inſpired in the neighbourhood of "Cooper's-hill, whom he and Walſh have taken under their "wing. His name is Pope, he is not above 17 or 18 years "of age, and promiſes miracles. If he goes on as he has

[N] He died Aug. 22, 1701, and was buried at Kilkampton in Cornwall.

[O] He was ſecond ſon of the earl of Bath. Collins.

[P] Britiſh Empire in America, Vol. II. p. 63.

[Q] Willis's Notitia Parliamentaria.

[R] His lordſhip, then Henry St. John, Eſq; had wrote the Prologue to his friend's tragedy of "Heroic Love."

"begun

"begun in the paſtoral way, as Virgil firſt tried his ſtrength, "we may hope to ſee Engliſh poetry vie with the Roman, "and this Swan of Windſor ſing as ſweetly as the Mantuan. "I expect your anſwer [s]."

Sacheverell's trial, which happened not long after, brought on that remarkable change in the miniſtry in 1710, when Mr. Granville's friends came again into power. He was elected for the borough of Helſton, but being returned too for the county of Cornwall, he choſe to repreſent the latter; and, Sept. 29, he was declared ſecretary at war, in the room of the late earl of Orford, then Robert Walpole, Eſq; He continued in this office for ſome time, and diſcharged it with reputation; and, towards the cloſe of the next year, 1711, he eſpouſed the lady Mary, daughter of Edward Villiers, earl of Jerſey, at that time poſſeſſed of a conſiderable jointure, as widow of Thomas Thynne, Eſq; by whom ſhe was mother of the late lord Weymouth. He had juſt before ſucceeded to the eſtate of the elder branch of his family at Stowe; and, Dec. 31, he was created a peer of Great-Britain, by the title of lord Lanſdowne, baron of Biddeford in the county of Devon. It is true, he was one of the 12 peers who were all created at the ſame time; a ſtep taken to ſerve the purpoſe of this party. So numerous a creation, being unprecedented, made a great noiſe, but none gave leſs offence than his. His lordſhip was now the next male-iſſue in that noble family, wherein two peerages had been extinguiſhed almoſt together: his perſonal merit was univerſally allowed; and with regard to his political ſentiments, thoſe who thought him moſt miſtaken, allowed him to be open, candid, and uniform. He ſtood always high in the favour of queen Anne; and with great reaſon, having upon every occaſion teſtified the greateſt zeal for her government, and the moſt profound reſpect for her perſon. It is no wonder, therefore, that in the ſucceeding year, 1712, we find him ſworn of her majeſty's privy-council, made comptroller of her houſhold, and about that time twelve-month advanced to the poſt of treaſurer in the ſame office. His lordſhip continued in this poſt till the deceaſe of his beloved miſtreſs, when he kept company with his friends in falling a ſacrifice to party-violence, being removed from his treaſurer's place by George I. Oct. 11, 1714.

His lordſhip ſtill continued ſteady to his former connections, and in that ſpirit entered his proteſt with them againſt

[s] Lanſdowne's Works, Vol. I. p. 434.

the bills for attainting lord Bolingbroke and the duke of Ormond in 1715. He even entered deeply into the ſcheme for raiſing an inſurrection in the Weſt of England, and was at the head of it, if we may believe lord Bolingbroke, who repreſents him poſſeſſed now with the ſame political fire and frenzy for the pretender, as he had ſhewn in his youth for the father. It is worth while to ſee that lord's account of this matter, which is drawn up in the following conciſe and elegant ſtyle. It is in that part of his letter to Sir William Wyndham, where he is repreſenting his own ſituation at this critical juncture; when, as he ſays, he had received advices of lord Marr's being actually gone to begin the rebellion in Scotland. "Impatient," continues he, "that we heard nothing from England, when we expected every moment to hear that the war was begun in Scotland; the duke of Ormond and I reſolved to ſend a perſon of confidence to London. We intruſted him to repeat to you the former accounts which we had ſent over; to let you know how deſtitute the Chevalier was, either of actual ſupport, or even of reaſonable hopes; and to deſire that you ſhould determine, whether he ſhould go to Scotland, or throw himſelf on ſome part of the Engliſh coaſt. This perſon was further inſtructed to tell you that, the Chevalier being ready to take any reſolution at a moment's warning, you might depend on his ſetting out the inſtant he received your anſwer: and therefore that, to ſave time, if your intention was to riſe, you would do well to act immediately, on the aſſurance that the plan you preſcribed, be it what it would, ſhould be exactly complied with. We took this reſolution the rather, becauſe one of the packets, which had been prepared in cypher to give you an account of things, which had been put above three weeks before into Mr. de Torcy's hands, and which by conſequence we thought to be in yours, was by this time ſent back to me by this miniſter, I think open; with an excuſe that he durſt not take upon him to forward it. The perſon diſpatched to London returned very ſoon to us, and the anſwer he brought was, 'That ſince affairs grew daily worſe, and could not mend by delay, our friends had reſolved to declare immediately, and that they would be ready to join the Chevalier on his landing: that his perſon would be as ſafe there as in Scotland, and that in every other reſpect it was better that he ſhould land in England; that they had uſed their utmoſt endeavours, and that they hoped the weſtern counties were in a good poſture to receive him."

Mr. Ezekiel Hamilton, who got all the papers by heart.

" him.' To this was added, a general indication of the " place he ſhould come near to, ' as near to Plymouth as " poſſible.' You muſt agree, that this was not the anſwer " of men who knew what they were about; a little more " preciſion was neceſſary, in dictating a meſſage which was " to have ſuch conſequences; and eſpecially ſince the gen- " tleman could not fail to acquaint the perſons he ſpoke " with, that the Chevalier was not able to carry men enough " to ſecure him from being taken up, even by the firſt con- " ſtable. Notwithſtanding this, the duke of Ormond ſet " out from Paris, and the Chevalier from Bar; and before " his embarkation the duke heard, that ſeveral of our prin- " cipal friends had been ſeized, immediately after the per- " ſon who came laſt from them had left London, that the " others were all diſperſed, and that the conſternation was " univerſal."

Lanſdowne gave this anſwer in the name of all the perſons privy to the ſecret.

Accordingly, we find lord Lanſdowne was ſeized as a ſuſ- ſpected perſon, Sept. 26, 1715, and committed priſoner to the Tower of London, where he continued a long time. He was, however, at length ſet free from his impriſonment, Feb. 8, 1717, when all dangers were over. However ſen- ſible he might be at this time of the miſtake in his conduct, which had deprived him of his liberty, yet he was far from running into the other extreme. He ſeems, indeed, to be one of thoſe Tories, who are ſaid to have been driven by the violent perſecutions againſt that party into Jacobitiſm, and who returned to their former principles as ſoon as that vio- lence ceaſed. Hence we find him in 1719, as warm as ever in defence of thoſe principles, the firſt time of his ſpeaking in the houſe of lords, in the debates about repealing the act againſt occaſional conformity. He does not ſcruple openly to charge the late rebellion in 1715, upon the miſconduct of the adminiſtration at that time, in the following terms. Hav- ing told their lordſhips, " That he always underſtood the " Act of Toleration to be meant as an indulgence for ten- " der conſciences, not a licence for hardened ones; and that " the act to prevent Occaſional Conformity was deſigned " only to correct a particular crime of particular men, in " which no ſect of Diſſenters was included, but thoſe fol- " lowers of Judas, who came to the Lord's Supper for no " other end but to ſell and betray him; it is very ſurpriz- " ing," continues he, " to hear the merit of Diſſenters ſo " highly extolled and magniſied within theſe walls. Who " is there among us, but can tell of ſome anceſtor either " ſequeſtered or murdered by them? Who voted the lords

"useless? The Dissenters. Who abolished Episcopacy? "The Dissenters. Who destroyed freedom of Parliaments? "The Dissenters. Who introduced governing by standing "armies? The Dissenters. Who washed their hands in "the blood of their martyred Sovereign? The Dissenters. "Have they repented? No: They glory in their wicked- "ness at this day." He proceeds to remark the turbulency of the Dissenters from Charles I. to queen Anne; and, with regard to the then present reign, he observes, "That they "have remained, as has been said, not only quiet, but ap- "peared zealous in supporting the present establishment, is "no wonder: For who but themselves, or their favourers, "have been thought worthy of countenance? If there be an "universal discontent among the people at this time, the "reason is plain, is flagrant, is notorious; the early impa- "tience and presumption of the Dissenters. Their insolent "and undissembled expectations. Their open insults of the "clergy. Their affixing bills upon our very church doors "with this scandalous inscription, A HOUSE TO BE LETT. "Their public vindications of the murder of Charles I. and "their vile reflections upon the memory of queen Anne, "for ever dear to the people of England. Besides many "other indecent and arrogant provocations, too many to "enumerate, too much to bear. The violences that ensued "let the aggressors answer for. Their acting all this, not "only with impunity, but with reward out of the public "treasure, was more than sufficient reason for jealousy. A "jealousy, for which this new attempt to break down all the "fences and boundaries of the church at once, will indeed "be no remedy."

The Occasional Conformity-Bill, Schism-Bill Test-Act?

His lordship continued steady in the same sentiments, which were so opposite to those of the court, and inconsistent with the measures taken by the administration, that he must needs be sensible a watchful eye was kept ever upon him. Accordingly, when the flame broke out against his friends, on account of what is sometimes called Atterbury's plot in 1722, his lordship, apparently to avoid a second imprisonment in the Tower, withdrew to France. He had been at Paris but a little while, when the first volume of Burnet's "History of "his own Times" was published. Great expectations had been raised of this work, so that he perused it with attention; and finding the characters of the duke of Albemarle and the earl of Bath treated in a manner he thought they did not deserve, he formed the design of doing them justice. This led him to consider what had been said by other historians

concerning

concerning his family; and as Clarendon and Echard had treated his uncle, Sir Richard Granville, more roughly, his lordſhip, being poſſeſſed of memoirs where his conduct might be ſet in a fairer light, reſolved to follow the dictates of duty and inclination, by publiſhing his ſentiments upon theſe heads [T].

He continued abroad at Paris almoſt the ſpace of ten years; and, being ſenſible that many juvenilities had eſcaped his pen in his poetical pieces, made uſe of the opportunity furniſhed by this retirement, to reviſe and correct them, in order to a republication. Accordingly, at his return to England in 1732, he publiſhed theſe, together with a vindication of his kinſman juſt mentioned, in two volumes 4to. The late queen Caroline having honoured him with her protection, the laſt verſes he wrote, were to inſcribe two copies of his poems, one of which was preſented to her majeſty, and the other to the princeſs-royal Anne, late princeſs-dowager of Orange [U]. The remaining years of his life were paſſed in privacy and retirement, to the day of his death, which happened Jan. 30, 1735 [X], in his 68th year; having loſt his lady a few days before [Y], by whom having no male iſſue [Z], the title of Lanſdowne became in him extinct.

[T] Theſe pieces are printed in his works, under the titles of "A Vindi- "cation of General Monk, &c." and "A Vindication of Sir Richard Green- "ville, General of the Weſt to King "Charles I. &c." They were anſwered by Oldmixon, in a piece, intituled, "Reflections hiſtorical and po- "lite, &c. 1732," 4to; and by judge Burnet, in "Remarks, &c." a pamphlet. His lordſhip replied, in "A Letter to "the Author of the Reflections, &c. "1732," 4to; and the ſpring following, there came out alſo an anſwer in defence of Echard, by Dr. Colbatch, intituled, "An Examination of Echard's "Account of the Marriage Treaty, "&c."

[U] See his Works, Vol. III. p. 263, 264.

[X] Lond. Mag. Vol. IV. p. 99.

[Y] Hiſt. Regiſt. Vol. XX. p. 19.

[Z] Gentleman's Mag. Vol. V. p. 68.

GRATIUS, an eminent Latin poet, is ſuppoſed to have been contemporary with Ovid, and pointed out by him in the laſt elegy of the fourth book "De Ponto:" "Aptaque ve- "nanti Gratius arma dedit." We have a poem of his, intituled, "Cynegeticon, or, The Art of Hunting with Dogs;" but it is imperfect towards the end, ſo that in ſtrictneſs it can only be called a fragment. The ſtyle of this poem is reckoned pure, but without elevation; the poet having been more ſolicitous to inſtruct, than to pleaſe his reader. He is alſo cenſured by the critics, as dwelling too long on fables; and as he is counted much ſuperior to Nemeſianus, who has treated the ſame ſubject, ſo he is reckoned in all points infe-

to the Greek poet Oppian, who wrote his Cynegetics and Halieutics under Severus and Carracalla, to whom he preſented them, and who is ſaid to have rewarded the poet very magnificently. The "Cynegetica" were publiſhed at Leyden, 1645, in 12mo, with the learned notes of Janus Ulitius; and afterwards with Nemeſianus at London 1699, in 8vo, "cum Notis perpetuis Thomæ Jonſon, M. A." The lateſt edition is that of Leyden 1728, in 4to, in which Nemeſianus and the other writers "rei venaticæ" are publiſhed with him.

GRAVESANDE (WILLIAM JAMES), was born 1688, at Delft in Holland, of an ancient and honourable family. He was educated with the greateſt care, and very early diſcovered an extraordinary genius for mathematical learning. He was ſent to the univerſity of Leyden in 1704, with an intention to ſtudy the civil law; but at the ſame time he cultivated with the greateſt aſſiduity his favourite ſcience. Before he was 19, he compoſed his treatiſe on perſpective, which gained him great credit amongſt the moſt eminent mathematicians of his time. When he had taken his doctor's degree in 1707, he quitted the college, and ſettled at the Hague, where he practiſed at the bar. In this ſituation he contracted and cultivated an acquaintance with learned men; and made one of the principal members of the ſociety that compoſed a periodical review, intituled, "Le Journal "Litteraire." This journal began in May 1713, and was continued without interruption till 1722. The parts of it written or extracted by Graveſande were principally thoſe relating to phyſics and geometry. But he enriched it alſo with ſeveral original pieces entirely of his compoſition, viz. "Remarks on the Conſtruction of Pneumatical Engines;" "a moral Eſſay on Lying;" and a celebrated "Eſſay on the "Colliſion of Bodies;" which, as it oppoſed the Newtonian Philoſophy, was attacked by Dr. Clarke and many other learned men.

In 1715, when the States ſent to congratulate George I. on his acceſſion to the throne, Graveſande was appointed ſecretary to the embaſſy. During his ſtay in England, he was admitted a member of the Royal Society, and became intimately acquainted with Sir Iſaac Newton. On his return to Holland, when the buſineſs of the embaſſy was over, he was choſen profeſſor of mathematics and aſtronomy at Leyden: and he had the honour of firſt teaching the Newtonian philoſophy there, which was then in its infancy. The moſt

moſt conſiderable of his publications is, "An Introduction "to the Newtonian Philoſophy: or, a Treatiſe on the Ele- "ments of Phyſics, confirmed by Experiments." This performance, being only a more perfect copy of his public lectures, was firſt printed in 1720; and hath ſince gone through many editions, with conſiderable improvements. He publiſhed alſo, "A ſmall Treatiſe on the Elements of Algebra "for the Uſe of young Students." After he was promoted to the chair of philoſophy in 1734, he publiſhed "A Courſe "of Logic and Metaphyſics." He had a deſign too of preſenting the public with a "Syſtem of Morality," but his death, which happened in 1742, prevented his putting it in execution. Beſides his own works, he publiſhed ſeveral correct editions of the valuable works of others. Marchand's Dictionaire Hiſtorique,

He was amiable in his private, and reſpectable in his public character; for few men of letters have done more eminent ſervices to their country. The miniſters of the republic conſulted him on all occaſions wherein his talents were requiſite to aſſiſt them, which his ſkill in calculation often enabled him to do in money affairs. He was of great ſervice alſo in detecting the ſecret correſpondence of their enemies, as a decypherer. And as a profeſſor, none ever applied the powers of nature with more ſucceſs, or to more uſeful purpoſes.

GRAVINA (JOHN VINCENT), an eminent ſcholar, and illuſtrious lawyer of Italy, was born of genteel parents at Roggiano, Feb. 18, 1664; and educated under Gregory Caloprefe, a famous philoſopher of that time, and withal his couſin-german. He went to Naples at 16, and there applied himſelf to Latin eloquence, to the Greek language, and to civil law: which application, however, did not make him neglect to cultivate with the utmoſt exactneſs his own native tongue. He was ſo fond of ſtudy, that he purſued it 10 or 12 hours a day to the very laſt years of his life; and when his friends remonſtrated againſt this unneceſſary labour, he uſed to tell them, that he knew of nothing which could afford him more pleaſure. He went to Rome in 1689, and ſome years after was made profeſſor of canon law in the college of Sapienzi, by Innocent XI. who eſteemed him much; which employment he held as long as he lived. He does not ſeem to have been of an amiable caſt: at leaſt, he had not the art of making himſelf beloved. The free manner in which he ſpoke of all mankind, and the contempt with which he treated the greateſt part of the learned, raiſed Niceron, &c.

him

him up many enemies; and among others the famous Settano, who has made him the ſubject of ſome of his ſatires. When the academy of the Arcadians was eſtabliſhed at Rome in 1696, he was one of the founders under the name of Opico Erimanteo; but 21 years after, he formed a ſchiſm, in conjunction with ſome Arcadians who were his friends, and would have founded a new academy, with a view of being himſelf at the head of it, to which he would have given the name of Anti-Arcadia. His project however failed; and himſelf and his confederates were ſtruck out of the liſt of Arcadians. Many univerſities of Germany would have drawn Gravina to them, and made propoſals to him for that purpoſe; but nothing was able to ſtir him from Rome. That of Turin offered him the firſt profeſſorſhip of law, at the very time that he was attacked by the diſtemper of which he died, and which ſeems to have been a mortification in his bowels. He was troubled with pains in thoſe parts for many years before: but they did not prove fatal to him, till Jan. 6, 1718. He had made his will in April 1715, in which he ordered his body to be opened and embalmed.

We ſhall now proceed to give an account of his works; in which we ſhall be more than ordinarily particular, they being all very curious, and ſome extremely uſeful. His firſt publication was a piece, intituled, 1. "Priſci Cenſorini Phoſtiſtici Hydræ Myſtica; ſive, de corrupta morali Doctrina "Dialogus, Coloniæ, 1691," 4to; but really printed at Naples. This was without a name, and is very ſcarce; the author having printed only 50 copies, which he diſtributed among his friends. 2. "L'Endimione di Erilo Cleoneo, "Paſtore Arcade, con un Diſcorſo di Bione Crateo. In "Roma, 1692," 12mo. The Endymion is Alexander Guidi's, who, in the academy of the Arcadians, went under the name of Erilo Cleoneo; and the diſcourſe annexed, which illuſtrates the beauties of this paſtoral, is Gravina's, who conceals himſelf under that of Bione Crateo. 3. "Delle "Antiche Favole, Roma 1696," 12mo. 4. A collection of pieces under the name of "Opuſcula," at Rome in 1696, 12mo; containing, firſt, "An Eſſay upon an ancient Law;" ſecondly, "A Dialogue concerning the Excellence of the "Latin Tongue;" thirdly, "A Diſcourſe of the Change "which has happened in the Sciences, particularly in Italy;" fourthly, "A Treatiſe upon the Contempt of Death;" fifthly, "Upon Moderation in Mourning;" ſixthly, "The "Laws of the Arcadians."

But

But the greateſt of all his works, and for which he will be ever memorable, is, 5. His three books, "De Ortu & Progreſſu Juris Civilis;" the firſt of which was printed at Naples in 1701, 8vo. and at Leipſic in 1704, 8vo. Gravina afterwards ſent the two other books of this work to John Burchard Mencken, librarian at Leipſic, who had publiſhed the firſt there, and who publiſhed theſe alſo in 1708, together with it, in one vol. 4to. They were publiſhed alſo again at Naples in 1713, in two vols. 4to. with the addition of a book, "De Romano Imperio;" and dedicated to pope Clement XI. who was much the author's friend. This is reckoned the beſt edition of this famous work; for, when it was reprinted at Leipſic with the "Opuſcula" above-mentioned in 1717, it was thought expedient to call it in the title-page, "Editio noviſſima ad nuperam Neapolitanam "emendata & aucta." Gravina's view, in this "Hiſtory "of Ancient Law," was to induce the Roman youth to ſtudy it in its original records; in the Pandects, the Inſtitutes, and the Code; and not to content themſelves, as he often complained they did, with learning it from modern abridgements, drawn up with great confuſion, and in very barbarous Latin. Such knowledge and ſuch language, he ſaid, might do well enough for the bar, where a facility of ſpeaking often ſupplied the place of learning and good ſenſe, before judges who had no extraordinary ſhare of either; but were what a real lawyer ſhould be greatly above. As to the piece "De Romano Imperio," Le Clerc pronounces it to be a work in which Gravina has ſhewn the greateſt judgement and knowledge of Roman antiquity. Bibl. Anc. & Mod. Tom. IX.

The next performance we find in the liſt of his works is, 6. "Acta Conſiſtorialia creationis Emin. & Rev. Cardinalium inſtitutæ à S. D. N. Clemente XI. P. M. diebus 17 "Maii & 7 Junii anno ſalutis 1706. Acceſſit eorundem "Cardinalium brevis delineatio. Coloniæ, 1707," 4to. 7. "Della Ragione Poetica Libri due. In Roma, 1708," 4to. 8. "Tragedie cinque. In Napoli, 1712," 8vo. Theſe five tragedies are, "Il Palamede," "L'Andromeda," "L'Appio Claudio," "Il Papiniano," "Il Servio Tullio." Gravina ſaid, that he compoſed theſe tragedies in three months, without interrupting his lectures; yet declares in his preface, that he ſhould look upon all thoſe as either ignorant or envious, who ſhould ſcruple to prefer them, to what Taſſo, Bonarelli, Triſſino, and others, had compoſed of the ſame kind. Not having the volume before us, we take this upon Niceron's authority; and if it be true, it

ſhews

ſhews, that Gravina, great as his talents were, had yet too high an opinion of them. 9. "Orationes. Neap. 1712," 12mo. Theſe have been reprinted more than once, and are to be found with his "Opuſcula" in the edition of "Origines Juris Civilis," printed at Leipſic in 1717. 10. "Della Tragedia Libro uno. Napoli, 1715," 4to. This work, his two books "Della Ragione Poetica," his diſcourſe upon the "Endymion" of Alexander Guidi, and ſome other pieces, were printed together at Venice in 1731, 4to.

There is an edition of Gravina's works, printed at Leipſic in 1737, 4to. with the notes of Maſcovius, which the author of the "Dictionaire Hiſtorique Portatif" calls the beſt. If it compriſes all his works, for we have not ſeen it, it may be the beſt, ſince it is the only one that does.

GRAVINA (PETER), an eminent Italian poet, was born at Catanea in Sicily, became a canon of Naples, and died at Rome in 1528, aged 74. A collection of his poems was printed at Naples in 1532, in 4to; from which it appears, that the author was a negligent writer, and even affectedly ſo. Sannazarius, however, who was not much given to commend other people, preferred him for an Epigram before all the poets of his time; and Paul Jovius has obſerved, that there is a great deal of genius and tenderneſs in his Elegies.

Baillet, Tom. IV. Paul. Jov. Eleg. 74.

GRAUNT (JOHN), the celebrated author of the "Obſervations on the Bills of Mortality," was the ſon of Henry Graunt of Hampſhire; who, being afterwards ſettled in Birchen-lane, London, had this child born there, April 24, 1620. Being a rigid Puritan, he bred him up in all the ſtrictneſs of thoſe principles; and deſigning him for a trade, gave him no more education than was barely neceſſary for that purpoſe: ſo that, with the ordinary qualifications of reading, writing, and arithmetic, without any grammar-learning, he was put apprentice to a haberdaſher of ſmall wares in the city, which trade he afterwards followed; but he was free of the drapers company. He came early into buſineſs, and in a ſhort time grew ſo much into the eſteem of his fellow-citizens, that he was frequently choſen arbitrator for compoſing differences between neighbours, and preventing law-ſuits. With this reputation he paſſed through all the offices of his ward, as far as that of a common-council-man, which he held two years, and was firſt captain,

and then major of the train bands. Theſe diſtinctions were the effects of a great ſhare of good ſenſe and probity, rendered amiable by a mild and friendly diſpoſition; and this was all that could be expected from a tradeſman of no great birth, and of ſmall breeding. But Graunt's genius was far from being confined within thoſe limits: it broke through all the diſadvantages of his ſlender education, and enabled him to form a new and noble deſign, and to execute it with as much ſpirit, as there appeared ſagacity in forming it.

We do not know the exact time when he firſt began to collect and conſider the Bills of Mortality; but he tells us himſelf [A], that he had turned his thoughts that way ſeveral years, before he had any deſign of publiſhing the diſcoveries he had made. As his character muſt have been at a very high pitch in 1650, when, though not above 30 years of age, his intereſt was ſo extenſive, as to procure the muſic profeſſor's chair at Greſham for his friend doctor (afterwards Sir William) Petty [B]; ſo it is more than probable, that his acquaintance and friendſhip with that extraordinary virtuoſo, was the conſequence of a ſimilarity of genius; and that our author had then communicated ſome of his thoughts upon this ſubject to that friend, who, on his part, is likewiſe ſaid to have repaid the generous confidence with ſome uſeful hints towards compoſing his book [C]. This piece, which contained a new and accurate theſis of policy, built upon a more certain reaſoning than was before that time known, was firſt preſented to the public in 1661, 4to. and met with ſuch an extraordinary reception as made way for another edition the next year.

In ſhort, our author's fame ſpread, together with the admirable uſefulneſs of his book, both at home and abroad. Immediately after the publication of it, Lewis XIV. of France, or his miniſters, provided, by a law, for the moſt exact regiſter of births and burials, that is any where in Europe; and at home Charles II. conceived ſo high an eſteem of his abilities, that, ſoon after the inſtitution of the Royal Society, his majeſty recommended him to their choice for a member; with this charge, that if they found any more ſuch tradeſmen, they ſhould be ſure to admit them all. He

[A] In the preface to his "Obſervation."

[B] Ward's Lives, &c. p. 219.

[C] Wood calls it aſſiſting and putting him into a way; an expreſſion far enough from importing, that he was ſo aſſiſted as not to have been able to proceed without this friend's help, as is ſuppoſed by the writer of his article, in the Biog. Brit. who under that imagination has taken great pains to demoliſh a monſter of his own creating.

had

had dedicated the work to Sir Robert Moray, preſident of the Royal Society, and had ſent 50 copies to be diſperſed among their members, when he was propoſed, (though a ſhopkeeper) and admitted into the ſociety, Feb. 26, 1661-2 [D]; and an order of council paſſed, June 20, 1665, for publiſhing the third edition, which was executed by the ſociety's printer [E], and came out that ſame year. After receiving this honour, he did not long continue a ſhopkeeper, but left off his buſineſs; and Sept. 25, 1666, became a truſtee for the management of the New-river. He was ſo, for one of the ſhares belonging to Sir William Backhouſe, who dying in 1669, his relict, afterwards counteſs of Clarendon, appointed him one of her truſtees in the ſaid company.

This account of the time of our author's admiſſion into the government of the New-river, is taken from the minute books or regiſter, of the general court of that company, and ſufficiently clears him from an imputation thrown upon his memory by biſhop Burnet; who, having obſerved that the New-river was brought to a head at Iſlington, where there is a great room full of pipes that conveys it through the ſtreets of London, and that the conſtant order was to ſet all the pipes a running on Saturday night, that ſo the ciſterns might be all full on Sunday morning, there being a more than ordinary conſumption of water on that day, relates the following ſtory, which he ſays was told him by Dr. Lloyd (afterwards biſhop of Worceſter) and the counteſs of Clarendon. "There was," ſays he, "one Graunt a Papiſt, who under "Sir William Petty publiſhed his Obſervations on the Bills "of Mortality. He had ſome time before applied himſelf to "Lloyd, who had great credit with the counteſs of Claren"don, and ſaid he could raiſe that eſtate conſiderably, if "ſhe would make him a truſtee for her. His ſchemes were "probable; and he was made one of the board that governed "that matter, and by that he had a right to come as often "as he pleaſed to view their works at Iſlington. He went "thither the Saturday before the fire broke out, and called "for the key where the heads of the pipes were, and turned "all the cocks of the pipes that were then open, ſtopt the "water, and went away and carried the keys with him; ſo "when the fire broke out next morning, they opened the "pipes in the ſtreets to find water, but there was none. "And ſome hours were loſt in ſending to Iſlington, where

[D] Birch's "Hiſtory of the Royal Society," Vol. I.

[E] The order is prefixed to this edition, which contained large additions.

"the door was broke open and the cocks turned, and it "was long before the water got to London. Graunt, in- "deed, denied that he had turned the cocks; but the officer "of the works affirmed, that he had, according to order, "ſet them all a running, and that no perſon had got the "keys from him beſides Graunt, who confeſſed he had car- "ried away the keys, but ſaid he did it without deſign [F]." This, indeed, as the right reverend ſtory-teller obſerves, is but a preſumption; and, if he had had the ſame thirſt after ſearching out the truth, as he had for extraordinary ſtory-telling, he would have added that it is a groundleſs calumny; ſince it is evident from the above account, that Graunt was not admitted into the government of the New-river company, till 23 days after the breaking out of the fire of London. To which may be added, that the parliament met Sept. 18, 1666, and on the very day that he was admitted a member of the New-river company, they appointed a committee to enquire into the cauſes of the fire.

The report made by Sir Robert Brooke, chairman of that committee, contains abundance of extraordinary relations, but not one word of the cocks being ſtopped, or any ſuſpicions of Graunt [G]. It is true, indeed, that he changed his religion, and was reconciled to the church of Rome ſome time before his death; but it is more than probable he was no Papiſt at this juncture, ſince the additions to his book in 1665 ſpeak him then otherwiſe, being in the title-page ſtyled captain; and Wood informs us, that he had been two or three years a major when he made this change; whence it follows, that this change in his religion could not happen before 1667 or 1668 at ſooneſt. However, the circumſtances of the counteſs of Clarendon's ſaying he was her truſtee, makes it plain that the ſtory was not invented till ſome years after the fire, when Graunt was known to be a Papiſt [H]. At all events it will hardly be denied, that he was too ſeverely mulcted for that revolt by ſo injurious a ſlander; a ſlander which had this peculiar virulence in it, that like a two-edged ſword it was ſo forged as to cut both

[F] Burnet's "Hiſtory of his own "Times," Vol. I. p. 23.

[G] See a true and faithful account of the ſeveral informations exhibited to the honourable committee, appointed by the parliament to enquire into the late dreadful burning of the city of London, printed in 1667.

[H] It was apparently not coined till after his death. The firſt time of its appearance in public, ſeems to have been in Echard's "Hiſtory of Eng- "land." And according to biſhop Burnet's account, the ſtory could not be told to him till after the year 1667, when Graunt was appointed truſtee for the counteſs of Clarendon.

ways,

ways, ſince the great and juſt fame, which he had acquired by his extraordinary ſagacity in diſcovering the ſureſt methods for the preſervation and welfare of the city [I], muſt needs be totally conſumed in thoſe flames, which received their power of effectuating its deſtruction, from the ſagacity of his ſole contrivance. And whatever was the cauſe of the unhappy change he made in his religion [K], the conſequences of it, through bitterneſs of party rage, were rendered cruel almoſt beyond example.

Happy it was, for the good of the public, that it never reached his ears, and ſo could not diſturb him in the proſecution of his ſtudies, which he carried on after this change with the ſame aſſiduity as before, and made ſome conſiderable obſervations within two years of his death, which happened April 18, 1674, in the vigour of his age, having not quite compleated his 54th year. He was interred on the 22d of the ſame month in St. Dunſtan's church in Fleet-ſtreet [L], the corpſe being attended by many of the moſt ingenious and learned perſons of the time, and particularly by Sir William Petty, who paid his laſt tribute with tears to his memory. He left his papers to this friend, who took care to adjuſt and inſert them in a 5th edition of his work, which he publiſhed in 1676, 8vo. and that with ſo much care, and ſo much improved, that he frequently cites it as his own: which probably gave occaſion to biſhop Burnet's miſtake, who, as we have ſeen, called it Sir William's book, publiſhed under Graunt's name. It is evident, however, that his obſervations were the elements of that uſeful ſcience, which was afterwards happily ſtyled "Political Arithmetic," and greatly advanced under that title by this friend. In a word, Graunt muſt have the honour of being the firſt founder of this ſcience; and whatever merit may be aſcribed to Sir William Petty, Mr. Daniel King, Dr. Davenant, and others [M], upon

[I] This appears from the title-page of his book, which runs thus, "Natural and Political Obſervations, &c. "by John Graunt, Citizen of London; "with Reference to the Government, "Religion, Trade, Growth, Air, and "Diſeaſes of the ſeveral Changes of the "ſaid City."

[K] It is not impoſſible that his good ſenſe might be diſguſted with the demureneſs and ſtiffneſs of the Puritans, among whom he had been bred. Wood informs us, that he profeſſed himſelf a Socinian before he embraced Popery, ſo that he was manifeſtly in that unſettled ſtate in point of religion, which the emiſſaries of the Roman church never fail to make their advantage of.

[L] Under the pews towards the gallery on the north-ſide.

[M] Among the reſt, our author's reaſoning in defence of a particular providence, from the conſtant proportion that is kept up between the number of males and females, is puſhed to the utmoſt by the late Dr. John Arbuthnot; who,

upon the ſubject; it is all originally derived from the firſt author of the "Obſervations on the Bills of Mortality."

who, by an excellent ſkill in calculation, has demonſtrated, that it is forty eight millions of millions of millions of millions to one, that the proportion ſhould not conſtantly come ſo near the ſame as experience ſhews it to be, if it depended on chance. Phil. Tranſ. No. 328. But the moſt extraordinary, as well as the moſt extenſively uſeful improvement that has hitherto appeared of our author's remarks, was made by Dr. Halley, for which we muſt refer to his article.

GRAY (THOMAS), eminent for a few excellent poems he has left us, and of whom it is as truly ſaid, as it was of Perſius by Quintilian, "multum & veræ gloriæ, quamvis "uno libro, meruit," was the ſon of a reputable citizen; and born in Cornhill, Dec. 26, 1716. He was educated at Eton-ſchool, and thence removed to St. Peter's-college, Cambridge, in 1734. In April 1738, he removed to town, intending to apply himſelf to the ſtudy of the law, for which purpoſe his father had procured him a ſet of chambers in the Temple; but on an invitation which Mr. Horace Walpole, his intimate friend, gave him to be his companion in his travels, this intention was laid aſide for the preſent. He left England March 29, 1739; made the tour of France and Italy, and arrived in London again about September 1741. Memoirs of Mr. Gray, prefixed to his Poems, by Mr. Maſon.

About two months after his return, his father died; when, finding his patrimony too ſmall to enable him to proſecute the ſtudy of the law, he changed the line of that ſtudy; and, at the latter end of 1742, went to Cambridge to take the degree of LL.B. His principal reſidence henceforwards was at this place; and he was ſeldom abſent from college any conſiderable time, except between the years 1759 and 1762; when, on the opening of the Britiſh Muſeum, he took lodgings in Southampton-Row, in order to have recourſe to the Harleian and other MSS. there depoſited; from which he made ſeveral curious extracts. In 1747, he became acquainted with Mr. Maſon, who has ſhewn himſelf ſo faithful to his memory, and ſo juſt to his reputation; and this acquaintance preſently ripened into the cloſeſt friendſhip. In 1768, he was appointed profeſſor of modern hiſtory; but his health being now upon the decline, he never was able to execute the duties of it. He died of the gout, July 30, 1771.

It is recorded of this gentleman, that he was of too delicate and effeminate a complexion and manners. As we

had not the happineſs of knowing him perſonally, we cannot decide upon this part of his make; nothing of this ſort, however, appears in his remains, for he every where ſhews a very ſtrong and manly judgement. In an anonymous character of him [A], which ſeems to be drawn by a very impartial hand (for it mentions the defects ſpecified above) he is repreſented to have been "perhaps the moſt learned man in "Europe; equally acquainted with the elegant and profound "parts of ſcience, and that not ſuperficially but thoroughly; "knowing in every branch of hiſtory, both natural and "civil; as having read all the original hiſtorians of Eng-"land, France, and Italy; a great antiquarian; who made "criticiſm, metaphyſics, morals, politics, a principal part "of his plan of ſtudy; who was uncommonly fond of Voy-Memoirs, p. 462. "ages and travels of all ſorts; and who had a fine taſte in "painting, prints, architecture, and gardening."

Upon the whole, there is good reaſon to ſuppoſe, that he was indeed a very extraordinary perſon. We have only to lament, that he has left us no other proofs of it, but a very ſmall collection; highly finiſhed indeed, and excellent in their kind, but ſhewing him only under one ſingle attitude of greatneſs, while, in the mean time, he was capable of appearing under many. Theſe "Poems" were collected and publiſhed together by his friend Mr. Maſon, 1775, in 4to; who hath alſo prefixed "Memoirs of his Life and Writings." In theſe memoirs is interwoven a large collection of letters of Mr. Gray and his intimate friends, which abound with curious and intereſting anecdotes; and which, like all ſuch collections, may be read with more edification, to private perſons at leaſt, than even ſome hiſtories of large and pompous ſtature.

[A] This well-written character, adopted both by Mr. Maſon and Dr. Johnſon, was drawn by the Rev. Mr. Temple, rector of St. Gluvias in Cornwall.

GREATRAKES (VALENTINE), the famous Iriſh ſtroker, and a moſt extraordinary perſon, was the ſon of William Greatrakes, Eſq; of Affane in the county of Waterford, by a daughter of Sir Edward Harris, Knt. one of the juſtices of the King's-Bench in Ireland, in the reign of Charles I. He was born at Affane, Feb. 14, 1628, on St. Valentine's day; was bred a Proteſtant in the free-ſchool at Liſmore; and, at 13, was deſigned for the college at Dublin; but the rebellion breaking out in that nation, he was forced with his mother and brethren to fly to England. Here they were relieved for ſome time by his uncle Mr. Edmund Harris; after whoſe death, his mother, for his farther progreſs in literature, committed him to the charge of Mr.

A Brief Account of Mr. Valentine Greatrakes, and divers of the ſtrange cures by him lately performed. Lond. 1666, 4to.

John

John Daniel Getſius, a High-German divine, and miniſter of Stoke Gabriel in Devonſhire; with whom he ſpent ſome time in ſtudying claſſical literature and divinity. After five or ſix years abſence from his native country, he returned thither; but finding it in a moſt miſerable ſtate, retired to the caſtle of Caperquin: "where I ſpent," ſays he, "a year's time in contemplation, and ſaw ſo much of the madneſs and wickedneſs of the world, that my life became a burden to me; and my ſoul was as weary of this habitation of clay, as ever the galley-ſlave was of the oar; which brought my life even to the threſhold of death, ſo that my legs had hardly ſtrength to carry my enfeebled body about." Brief Account, p. 174

In 1649, he became a lieutenant in the regiment of Roger lord Broghill, afterwards earl of Orrery, then acting in Munſter againſt the Iriſh and Papiſts; and in 1656, a great part of the army there being diſbanded, and he among the reſt, he retired to his eſtate at Affane, and was ſoon after appointed clerk of the peace for the county of Corke, regiſter for tranſplantation, and juſtice of the peace. About 1662, "I had an impulſe," ſays he, "or a ſtrange perſuaſion in my own mind (of which I am not able to give any rational account to another) which did very frequently ſuggeſt to me, that there was beſtowed on me the gift of curing the king's evil; which, for the extraordinarineſs of it, I thought fit to conceal for ſome time; but at length I communicated this to my wife, and told her, that I did verily believe, that God had given me the bleſſing of curing the king's evil; for whether I were in private or public, ſleeping or waking, ſtill I had the ſame impulſe. But her reply to me was, that ſhe conceived this was a ſtrange imagination; yet, to prove the contrary, a few days after there was one William Mather, of Salterbridge in the pariſh of Liſmore, who brought his ſon William to my houſe, deſiring my wife to cure him, who was a perſon ready to afford her charity to her neighbours, according to her ſmall ſkill in chirurgery. On which my wife told me, there was one that had the king's evil very grievouſly in the eyes, cheek, and throat; whereupon I told her, that ſhe ſhould now ſee whether this were a bare fancy or imagination, as ſhe thought it, or the dictates of God's Spirit on my heart. Then I laid my hands on the places affected, and prayed to God for Jeſus ſake to heal him; and bid the parent two or three days afterwards to bring the child to me again, which accordingly he did; Ibid. p. 182.

"and I then ſaw the eye was almoſt quite whole; and the "node, which was almoſt as big as a pullet's egg, was ſup- "purated; and the throat ſtrangely amended; and, to be "brief, (to God's glory I ſpeak it) within a month diſ- "charged itſelf quite, and was perfectly healed, and ſo con- "tinues, God be praiſed."

Then there came to him one Margaret Mac-ſhane of Ballinecly, in the pariſh of Liſmore, who had been afflicted with the evil above ſeven years, in a much more violent degree; and ſoon after, his fame increaſing, he cured the ſame diſeaſe in many other perſons for three years. He did not meddle all this time with any other diſtemper; till about the end of theſe three years, the ague growing epidemical, he found, as formerly, that there was beſtowed on him the gift of curing that diſeaſe. "Within ſome ſmall time after "this," continues he, "God was pleaſed by the ſame or "the like impulſe to diſcover unto me, that he had given "me the gift of healing; which the morning following I "told my brother and wife, but neither of them could be "prevailed with to believe it; though for my own part I "had a full aſſurance thereof within me. This impulſe I "had the Sunday after Eaſter-day, April 2, 1665, early in "the morning; and the Wedneſday enſuing I went to cor- "net Dean's about ſome buſineſs to Liſmore, where there "came into his houſe to me a poor man, that with a violent "pain in his loins and flank went almoſt double, and had "alſo a moſt grievous ulcerous leg, very black, wherein "were five ulcers; who deſired me, for God's ſake, that I "would lay my hands on him, and do him what good I "could. Upon this, I put my hand on his loins and flank, "and immediately run the pains out of him, ſo that he was "releaſed, and could ſtand upright without the leaſt trouble. "Then I put my hand on his ulcerous leg, (which the chi- "rurgeons, after they had ſhewed all their ſkill on him, told "him was periſhed at the bone, and ſo muſt be cut off, but "that he wanted 3l. to give one of them for his pains, as "he informed me) which forthwith changed colour, and "became red; and three of the five ulcers cloſed up, and "the reſt within a few hours afterwards: ſo that he went "out well, that could hardly by the help of his ſtaff crawl "in; and within two days fell to his labour, being a maſon "by trade, and ſo continued ſeveral months afterwards to "my knowledge, and to this inſtant, for aught I know."

Brief Account, p. 25.

The Thurſday following he cured colonel Phaire, of Cahirmony in the county of Corke, of an ague, and afterwards many

many other perſons of different diſtempers, by ſtroking; ſo that his name was wonderfully cried up, as if ſome divine perſon had been ſent from above. Upon this, the clergy grew jealous of him, and he was cited into the biſhop's court at Liſmore; where, not producing a licence for practiſing, as was demanded, he was prohibited from laying his hands on any perſons for the future; but he diſregarded the prohibition, and continued to perform cures as uſual. January 1665-6, he came over to England, at the requeſt of the earl of Orrery; in order to cure the lady of the lord viſcount Conway, of Ragley in Warwickſhire, who had for many years laboured under a moſt violent head-ache. He ſtaid at Ragley three weeks or a month; and, though he failed in his endeavours to relieve that lady, he cured vaſt numbers of people in thoſe parts, and at Worceſter. The learned Mr. Henry Stubbe, who practiſed phyſic at Stratford upon Avon, and was witneſs to ſeveral of his cures in Warwickſhire, publiſhed therefore at Oxford, a piece, intituled, "The Miraculous Conformiſt: or, an Account of ſeveral "marvellous Cures performed by the ſtroking of the Hands "of Mr. Valentine Greatrakes; with a phyſical Diſcourſe "thereupon, in a Letter to the Hon. Robert Boyle, Eſq; "With a Letter relating to ſome other of his miraculous "Cures, atteſted by E. Foxcroft, M. A. and Fellow of "King's-college in Cambridge," in 4to. Mr. Stubbe's letter to Mr. Boyle is dated at Stratford upon Avon, Feb. 18, 1665-6; and gives the following account of Mr. Greatrakes, beginning thus: "Since the beſt and moſt agreeable "retribution I can make you, for the honour you do me in "your remembrances, and all your other ſignal favours, is "but to gratify your curioſity with any remarkable intelli-"gence, that may advance either phyſic or philoſophy; I "ſhall endeavour to be as generous in my acknowledge-"ments to you, as you have always been in obliging me. "Since my laſt unto you, my Lord Conway did me the "honour particularly to invite me to his houſe and acquaint-"ance; giving me withal a fair opportunity of converſing "with Mr. Greatrakes, and beholding ſeveral of thoſe per-"formances, the report whereof, as it gives juſt cauſes of "aſtoniſhment to you that are more remote, ſo the effects "fill with admiration the moſt learned and ſuſpicious be-"holders. In truth they are ſuch, that he is not at all "obliged to the ignorant for the eſteem he hath acquired; "nor is it poſſible for the moſt tender or ſuperſtitious and "cenſorious zealots to deſtroy his repute. He is a man of

" a graceful perſonage and preſence; and, if my phantaſy " betrayed not my judgement, I obſerved in his eyes and " mien a vivacity and ſprightlineſs that is nothing common. " As far as I could inform myſelf by a long and private diſ- " courſe, he is a man of a very good life, of tender and " charitable principles, as extenſive as the effects of his " goodneſs are. He profeſſeth conforming unto the doctrine " and diſcipline of the church of England, yet without that " cenſoriouſneſs whereby ſome ſignalize themſelves. His " thoughts concerning himſelf are modeſt and humble; and " he preſumes ſo well of others, that even in ſome colour- " able circumſtances he regulates his apprehenſions by the " revealed mercies of God, and not the ſeverity of men. " In fine, without any prejudice to this age be it ſaid, he " ſeemed to me, by his faith and by his charitableneſs, to " include in his ſoul ſome grains of the golden age, and to " be a relic of thoſe times when piety and miracles were " ſincere." The poſition which Mr. Stubbe maintains in this letter, is, that " God had beſtowed upon Mr. Greatrakes " a peculiar temperament, or compoſed his body of ſome " particular ferments, the effluvia whereof being introduced, " ſometimes by a light, ſometimes by a violent friction, " ſhould reſtore the temperament of the debilitated parts, " reinvigorate the blood, and diſſipate all heterogeneous fer- " ments out of the bodies of the diſeaſed, by the eyes, noſe, " mouth, hands, and feet." He then endeavours to explain the nature and manner of Mr. Greatrakes's working upon his patients for their cure, and ſays a good deal about miracles; where he ſeems to make a parity between thoſe of Mr. Greatrakes and thoſe of Jeſus Chriſt and his Apoſtles. Mr. Boyle was much offended at this part of his letter; and remonſtrated ſtrongly againſt Mr. Stubbe's notions, in a letter written on purpoſe to him, which has lately been publiſhed in a " Life of Mr. Boyle."

Boyle's Life, by Dr. Birch, p. 157, 8vo.

But to go on with Mr. Greatrakes. From Warwickſhire he went, by orders of the king, to London; and performed cures at Whitehall in his majeſty's preſence. He continued ſome time in London, and performed many remarkable cures before perſons eminent for their ſkill and integrity. Here alſo, as in Ireland, ſome of the clergy took offence at him; and he was ſeverely attacked in a pamphlet, ſuppoſed to be written by Mr. David Lloyd, reader of the Charter-houſe, and printed under the title of " Wonders " no Miracles: or, Mr. Valentine Greatrakes's Gift of " Healing examined, upon Occaſion of a ſad Effect of his

" ſtroking, March 7, 1665-6, at one Mr. Creſſet's Houſe " in Charter-houſe-Yard," 4to. This obliged Mr. Greatrakes to vindicate himſelf from the imputation caſt upon him; which he did, by publiſhing at London, in 1666, " A brief " Account of Mr. Valentine Greatrakes, and divers of the " ſtrange Cures by him lately performed. Written by him- " ſelf, in a Letter addreſſed to the Hon. Robert Boyle, Eſq; " whereunto is annexed, the Teſtimonials of ſeveral emi- " nent and worthy Perſons of the chief Matters of Fact " therein related," in 4to. In this letter, which is dated at London, May 8, 1666, he obſerves, that " though he " had not the happineſs formerly to have an acquaintance " with Mr. Boyle, yet I was," ſays he, " no ſtranger to " your worth and virtue, which have made you as much " admired and reverenced abroad, as honoured and beloved " at home. And, therefore, I have aſſumed the confidence " to make this addreſs to your honour, whoſe repute and " teſtimony to the world will be ſo powerful, (knowing " your wiſdom, devotion, and learning to be ſo great) that " truth may find belief, God have glory, and his poor in- " ſtrument be juſtified before men; who hath no farther de- " ſign in the diſtribution of that talent, which the all-heal- " ing God has entruſted him withal, than the honour of " his Maker, and the good of his poor fellow-creatures; " whoſe diſtempers, many of them, neither art nor phyſic " probably could reach." The teſtimonials ſubjoined to this letter are ſigned, among others, by Mr. Boyle himſelf, William Denton, M.D. James Faireclough, M.D. Sir William Smith, Sir Nathaniel Hobart, Sir John Godolphin, Albert Otto Faber, M.D. colonel George Weldon, William Knight, alderman of London, Sir Charles Doe, Sir Abraham Cullen, Dr. John Wilkins, afterwards biſhop of Cheſter, Dr. Benjamin Witchcot, Dr. Ralph Cudworth, Dr. George Ruſt, Dr. Simon Patrick, afterwards biſhop of Ely, &c. ſeveral of whom give the higheſt character of Mr. Greatrakes's integrity and unblameable converſation in every reſpect.

This is all we find recorded of this very extraordinary and wonderful perſon; nor have we been able to learn when he returned to his own country, or in what year he died.

GREAVES (JOHN), an eminent mathematician and antiquary, was eldeſt ſon of John Greaves, rector of Colmore, near Alresford in Hampſhire, where this ſon was born to him in 1602, and probably inſtructed in grammar-learning

by himſelf, as being the moſt celebrated ſchool-maſter in that country. At 15 years of age our author was ſent to Baliol-college in Oxford, where he proceeded B. A. July 6, 1621. Three years after which, his ſuperiority in claſſical learning procured him the firſt place of five, in an election to a fellowſhip of Merton-college. June 25, 1628, he commenced M. A. and being made complete fellow, was more at liberty to purſue the bent of his inclination, which leading him chiefly to oriental learning, and the mathematics, he quickly diſtinguiſhed himſelf in each of theſe ſtudies, and his eminent ſkill in the latter procured him the geometry-lecture in Greſham, into which he was choſen, Feb. 22, 1630.

At this time he had not only read the writings of Copernicus, Regiomontanus, Purbach, Tycho Brahé, and Kepler, with other celebrated aſtronomers of that and the preceding age, but had made the antient Greek, Arabian, and Perſian authors, familiar to him, having before gained an accurate ſkill in the oriental languages; but he was far from being ſatisfied; the acquiſitions he had already made ſerving to create a thirſt for more. This ambition prompted him to travel abroad. In which ſpirit he croſſed the ſea to Holland, in 1635; and having attended for ſome time the lectures of Golius, the famous profeſſor of Arabic at Leyden, he proceeded to Paris, where he converſed with the learned Claudius Hardy, about the Perſian language; but finding little or no aſſiſtance there, he continued his journey to Rome, in order to view the antiquities of that city. He alſo viſited other parts of Italy; and before his departure, meeting with the earl of Arundel, was offered 200l. a year to live with his lordſhip, and attend him as a companion in his travels to Greece [A]; the earl alſo promiſed all other acts of friendſhip that ſhould lie in his power. This was a very advantageous propoſal, and would have been eagerly accepted by Mr. Greaves, as being highly agreeable to his inclination in general; but he had now formed another and greater deſign, which ſoon brought him back to England, in order to furniſh himſelf with every thing proper to complete the execution of it. This was a voyage to Egypt.

[A] The propoſal was managed by one Mr. Petty, who afterwards diſcourſing with our author upon the ſubject of his voyage to Egypt, adviſed him to go, by archbiſhop Laud's means, conſul to Aleppo, and procure leave of the Grand Seignior to have a conſular power at Alexandria, as often as he ſhould go thither. Twells, Life of Dr. Pococke, p. 10.

Immediately

Immediately after his return, he acquainted his patron, Archbp. Laud, with his intentions, and, being encouraged by his grace, ſet about making preparations for it. His primary view was, to meaſure the pyramids with all proper exactneſs; and, withal, to make aſtronomical and geographical obſervations, as opportunities offered, for the improvement of thoſe ſciences. A large apparatus of proper mathematical inſtruments was conſequently to be provided; and, as the expence of purchaſing theſe would be conſiderable, he applied for aſſiſtance to the city of London, but met with an abſolute denial. This he reſented to that degree, that, in relating the generoſity of his brothers upon his own money falling ſhort, he obſerves, "That they had ſtrained their "own occaſions, to enable him, in deſpite of the city, to "go on with his deſigns." He had been greatly diſappointed in his hopes of meeting with curious books in Italy; he therefore propoſed to make that another principal part of his buſineſs; and, to compaſs it in the eaſieſt manner, he bought ſeveral books before his departure, in order to exchange them with others in the Eaſt. Beſides his brothers, he had probably ſome help from Laud, from whom he received a general diſcretionary commiſſion to purchaſe for him Arabic and other MSS. and likewiſe ſuch coins and medals as he could procure. Laud alſo gave him a letter of recommendation to Sir Peter Wyche, the Engliſh ambaſſador at Conſtantinople.

Thus furniſhed, he embarked in the river Thames for Leghorn, June 1637, in company with his particular friend Mr. Pococke, whom he had earneſtly ſolicited to that voyage [B]. After a ſhort ſtay in Italy, he arrived at Conſtantinople

[B] Our author's generoſity on this occaſion deſerves a particular mention. In a letter to this friend, dated at Greſham, Dec. 23, 1636, he writes thus: "I ſhall deſire your favour in "ſending up to me, by my brother "Thomas, Ulug Beig's aſtronomical "tables, of which I purpoſe to make "this uſe. The next week I will "ſhew them to my lord's grace [Laud] "and highly commend your care in "procuring of theſe tables, being the "moſt accurate that ever were extant; "then will I diſcover my intention of "having them printed and dedicated "to his grace; but becauſe I preſume "that there are many things which in "theſe parts cannot perfectly be underſtood, I ſhall acquaint my lord "with my deſire of taking a journey "into thoſe countries, for the more "emendate edition of them; afterwards, by degrees, fall down upon "the buſineſs of the conſulſhip, and "how honourable a thing it would be "if you were ſent out a ſecond time, "as Gollus, in the Low Countries "was by the States, after he had been "once there before. If my lord ſhall "be pleaſed to reſolve and compaſs "the buſineſs, I ſhall like it well; if "not, I ſhall procure 300l. for you "and myſelf, beſides getting a diſpenſation for the allowances of our places "in our abſence, and, by God's bleſſing, in three years diſpatch the "whole

tinople before Michaelmas. Here he met with a kind reception from Sir Peter Wyche, and became acquainted with the venerable Cyril Lucaris, the Greek patriarch, by whom he was much aſſiſted in purchaſing Greek MSS. He promiſed Mr. Greaves to recommend him to the monks of Mount Athos, where he would have had the liberty of entering into all the libraries, and of collecting a catalogue of ſuch books as either were not printed, or elſe, by the help of ſome there, might have been more correctly ſet out. Theſe, by diſpenſing with the anathemas which former patriarchs had laid upon all Greek libraries, to preſerve the books from the Latins, Cyril propoſed to preſent to Archbp. Laud, for the better proſecution of his deſigns in the edition of Greek authors; but this likewiſe was fruſtrated by the cruel death of that patriarch, who was barbarouſly ſtrangled June 1638, by expreſs command from the Grand Seignior, on pretence of holding a correſpondence with the emperor of Muſcovy.

Nor was this the only loſs which our traveller ſuſtained by Cyril's death; for having procured, out of a blind and ignorant monaſtery, which depended on the patriarch, 14 good MSS. of the fathers, he was forced privately to reſtore the books and loſe the money, to avoid a worſe inconvenience. Thus Conſtantinople was no longer agreeable to him, and the leſs ſo, becauſe he had not been able to perfect himſelf in the Arabic tongue for want of ſufficient maſters, which he had made no doubt of finding there. In theſe circumſtances, parting with his fellow-traveller, Pococke, he embraced the opportunity then offered, of paſſing in company with the annual Turkiſh fleet to Alexandria, where, having in his way touched at Rhodes, he arrived before the end of Sept. 1638. This was the boundary of his intended progreſs. The country afforded a large field for the exerciſe of his curious and inquiſitive genius; and he omitted no opportunity of remarking whatever the heavens, earth, or ſubterraneous parts offered, that ſeemed any way uſeful and worthy of notice; but, in his aſtronomical obſervations, he was too often interrupted by the rains, which, contrary to the received opinion, he found to be frequent and violent, eſpecially in the middle of winter. He was alſo much diſap-

"whole journey. It ſhall go hard but "I will too get ſome citizen in, as a "benefactor to the deſign; if not, "ſecret of mine, whereof I give you "the half, together with the return "of our ſtipends, will, in a plentiful "manner, if I be not deceived, in "Turkey maintain us." Biog. Brit. Vol. IV. p. 2268.

pointed

pointed here in his expectations of purchaſing books, finding very few of theſe, and for learned men none at all. But the grand purpoſe of his coming here, being to take an accurate ſurvey of the pyramids, he went twice to the deſarts near Grand Cairo where they ſtand; and, having executed his undertaking entirely to his ſatisfaction, embarked at Alexandria in April 1639. Arriving in two months at Leghorn, he made the tour of Italy a ſecond time, in order to examine more accurately into the true ſtate of the Roman weights and meaſures, now that he was furniſhed with proper inſtruments for that purpoſe, made by the beſt hands.

From Leghorn he proceeded to Florence, where he was received with particular marks of eſteem by the great duke of Tuſcany, Ferdinand II. to whom he had inſcribed a Latin poem from Alexandria, in which he exhorted that prince to clear thoſe ſeas of pirates, with whom they were extremely infeſted [C]. Here alſo he contracted an intimacy with Robert Dudley, generally ſtyled in Italy duke of Northumberland [D]. He obtained, likewiſe, admittance into the Medicean library, which had been denied to him as a ſtranger, when he was here before in his former tour [E]. From Florence he went to Rome, and took moſt exact meaſurements of all the antique curioſities in that city and neighbourhood; after which he turned to Leghorn, where taking his paſſage in a veſſel called the Golden Fleece, at the end of March, he arrived at London before Midſummer 1640, with a rich cargo, conſiſting of a curious collection of Arabic, Perſic, and Greek MSS. together with a great number of gems, coins, and other valuable antiquities; having ſpent full three years in this agreeable tour.

But upon his return, he met with a different ſcene at home, from what he had left at his departure; and the enſuing national troubles proved greatly detrimental to his private affairs, in which he ſuffered much by his loyalty to the king, and his gratitude to Laud. After a ſhort ſtay at Greſham-college, which was no longer agreeable to him, he went to Oxford, and ſet about digeſting his papers, and preparing ſuch of them as might be moſt uſeful for the preſs. In this

[C] This poem is printed among his miſcellaneous works mentioned hereafter.

[D] This perſon was well ſkilled in many ſciences, and particularly aſtronomy. See ſome account of him in Biog. Brit. Vol. IV. under the article HARRIOT.

[E] The reader who is curious in ſuch matters, will find the dates of his progreſs in this Eaſtern tour, better adjuſted than had been done before, in Biog. Brit. Vol. IV. p. 2269. remark (F).

buſineſs

buſineſs he was aſſiſted by Abp. Uſher, to whom he had been long known, and now he drew a map of the Leſſer Aſia at his grace's requeſt, who was writing his diſſertation of that country, printed in 1641. Laud having the ſame year preſented a ſecond collection of medals to the univerſity, the care of the whole was committed to our author [F], who placed them in ſuch order as was entirely agreeable to his patron.

All this while he gave himſelf no concern about his Greſham lecture, whereupon he was removed from it Nov. 15, 1643. But this loſs had been more than abundantly compenſated by the Savilian profeſſorſhip of Aſtronomy, to which he was choſen the day before, in the room of Dr. Bainbridge lately deceaſed; and he had a diſpenſation from the king, to hold his fellowſhip at Merton-college, becauſe the ſtipend was much impaired by means of the civil wars. The lectures being alſo impracticable on the ſame account, he was at full leiſure to continue his attention to his papers; and accordingly we find, that he had made conſiderable progreſs in it, by September the following year; ſome particulars whereof may be ſeen, in a letter of that date to Abp. Uſher [G]. Among other things it appears, that he had made ſeveral extracts from them concerning the true length of the year; and happening, in 1645, to fall into diſcourſe with ſome perſons of figure at the court then at Oxford, with whom he was much in company, about amending the Kalendar, he propoſed a method of doing it by omitting the intercalary day in the Leap-year, for 40 years, and to render it conformable to the Gregorian [H]. He drew up a ſcheme for that purpoſe, which was approved by the king and council; but the ſtate of the times would not permit the execution of it. The publication of his "Pyramidographia," and the "Deſcription of the Roman Foot and Denarius," employed him the two ſubſequent years [I]: he determined to

[F] See the preface to a catalogue of the ancient coins in the Bodleian archives, publiſhed in Latin by Dr. Wiſe. Oxon 1750, fol.

[G] Parr's Life of that archbiſhop, p. 509, and Biog. Brit. under our author's article, remark (Q).

[H] The ſame method had been propoſed to Pope Gregory, who rejected it, as Mr. Greaves ſays, that he might have the honour of doing it at once, and thereby of calling that year Annus Gregorianus, which our author did not doubt might juſtly be called Annus Confuſionis, as the ancients called that year in which Julius Cæſar corrected the calendar by a ſubtraction of days, after the ſame manner. But we have lately ſeen this method of doing it at once put in practice, without any ill conſequence at all. This piece of Mr. Greaves is in the Phil. Tranſ. No. 257.

[I] Theſe are the moſt generally uſeful

to begin with these, as they contained the fruit of his labours, in the primary view of his travels, and he was not in a condition to proceed any further at present.

Hitherto he had been able, in a good measure, to weather his difficulties, there being still left some members in the House of Commons who had a good regard for learning, among whom Selden made the greatest figure. That gentleman was burgess for the university of Oxford; and being well known to our author before his travels, he dedicated his "Roman Foot" to him, under the character of his noble and learned friend; and his friendship was very serviceable to Greaves, in a prosecution in the parliament in 1647, occasioned by his executorship to Dr. Bainbridge. This trust had involved him in law-suits so much, that his design of going to Leyden to consult some Persian MSS. there, necessary for publishing some treatises in that language, was entirely frustrated thereby. Upon the coming of the parliament's commissioners to Oxford, several complaints were made to them against him on the same account; which being sent by them to the committee of the House of Commons, our author, probably by the interest of Selden (who was a member of that committee), was there cleared. After which he applied to the court of aldermen and the committee of Camden-house for restitution. But though he weathered this further difficulty, by the assistance of some powerful friends, yet his respite was but short; however, he made use of that time in publishing a piece begun by Dr. Bainbridge, and compleated by himself. This was printed at Oxford in 1648, under the title of "Johannis Bainbriggii Canicularia, &c." He dedicated this piece to doctor (afterwards Sir George) Ent, with whom he had commenced an acquaintance at Padua in Italy; and that gentleman gave many proofs of his sincere friendship to our author, as well as to Dr. Pococke, in these times.

But the violence of the parliamentary visitors was now grown above all restraint, and a fresh charge was drawn up against Greaves, containing these articles: 1. That he betrayed the college in discovering to the king's agents 400l. in the treasury, which thereupon was taken away for the

useful part of his works. The latter is ranked among the classics, and is nearly allied to the former; the exactness of which is put beyond all doubt in a piece of Sir Isaac Newton, published along with the most correct edition of it in 1737, 8vo. Mr. Greaves took care to preserve, to the latest times, the present standard of the measures used in all nations, by taking the dimensions of the inside of the largest pyramid with the English foot.

king's

king's uſe. 2. That, contrary to his oath, he had conveyed away a conſiderable part of the college goods without the conſent of the ſociety, and thereby gratified courtiers with them in other houſes. 3. That he feaſted the queen's confeſſors, and ſent divers preſents to them, among which was a holy throne, and that he was more familiar with them than any true Proteſtants uſed to be. 4. That he was the occaſion of ejecting Sir Nathaniel Brent from his wardenſhip, for adhering to the parliament, and bringing in Dr. Harvey to his place. 5. That he was the occaſion why Mr. Edw. Corbet and Mr. Ralph Button were turned out of their reſpective offices and chambers in the college, becauſe they abode in the parliament's quarters. 6. That he gave leave to father Philips, the queen's confeſſor, and Wyat (de Veat, a Frenchman) one of her chaplains, to come into the library and ſtudy there; and that he put Mr. French, a fellow, out of his chamber in Merton-college, and put them into it. Our author, in all likelihood, was not able to diſprove the charge [x], and therefore refuſed to put in any anſwer, by which he incurred an ejectment from both his places in Oxford, and was obliged to quit the univerſity Nov. 9th this year. Before his departure he had packed up his papers, &c. in ſome cheſts, in order to be carried after him to London. But theſe cheſts were broken open by the ſoldiers, and his MSS. taken out, part of which were loſt, and the reſt recovered by means of his friend Selden.

Dr. Walter Pope informs us, that, conſidering the violence of the viſitors, Greaves ſaw it would be of no ſervice to him to make any defence; and finding it impoſſible to keep his profeſſorſhip, he made it his buſineſs to procure an able and worthy perſon to ſucceed him. By the advice of Dr. Charles Scarborough the phyſician, having pitched upon Mr. Seth Ward, he opened the matter to that gentleman, whom he ſoon met with there; and at the ſame time propoſed a method of compaſſing it, by which Ward did not only obtain the place, but the full arrears of the ſtipend, amounting to 500l. due to Greaves, and deſigned him a conſiderable part of his ſalary. The king's death, which happened ſoon after, was a great ſhock to Greaves, and lamented by him in the moſt mournful terms, in a letter to Dr. Pococke. "O my "good friend," ſays he, "my good friend, never was ſor-"row like our ſorrow; excuſe me now, if I am not able to "write to you, and to anſwer your queſtions. O Lord

[x] See the reaſons for this remark in Biog. Brit. *ubi ſupra*, remark (x).

"God,

"God, avert this great ſin, and thy judgements from this "nation." However, he bore up againſt his own injuries with admirable fortitude; and fixing his reſidence in London, he married, and, living upon his patrimonial eſtate, went on as before, and produced ſome moſt curious Arabic and Perſic treatiſes, tranſlated by him with notes every year [L]. Beſides which, he had prepared ſeveral others for the public view [M], and was meditating more when he was ſeized by a fatal diſorder, which put a period to his life, Oct. 8, 1652, before he was full 50 years of age. He was interred in the church of St. Bennet Sherehog in London. His loſs was much lamented by his friends, to whom he was particularly endeared, by joining the gentleman to the ſcholar. He had the happineſs to be endowed with great firmneſs of mind, zeal in the intereſt which he eſpouſed, and ſteadineſs in his friendſhip; though, as he declares himſelf, not at all inclined to contention. "There is no man," ſays he, "deſires more to be at quiet than myſelf, or to pro-"mote learning and honeſt purpoſes; but I know not how, "it is my fortune to find enemies where I have leaſt de-"ſerved, and friends where I could no way have merited." He was highly eſteemed by the learned in foreign parts, with many of whom he correſponded. Nor was he leſs valued at home by all who were judges of his great worth and abilities.

He had no iſſue by his wife, to whom he bequeathed his eſtate for her life; and having left his cabinet of coins to his friend Sir John Marſham, author of the "Canon Chronicus," he appointed the eldeſt of his three younger brothers [N], (Dr. Nicolas Greaves) his executor, who by will beſtowed our author's aſtronomical inſtruments to the Savilian library at Oxford, where they are repoſited, together with ſeveral of his papers; but a great many of theſe were ſold by his widow to a bookſeller, and loſt or diſperſed.

[L] See a liſt, together with ſome account of them, in Birch's Life of our author, and the Biog. Brit.

[M] Some of theſe were printed in Phil. Tranſ. No. 137. 173. 178.— Others in Dr. Hudſon's third Vol. of collections, intituled, "Geographiæ "veteris ſcriptores Græci minores," and more in our author's "Miſcella-"neous Works," in two vols. 8vo, 1737, by Dr. Birch, who prefixed an account of his life, to which we have been obliged in this memoir.

[N] Their names were Nicolas, Thomas, and Edward. They were all men of diſtinguiſhed learning. Some account of them is given in the Biog. Brit.

GREEN (ROBERT), an author in queen Elizabeth's reign, was firſt of St. John's-college, Cambridge, where he

he took the degree of *B.* A. in 1578; afterwards removed to Clare-hall, and, in 1583, became M. A. It is ſaid, he was likewiſe incorporated at Oxford. He was a man of great wit and humour, but proſtituted his talents to the purpoſes of vice and obſcenity; and, upon the whole, both in theory and practice, ſeems to have been a moſt perfect libertine. Unable to ſupport his extravagances, he was forced to recur to his pen for maintenance; and is believed to be the firſt Engliſh poet who wrote for bread. After a courſe of years, ſpent in diſſipation, riot, and debauchery, we find him fallen into a ſtate of the moſt wretched penury, diſeaſe, and ſelf-condemnation; as appears from a letter written to a much-injured wife, and inſerted in Cibber's "Lives of the "Poets." His letter, we hope, was truly penitential and ſincere; yet, from the titles of ſome of his later works, ſuch as Green's "Never too Late," Green's "Farewell to "Folly," Green's "Groatſworth of Wit," &c. it ſhould ſeem as if he was more ſolicitous about appearances, than realities. Wood ſays, that he died in 1592 of a ſurfeit, gotten by eating too great a quantity of pickled-herrings, and drinking Rheniſh wine with them; ſo that he died as he lived, and was conſiſtent throughout,—*ſervabat ad imum.* His works of different kinds are very numerous; but, as to his dramatic ones, there are many difficulties in coming, with any degree of certainty, at a knowledge of them. What are undoubtedly his, amounting to four or five pieces, may be ſeen in the "Biographia Dramatica."

Wood's Faſti.

Gent. Mag. 1779, p. 234.

GREEN (JOHN), born about 1706 at or near Hull in Yorkſhire, received the firſt rudiments of his education at a private ſchool, and was then ſent to St. John's-college, Cambridge; after taking his degrees in arts, and being choſen fellow, he engaged himſelf as uſher to a ſchool at Litchfield, before Dr. Johnſon and Mr. Garrick had left that city to launch into the world, with both of whom he was of courſe acquainted. In 1744, Charles duke of Somerſet, chancellor of the univerſity, appointed Mr. Green (then B. D.) his domeſtic chaplain, and as ſuch he was with his grace at Petworth, when the melancholy account arrived of the death of his grandſon, lord viſcount Beauchamp, at Bologna. The duke, when he received it, ſecluded himſelf the whole day, and then thus broke it to his chaplain, with great agitation; "Lord Beauchamp is dead, and there is an end of my fa-"mily!". In Jan. 1747, Green was preſented by his noble patron to the rectory of Borough-green, near New-market,

which he held with his fellowſhip. In Dec. 1748, on the death of Dr. Whalley, he was elected regius profeſſor of divinity; and ſoon after was appointed one of his majeſty's chaplains. At the enſuing commencement, July 4, 1749, he was created D. D. having preached one of the ſermons at St. Mary's on the preceding Sunday before the duke of Newcaſtle (juſt inſtalled chancellor) and the univerſity. This ſermon was afterwards printed. Soon after, Dr. Burton, one of the fellows of St. John's, was preſented by that ſociety to the rectory of Barrow, in Suffolk, vacant by the death of Dr. Williams. But that living being ordered by the donor to be given to the *ſenior divine*, Dr. Rutherforth claimed it, as *ſenior doctor*, and on an appeal to the viſitor (the biſhop of Ely) he had a decree in his favour. A caveat, however, was then entered by Dr. Green (Dr. Burton declining the conteſt); and on an application to the Court of Chancery, the lord chancellor (Hardwicke) determined that the ſenior fellow in orders had a right to it, and decreed a preſentation to Dr. Green. In June 1750, on the death of dean Caſtle, maſter of Corpus Chriſti or Benet-college, a majority of the fellows (after the headſhip had been declined by their preſident, Mr. Skottowe) agreed to apply to archbiſhop Herring for his recommendation; and, in conſequence, his grace, at the particular requeſt of the duke of Newcaſtle, recommended profeſſor Green, who was immediately elected. This proceeding, though the ſociety could not have made a more reſpectable choice, was the ſubject at that time of ſome undeſerved obloquy, eſpecially in "The Capitade;" a ſevere local ſatire on the heads of houſes, in which is the following apoſtrophe:

"Riſe, riſe, ye cringing ſervile ſouls to fight,
"Ye foes to freedom, Cappadocians [A] hight!
"Hold, hold in ſlavery, GREEN, the abject race,
"Make them ſerve thee as thou doſt Lambeth's grace."

It ſhould be obſerved, that ſome marks of genius and a few excellent lines, amidſt many as rough and proſaic as the laſt of theſe, occaſioned a ſuſpicion that the author, whoever he was, "half his ſtrength put not forth," and could eaſily have made the verſes uniformly harmonious. Mr. Maſters

[A] The Cappadocians were a people the moſt remarkable of any recorded in hiſtory. The Romans offered to indulge them in a choice of their own king, and to be governed by the laws and cuſtoms of their own country; but they rejected the offer, and deſired to continue in ſlavery, for liberty was an intolerable burthen to them.

too, one of the diſſenting fellows, in his "Hiſtory of the "College," publiſhed in 1753, thus expreſſes himſelf: "Upon the deceaſe of Mr. Caſtle, John Green, D. D. *be-* "*came* maſter 18 June, 1750; but reaſons will readily oc- "cur to every one for my proceeding no farther in their "hiſtory at preſent." Among the writers on the ſubject of the new regulations propoſed by the chancellor, and eſtabliſhed by the ſenate, Dr. Green took an active but anonymous part, in a pamphlet publiſhed in the following winter, intituled, "The Academic, or a Diſputation on the State "of the Univerſity of Cambridge." March 22, 1751, on the advancement of his friend Dr. Keene, maſter of St. Peter's-college, to the biſhopric of Cheſter, Dr. Green preached the conſecration ſermon in Ely-houſe-chapel, which, by order of the Abp. of York, was ſoon after publiſhed. In Oct. 1756, on the death of Dr. George, he was preferred to the deanery of Lincoln, and reſigned his profeſſorſhip. Being then eligible to the office of vice-chancellor, he was choſen in November following. In June 1761, the dean moſt ably exerted his polemical talents in two letters (publiſhed without his name) "on the Principles and Practices of "the Methodiſts," 1. addreſſed to Mr. Berridge, 2. to Mr. Whiteſield. A 3d to Mr. Weſley was promiſed, and intended, but what prevented it we cannot ſay. Surely, not the author's promotion to the ſee of Lincoln, in November following, on the tranſlation of biſhop Thomas to the biſhopric of Saliſbury; the laſt mark of favour which the duke of Newcaſtle had it in his power to ſhew him. By a ſtrange miſnomer at the Privy-ſeal-office, the king's letter, which accompanied the *congé d'elire*, recommended Dr. Tho: Greene, dean of Saliſbury; and ſo it was alſo publiſhed in the Gazette: but the ſub-dean, knowing the miſtake, ſuſpended the election, and diſpatched an expreſs to have it rectified. Had not the royal intention been known, or if the dean of Sarum had had a majority in the Lincoln-chapter, thus recommended and elected, how could he have been diſpoſſeſſed? Dr. Green then reſigned all his other preferments but his headſhip. In 1762, Abp. Secker (who had always a juſt eſteem of his talents and abilities) being indiſpoſed, the biſhop of Lincoln viſited as his proxy the dioceſe of Canterbury. In 1763, he preached the 30th of January Sermon before the Houſe of Lords, which was printed as uſual. Amidſt ſeverer ſtudies, his lordſhip, having a truly claſſical taſte, condeſcended occaſionally to converſe with the Muſes, as may appear from the following little ode, which

Hiſt. of C. C. C. C. p. 198.

which came warm from the heart of friendſhip about three months before the death of the great and good man who was the ſubject of it.

"On the Earl of HARDWICKE's Illneſs.

"O ſtill let Envy rear her head,
"To hiſs at Hardwicke's name,
"Let Slander ſtill her venom ſpread,
"To taint his ſpotleſs fame;

"Can Envy there infix a ſting,
"Whoſe harmleſs wound will laſt?
"To him can real miſchief ſpring
"From Slander's baneful blaſt?

"A day will come, that day I fear,
"When Envy's creſt ſhall fall,
"When Slander's tongue ſhall mute appear,
"Or ceaſe to pour its gall;

"When every mouth his name ſhall boaſt,
"And every heart revere:
"That fatal day I dread the moſt;
"That day is much too near."

For the high-ſtewardſhip of the univerſity, vacated by lord Hardwicke's death, a warm conteſt enſued between the preſent earl and the earl of Sandwich, in which the biſhop of Lincoln, we need not ſay, eſpouſed the cauſe which virtue and ſcience, as well as friendſhip and honour, recommended and endeared. The election in June 1764, being indeciſive, each party claiming the majority, an application was made to the Court of King's-bench, which finding, on a ſcrutiny, that lord Hardwicke had a majority of one, iſſued a Mandamus for his admiſſion to the office in May 1765. In the mean time our biſhop reſigned the maſterſhip of Benet-college, viz. in July 1764. After the death of lord Willoughby of Parham, in 1765, the literary *converſatióne* of the Royal Society, &c. which uſed to be held weekly at his lordſhip's houſe, was transferred to the biſhop of Lincoln's in Scotland-yard, as one of their moſt accompliſhed members. In July 1771, on a repreſentation to his majeſty, that, with diſtinguiſhed learning and abilities, and a moſt extenſive dioceſe, biſhop Green (having no commendam) had a very inadequate income, he was preſented to the reſidentiaryſhip of St. Paul's, which biſhop Egerton vacated on his tranſlation to the ſee of Durham. He now removed to his reſidentiary-houſe in Amen-corner, and took a ſmall country-houſe at Tottenham. It ſhould ever be remembered, to our prelate's honour, that, in May 1772, when the Bill for relief of Proteſtant Diſſenters, &c. after having paſſed the Houſe of Commons, was rejected, on the ſecond reading, by the Houſe of Lords, (102 to 27) he nobly diſſented from his brethren, and was the only biſhop who voted in its favour. Without any particular previous indiſpoſition, his

Gent. Mag. 1754, p. 156.

lordſhip died ſuddenly in his chair at Bath, on Sunday, April 25, 1779. His public and literary character may partly be collected from the above particulars. His private and ſocial virtues endeared him to his friends.

GREENE (Dr. MAURICE), an eminent muſician, was the ſon of a London clergyman, and nephew of John Greene, ſerjeant at law. He was brought up in St. Paul's choir, and apprenticed to the organiſt of that cathedral. He ſoon diſtinguiſhed himſelf in his profeſſion; and, about 1716, when he was not yet 20, was choſen organiſt of St. Dunſtan in the Weſt. In 1717, he became organiſt of St. Andrew's, Holborn, and the year after of St. Paul's: upon which laſt preferment he quitted the two former. In 1727, upon the deceaſe of Croft, he was appointed organiſt and compoſer to the Royal Chapel, and thereby placed at the head of his profeſſion in England. In 1730, he took the degree of doctor in muſic at Cambridge: his exerciſe for it was Pope's "Ode for St. Cecilia's Day," which he ſet very finely to muſic. It was performed with great applauſe; and he was honoured with the title of profeſſor of muſic in that univerſity. Greene was a man of underſtanding, and careful to form connections of the beſt kind: he was patronized by many great perſonages, and, about 1735, appointed maſter of the royal band. About 1750, he had a conſiderable eſtate left to him by a natural ſon of his uncle, the ſerjeant; and this ſtate of affluence inſpired him with a project of reforming our church-muſic, which was greatly corrupted by a multiplication of copies, and the ignorance and careleſſneſs of tranſcribers. To correct, and alſo ſecure it againſt ſuch injuries for the future, he began with collating a great number of copies of ſervices and anthems, and reducing them into ſcore. He had made a conſiderable progreſs in the work; but, his health failing him, he made his will, and tranſmitted the farther proſecution of it to his friend Dr. William Boyce, who compleated and publiſhed it. Dr. Greene died Sept. 1, 1755: an account of his performances may be ſeen in Sir John Hawkins, referred to above.

Hawkins's Hiſt. of Muſic, V. 106.

See art. CROFT.

In the mean time, one more circumſtance of this muſician's hiſtory may as well be mentioned; and that is, the part he took in the violent diſpute and conteſt about Handel and Bononcini. Bononcini was a native of Modena; and his muſic had made ſo deep an impreſſion upon the people here, that, till 1710, the managers found it neceſſary to introduce into every opera they exhibited, more than an equal portion

portion of Bononcini's airs. In 1710, Handel arrived in England; and ſoon after a rivalſhip aroſe between theſe maſters, and parties for each were formed among the nobility. In this diſpute, Greene is ſaid to have acted with ſuch duplicity, as induced Handel to renounce all intercourſe with him: for, though Greene had affected, and did even then affect, to be fond of Handel even to flattery, yet he ſecretly favoured Bononcini, and was induſtrious in decrying the compoſitions of Handel. With regard to the conteſt itſelf, let us hear Sir John Hawkins. "It was hardly poſſible for V.276.281.
"men," ſays he, "poſſeſſed of talents ſo different as thoſe "of Handel and Bononcini, to be equally admired and pa-"tronized by the ſame perſons: the ſtyle of Bononcini be-"ing tender, elegant, and pathetic; Handel poſſeſſed all "theſe qualities and numberleſs others, and his invention "was inexhauſtible.—Whoever reflects on the diviſions and "animoſities occaſioned by the competition between theſe "two maſters, muſt wonder at the infatuation of the par-"ties that ſeverally eſpouſed them; in that they were not "able to diſcern in the compoſition of both beauties, of dif-"ferent kinds it is true, but ſuch as every ſoul ſuſceptible "of the charms of muſic muſt feel and acknowledge. This "animoſity may ſeem to have been owing to the determina-"tion of an over-refined judgement; but ſuch as have a "true idea of the ridiculous character of an opera connoiſ-"ſeur, or are ſenſible of the extravagant length to which "the affectation of a muſical taſte will carry ſilly people of "both ſexes, will juſtly impute it to ignorance, and an "utter inability to form any judgement or well-grounded "opinion about the matter." Much the ſame may be ani-madverted of, as the ſame occaſions frequently ariſe among the connoiſſeurs in painting.

GREENHILL (JOHN), a very ingenious Engliſh painter, was deſcended from a good family in Saliſbury, where he was born. He was the moſt excellent of all the diſciples of Sir Peter Lely, who is ſaid to have conſidered him ſo much as a rival, that he never ſuffered him to ſee him paint. Greenhill, however, prevailed with Sir Peter to draw his wife's picture, and took the opportunity of obſerving how he managed his pencil; which was the great point aimed at. This gentleman was finely qualified by nature, for both the ſiſter-arts of painting and poetry; but death, taking advantage of his looſe and unguarded manner of living, ſnatched him away betimes; and only ſuffered him juſt to leave enough

of his hand, to make us wiſh he had been more careful of a life ſo likely to do great honour to his country. This painter won ſo much on the celebrated Mrs. Behn, that ſhe endeavoured to perpetuate his memory by an elegy, to be found among her works. We know not the year either of his birth or death.

GREGORY, ſurnamed the GREAT, was born of a patrician family, equally conſpicuous for its virtue and nobility at Rome, where his father Gordian [A] was a ſenator, and extremely rich; and, marrying a lady of diſtinction, called Sylvia [B], had by her this ſon, about 544. From his earlieſt years he diſcovered genius and judgement; and applying himſelf particularly to the apophthegms of the ancients, he fixed every thing worth notice in his memory, where it was faithfully preſerved as in a ſtore-houſe; he alſo improved himſelf by the converſation of old men, in which he took great delight. By theſe methods he made a great progreſs in the ſciences, and there was not a man in Rome, who ſurpaſſed him in grammar, logic, and rhetoric; nor can it be doubted but he had early inſtructions in the civil law, in which his letters prove him to have been well verſed [C]. Theſe accompliſhments in a young nobleman procured him ſenatorial dignities, which he filled with great reputation; and he was afterwards appointed præfect of the city by the emperor Juſtin the Younger; but being much inclined to a monaſtic life, he quitted that poſt, and retired to the monaſtery of St. Andrew, which he himſelf had founded at Rome in his father's houſe, and put it under the government of an abbot, called Valentius. Beſides this, he founded ſix other convents in Sicily; and ſelling all the reſt of his poſſeſſions, he gave the purchaſe-money to the poor.

However, he had not enjoyed his ſolitude in St. Andrew's long, when he was fetched out of it by Pope Pelagius II. who made him his ſeventh deacon, and ſent him as his nuncio to the emperor Tiberius at Conſtantinople, to demand ſuccours againſt the Lombards. The Pope could not have choſen a man better qualified than Gregory for ſo delicate a negociation; the particulars of it, however, are not known. Mean while, he was not wanting in exerting his zeal for religion. While he was in this metropolis, he oppoſed Eutychius the patriarch, who had advanced an opinion

[A] Mill's Hiſtory of the Popes, Lond. 1757, 4to.

[B] She is annually honoured as a ſaint, on the 3d of November. Ibid.

[C] Yet he was entirely ignorant of the Greek language. Ibid.

bordering

bordering on Origeniſm, and maintained, that after the reſurrection the body is not palpable, but more ſubtile than air. In executing the buſineſs of his embaſſy, he contracted a friendſhip with ſome great men, and gained the eſteem of the whole court, by the ſweetneſs of his behaviour; inſomuch, that the emperor Maurice choſe him for a godfather to a ſon of his, born in 583. Soon after this he was recalled to Rome, and made ſecretary to the Pope; but after ſome time obtained leave to retire again into his monaſtery, of which he had been choſen abbot.

Here he had fed himſelf with the hopes of gratifying his wiſh, in the enjoyment of a ſolitary and unruffled life, when Pelagius II. dying Feb. 8, 590, he was elected Pope by the clergy, the ſenate, and the people of Rome; to whom he had become dear by his charity to the poor, whom the overflowing of the Tiber, and a violent plague, had left periſhing with hunger. This promotion was ſo diſagreeable to him, that he employed all poſſible methods to avoid it; he wrote a preſſing letter to the emperor, conjuring him not to confirm his election, and to give orders for the choice of a perſon who had greater capacity, more vigour, and better health than he could boaſt; and hearing his letter was intercepted by the governor of Rome, and that his election would be confirmed by the imperial court, he fled, and hid himſelf in the moſt ſolitary part of a foreſt, in a cave; firmly reſolved to ſpend his days there, till another Pope ſhould be elected: and, the people deſpairing to find him, a new election enſued. In ſuch caſes, the eccleſiaſtics of that church never ſlip the opportunity of introducing miracles; accordingly, we are told, that Gregory would never accept the papal chair, till he had manifeſtly found, by ſome celeſtial ſigns, that God called him to it. It is pretended, that a dove flying before thoſe who ſought for him, ſhewed them the way they were to go; or that a miraculous light, appearing on a pillar of fire over his cavern, pointed out to them the place of his retreat [D].

However that be, it is almoſt as certain that his reluctance was ſincere [E], as it is that he at length accepted the dignity,

[D] St. Gregory, fond and credulous as he was of miracles, ſays nothing of theſe.

[E] His famous paſtoral is alledged on the ſide of his ſincerity. Gregory wrote it in anſwer to John, biſhop of Ravenna, who had given him a friendly reproof for hiding himſelf, in order to avoid the pontificate. This conduct is aſcribed, and not undeſervedly, to his humility; and after his promotion, he gave another evidence of his ſincerity, in conſtantly declaring his diſlike of the appellation, "Your Beatitude, &c." which

nity, and was enthroned Pope, Sept. 3, 590. And it appeared by his conduct, that they could not have elected a perſon more worthy of this exalted ſtation; for, beſides his great learning, the pains he took to inſtruct the church, both by preaching and writing, he had a very happy talent to win over princes, in favour of the temporal as well as ſpiritual intereſt of religion. It would be tedious to run over all the particulars of his conduct on theſe occaſions; and his converting the Engliſh to Chriſtianity, a remarkable fact in our hiſtory, is on that account vulgarly known [F]; but there is one circumſtance in it worth noting. It is obſervable, that Gregory owed his ſucceſs to the aſſiſtance of a woman. The queen [Ethelburga] had a great ſhare in theſe converſions, ſince ſhe not only prompted the king [Ethelbert] her conſort, to treat the Pope's miſſionaries kindly, but alſo to become himſelf a convert. This has given riſe to a remark, that there have been few revolutions in religion, whether of a good or ill kind, but what have been chiefly influenced by women. To ſupport this remark, it has been affirmed, that as the devil made uſe formerly of the artifices of three empreſſes, who were the wives of Licinius, Conſtantius, and Valerius, to eſtabliſh the Arian hereſy in the Eaſt; ſo God, to attack the enemy with his own weapon, would alſo employ three illuſtrious queens, Clotida, wife of Clovis, Ingonda, wife of St. Erminigilde, and Theodilinda, wife of Agilulphus, to ſanctify the Weſt, by converting the French from heatheniſm, and by extirpating Arianiſm out of Spain and Italy, through the converſion of the Viſigoths and Lombards [G].

The new Pope, according to cuſtom, held a ſynod at Rome the ſame year, 591; whence he ſent letters to the four patriarchs of the Eaſt, with a confeſſion of his faith, declaring his reverence to the four general councils, and the fifth too, as well as the four Goſpels. In this modeſty he was not followed by his ſucceſſors; and he even exceeded ſome of his predeceſſors in that and other virtues, which for

which had been given to his predeceſſors. Bayle, in viewing his ſubſequent conduct in this poſt, obſerves, that thoſe who forced him into the papal chair, knew him better than he knew himſelf; that they ſaw in him a fund of all the cunning and ſuppleneſs that is requiſite to acquire great protectors, and bring upon the church the bleſſings of the earth. Dict. under this Pope's art.

[F] He firſt ſet out on his miſſion himſelf, while he was a monk only, and was advanced three days journey, when Pelagius, then Pope, recalled him to Rome at the inſtigation of the people, who even clamorouſly preſſed him to it.

[G] Maimbourg's Hiſt. de St. Gregoire, p. 69.

many

many ages paſt have not approached the pretended chair of St. Peter. As he had governed his monaſtery with a ſeverity unparalleled in thoſe times; ſo now he was particularly careful to regulate his houſe and perſon according to St. Paul's directions to Timothy, 1 Ep. iii. 5. Even in performing divine worſhip, he uſed ornaments of but a moderate price, and his common garments were ſtill more ſimple. Nothing was more decent than the furniture of his houſe, and he retained none but clerks and religious in his ſervice. By this means his palace became a kind of monaſtery, in which there were no uſeleſs people; every thing in his houſe had the appearance of an angelic life, and his charity ſurpaſſed all deſcription. He employed the revenues of the church entirely for the relief of the poor; he was a conſtant and indefatigable preacher, and devoted all his talents for the inſtruction of his flock.

In the mean time, he extended his care to the other churches under his pontifical juriſdiction, and eſpecially thoſe of Sicily, for whom he had a particular reſpect; he put an end to the ſchiſm in the church of Iberia the ſame year; this was effected by the gentle methods of perſuaſion, to which, however, he had not recourſe, till after he had been hindered from uſing violence. Upon this account he is cenſured as an intolerant; and it is certain, his maxims on that head were a little inconſiſtent. He did not, for inſtance, approve of forcing the Jews to receive baptiſm, and yet he approved of compelling heretics to return to the church. In ſome of his letters too he exclaims againſt violence in the method of making converts, yet at the ſame time was for laying heavier taxes on ſuch as would not be converted by perſuaſive means; and, 593, he ſent a nuncio to Conſtantinople, and wrote a letter the ſame year to the emperor Maurice, declaring his humility and ſubmiſſion to that ſovereign; he alſo ſhewed the ſame reſpect to the kings of Italy, even though they were heretics.

The ſame year he compoſed his "Dialogues," a work filled with falſe miracles and incredible ſtories; the ſtyle is alſo low, and the narration coarſe; however, they were received with aſtoniſhing applauſe; and Theodilinda, queen of the Lombards, having converted her ſpouſe to the Catholic faith, the Pope was exceedingly rejoiced at it, and ſent his "Dialogues," compoſed the following year, to that princeſs. She is thought to have made uſe of his book at this time for the converſion of that people, who were the fitteſt in the world to be wrought upon by ſuch pious fooleries. For the

ſame

ſame Pope Zachary, about 150 years after, tranſlated it into Greek for the uſe of thoſe people, who were ſo delighted with it, that they gave St. Gregory the ſurname of Dialogiſt. In 594, he excommunicated and ſuſpended the biſhop of Salona, the metropolis of Dalmatia, who, however, paid no regard to the exerciſe of his power in theſe cenſures. The ſame year he laboured to convert the infidels in Sardinia by gentle methods, according to his ſyſtem: which was, to puniſh heretics, eſpecially at their firſt riſe, as rebels and traitors, but to compel infidels only indirectly; that is, treating the obſtinate with ſome rigour, and perſuading them as much by promiſes, threats, and gentle ſeverities, as by argument and reaſon. This was the diſtinction he made in treating with the Manichees and Pagans [H].

In 595, he refuſed to ſend the empreſs Conſtantia any relics of St. Paul, which ſhe had requeſted, deſiring to look at the body of that apoſtle: he thereupon relates ſeveral miraculous puniſhments for ſuch a raſh attempt, all as ſimply deviſed as thoſe in his "Dialogues." The ſame year he warmly oppoſed John patriarch of Conſtantinople, for aſſuming the title œcumenical or univerſal, which he himſelf diſclaimed, as having no right to reduce the other biſhops to be his ſubſtitutes; and afterwards forbad his nuncio there to communicate with that patriarch, till he ſhould renounce the title. His humility, however, did not keep him from reſenting an affront put upon his underſtanding, as he thought, by the emperor for propoſing terms of peace to the Lombards, who beſieged Rome this year: the ſame year he executed the famous miſſion into England; and as Brunehaut, queen of France, had been very ſerviceable therein, he wrote a letter of thanks to her on the occaſion. The princeſs is repreſented as a very profligate woman, but very liberal to the eccleſiaſtics; founding churches and convents, and even ſueing to the Pope for relics. This was a kind of piety which particularly pleaſed Gregory; and accordingly, he wrote to the queen ſeveral letters, highly commending her conduct in that reſpect, and carried his complaiſance ſo far, as to declare the French happy above all other nations in having ſuch a

[H] His reaſon for this conduct is, that if the converſation of ſome was by this means feigned and hypocritical, yet the church would be a gainer in the end, becauſe their children at leaſt would be good Catholics. The inconſiſtency of his maxims with regard to intolerancy, which he is obſerved to touch cautiouſly, is argued with great warmth, to prove him ſecretly a violent perſecutor by Mr. Bayle, who on the other hand is obſerved to employ both art and zeal in behalf of Manicheiſm.

ſovereign [1]. In 598, at the requeſt of the Chriſtian people at Caprita, a ſmall iſland at the bottom of the gulf of Venice, he ordered another biſhop to be ordained for that place, in the room of the preſent prelate, who adhered to the Iſtrian ſchiſm. This was done contrary to the orders of the emperor Maurice againſt taking any violent meaſures with ſchiſmatics.

In 599, he wrote a letter to Serenus biſhop of Marſeilles, commending his zeal in breaking ſome images which the people had been obſerved to worſhip, and throwing them out of the church; and the ſame year a circular letter to the principal biſhops of Gaul, condemning ſimoniacal ordinations, and the promotions of laymen to biſhoprics: he likewiſe forbids clerks in holy orders to live with women, except ſuch as are allowed by the canons; and recommends the frequent holding aſſemblies to regulate the affairs of the church. The ſame year he refuſed, on account of ſome foreſeen oppoſition, to take cognizance of a crime alledged againſt the primate of Byzacena, a province in Africa. About the ſame time he wrote an important letter to the biſhop of Syracuſe, concerning ceremonies, wherein he ſays, "That the "church of Rome followed that of Conſtantinople, in the "uſe of ceremonies; and declares that ſee to be undoubtedly "ſubject to Rome, as was conſtantly teſtified by the em"peror and the biſhop of that city." He had already this year reformed the office of the church, which is one of the moſt remarkable actions of his pontificate. In this reform, as it is called, he introduced ſeveral new cuſtoms and ſuperſtitions; amongſt the reſt, Purgatory. He ordered Pagan temples to be conſecrated by ſprinkling holy water, and an annual feaſt to be kept, ſince called Wakes in England, on that day; with the view of gaining the Pagans in England to the church ſervice. Beſides other leſs important ceremonies, added to the public forms of prayer, he made it his chief care to reform the pſalmody, of which he was exceſſively

[1] Greg. Epiſt. lib. xi. epiſt. 8. On this occaſion Bayle cites the following pleaſant ſtory from Philip de Comines. "The body of Jean Ga"leas," ſays that hiſtorian, "a great "and wicked tyrant, lies at the Car"thuſians in Paris, near the park, "higher than the great altar, and to "which we go up by a ladder: the "Carthuſians ſhewed it me, at leaſt "his bones, which ſmell no otherwiſe "than is natural. A native of Burges "gave him the title of ſaint, when "aſking him ſoftly his reaſon, (as he "could ſee painted round him the "arms of ſeveral cities, which he had "uſurped without any right) the per"ſon whiſpered in his ear, we give the "title of Saint, in this country, to all "from whom we receive any benefac"tions." Comines, Mem. book vii.

fond.

ſond. Of this kind he compoſed the "Antiphone [K]," and ſuch tunes as beſt ſuited the Pſalms, the Hymns, the Prayers, the Verſes, the Canticles, the Leſſons, the Epiſtles, the Goſpels, the Prefaces, and the Lord's Prayer. He likewiſe inſtituted an academy of chanters for all the clerks, as far as the deacons excluſively: he gave them leſſons himſelf, and the bed which he continued to chant in amidſt his laſt illneſs, was preſerved with great veneration in the palace of St. John Lateran for a long time, together with the whip, with which he uſed to threaten the young clerks and ſinging boys, when they ſung out of tune. He was ſo rigid in regard to the chaſtity of eccleſiaſtics, that he was not for admitting a man to the prieſthood, who had loſt his virginity, and had the candidates queſtioned on that head. Widowers were excepted, if they had obſerved a ſtate of continency for ſome conſiderable time.

At this time, as well as the next year 600, he was confined to his bed by the gout in his feet, which laſted for three years; yet he celebrated maſs on holidays, with much pain all the time. This brought on a painful burning heat all over his body, which tormented him in 1601. His behaviour in this ſickneſs was very exemplary. It made him feel for others, whom he compaſſionated, exhorting them to make the right uſe of their infirmities, both for advancing in virtue and forſaking vice. He was always extremely watchful over his flock, and careful to preſerve diſcipline; and while he allowed that the misfortunes of the times obliged the biſhops to interfere in worldly matters, as he himſelf did, he conſtantly exhorted them not to be too intent on them. This year he

[K] It is to this Pope that we owe the invention, uſed to this day, of expreſſing muſical ſounds by the ſeven firſt letters of the alphabet. Indeed the Greeks made uſe of the letters of their alphabet to the like purpoſe: but in their ſcale they wanted more ſigns, or marks, than there were letters, which were ſupplied out of the ſame alphabet, by making the ſame letter expreſs different notes, as it was placed upright, or reverſed, or otherwiſe put out of the common poſition; alſo making them imperfect by cutting off ſomething, or by doubling ſome ſtrokes. For example, the letter Pi expreſſes different notes in all theſe poſitions and forms, Π ⊔ ⊏ ⊐ ⊓ ⊓ &c. They who are ſkilled in muſic, need not be told what a taſk the ſcholar had in this method to learn. In Boethius's time the Romans eaſed themſelves of this difficulty as unneceſſary, by making uſe only of the firſt 15 letters of their alphabet. But afterwards, this Pope, conſidering that the octave was the ſame in effect with the firſt note, and that the order of degrees was the ſame in the upper and lower octave of the diagram, introduced the uſe of ſeven letters, which were repeated in a different character. Malcolm on Muſic, chap. xiv. § 4.—N. B. Platina ſays, that Gregory was the inventor of the whole church-office; and it is certain he introduced many new ceremonies, calculated to ſtrike the beholders with their pomp and magnificence, and thereby make them converts.

held

held a council at Rome, which made the monks quite independent by the dangerous privileges which he granted them. Gregory forbad the biſhops to diminiſh in any ſhape the goods, lands, and revenues, or titles of monaſteries, and took from them the juriſdiction they ought naturally to have over the converts in their dioceſes. But many of his letters ſhew, that though he favoured the monks in ſome reſpects, he nevertheleſs knew how to ſubject them to all the ſeverity of their rules, by which means he prevented thoſe ſcandalous diſorders which now diſgrace the monaſtic life. The ſame year he executed a ſecond miſſion into England, and, in anſwer to the biſhop of Iberia, declared the validity of the baptiſm by the Neſtorians, as being performed in the name of the Trinity.

The diſpute about the title of Univerſal Biſhop and the equality of the two ſees of Rome and Conſtantinople ſtill ſubſiſting, and the emperor Maurice having declared for the latter, our Pope ſaw the murder of him and his family without any concern by Phocas: and this uſurper ſending his picture to Rome in 603, Gregory received it with great reſpect, and placed it with that of the empreſs his conſort [Leontia] in the oratory of St. Cæſarius in the palace; and ſoon after congratulated Phocas's acceſſion to the throne. There are three letters written by the holy pontiff on this occaſion ſtill extant, wherein he expreſſes his joy, and returns thanks to God for that execrable parricide's acceſſion to the crown, as the greateſt bleſſing that could befal the empire; and he praiſes God, that, after ſuffering under a heavy galling yoke, his ſubjects begin once more to enjoy the ſweets of liberty under his empire: flatteries unworthy a man of honour, and eſpecially a Pope [L]; but Gregory thought himſelf in conſcience obliged to aſſert the ſuperiority of his ſee, above that of Conſtantinople, and he exerted himſelf much to ſecure it. In general he had the pre-eminence of the holy ſee much at heart; accordingly this ſame year, one Stephen, a Spaniſh biſhop, having complained to him of an unjuſt deprivation from his biſhopric, the Pope ſent a delegate to judge the matter upon the ſpot, giving him a memorial of his inſtructions, wherein among other particulars he orders thus: "If it be ſaid, that biſhop Stephen had neither metropolitan "nor patriarch, you muſt anſwer, that he ought to be tried, "as he requeſted, by the holy ſee, which is the chief of all "churches." It was in the ſame ſpirit of preſerving the

[L] His hiſtorian Maimbourg, though a Jeſuit, condemns him on this occaſion.

dignity

dignity of his pontificate, that he reſolved to repair the celebrated churches of St. Peter and St. Paul; in which view, he gave orders this year to the ſubdeacon Sabinian (afterwards his ſucceſſor in the popedom), to have felled all the timber neceſſary for that purpoſe in the country of the Brutii, and ſhipt for Rome: he wrote ſeveral other letters on this occaſion, which are ſo many proofs of his zeal for carrying on the work [M].

But while he was thus intent in repairing the miſchiefs of the late war, he ſaw it break out again in Italy, and ſtill to the diſadvantage of the empire, the affairs of which were in a very bad ſituation, not only in the provinces of the Weſt, but every where elſe. Gregory was much afflicted with the calamities of this laſt war, and at the ſame time his illneſs increaſed; the pains he ſuffered from the gout were grown intolerable. The Lombards made a truce in Nov. 603, which was to continue in force till April 605. Some time after, the Pope received letters from queen Theodilinda, with the news of the birth and baptiſm of her ſon Adoaldus. She ſent him alſo ſome writings of the abbot Secundinus upon the fifth council, and deſired him to anſwer them. Gregory "congratulates her on having cauſed the young prince, "deſtined to reign over the Lombards, to be baptized in "the Catholic church." And as to Secundinus, he excuſes himſelf on account of his illneſs: "I am afflicted with the "gout," ſays he, "to ſuch a degree, that I am not able "even to ſpeak, as your envoys know; they found me ill "when they arrived here, and left me in great danger when "they departed. If God reſtores my health, I will return "an exact anſwer to all that the abbot Secundinus has writ-"ten to me. In the mean time, I ſend you the council "held under the emperor Juſtinian, that by reading it he "may ſee the falſity of all that he has heard againſt the holy "ſee and the Catholic church. God forbid that we ſhould "receive the opinions of any heretic, or depart in any re-"ſpect from the letter of St. Leo, and the four councils:" he adds, "I ſend to the prince Adoaldus, your ſon, a croſs, "containing ſome of the wood of the true croſs, and a "book of the Goſpel in a Perſian box; and to your daugh-"ter three rings, deſiring you to give them theſe things

[M] Lib. x. epiſt. 24, 25, 26, 27. It is obſervable, that this Pope built no new churches, but took care of the old ones. For inſtance, he made a ſilver ciborium in the church of St. Peter, that is, a canopy to hang over the altar, and another in the church of St. Paul. He alſo appropriated ſeveral adjacent lands to ſupply this church with lights. Greg. Epiſt. book xii. epiſt. 9.

"with

" with your own hand, to enhance the value of the preſent. " I likewiſe beg of you, to return my thanks to the king, " your conſort, for the peace he has made for us, and en- " gage him to maintain it, as you have already done [N]."

This letter, written in Jan. 604, is the laſt of Gregory's that has any date to it; he died the 12th of March following, worn out with violent and almoſt inceſſant illneſs. His remains were interred in a private manner, near the old ſacriſty of St. Peter's church, at the end of the great portico, in the ſame place with thoſe of ſome preceding popes. It is thought he was not above 60 years of age. His pall was preſerved, together with his body, and the caſe of relics which he wore about his neck, and his girdle. He had his own picture drawn in the monaſtery of St. Andrew, with thoſe of his father Gregory, and his mother Sylvia, from which a deſcription of his perſon may be ſeen, from the piece cited below [o], and his character is ſeen in the courſe of this memoir. We ſhall only add one particular relating to our own country. Auguſtin the miſſionary having followed the rule approved by former Popes of dividing the revenues of all the Engliſh churches into four parts, the firſt for the biſhop, the ſecond for the clergy, the third for the poor, and the fourth for repairing the church; this diviſion was confirmed by Gregory, who directed further, that the biſhop's ſhare ſhonld be not only for himſelf, but likewiſe for all his neceſſary attendants, and to keep up hoſpitality.

We muſt not conclude without obſerving, in juſtice to this Pope, that the charge of his cauſing the noble monuments of the ancient ſplendor of the Romans to be deſtroyed, in order to prevent thoſe who went to Rome from paying more attention to the triumphal arches, &c. than to things ſacred, is rejected by Platina as a calumny. Nor is the ſtory, though credited by ſeveral learned authors, of his reducing to aſhes the Palatine library founded by Auguſtus, and the burning an infinite number of Pagan books, particularly Livy, abſolutely uncertain. However, it is undeniable, he had a prodigious averſion to all ſuch books, which he carried to that exceſs, that he flew in a violent paſſion with Didier, archbiſhop of Venice, for no other reaſon, than becauſe he ſuffered grammar to be taught in his dioceſe. In this he followed the apoſtolical conſtitutions: the compiler whereof ſeems alſo to have copied from Gregory Nazianzen,

[N] Ibid. book xii. epiſt. 7.
[o] Johan. Diacon, de vita Gregor. primi, lib. iv. cap. 8.

who

who thought reading Pagan books would turn the minds of youth in favour of their idolatry; and we have ſeen in our days the ſame practice zealouſly defended, and upon the ſame principle too, by Mr. Tillemont. Notwithſtanding, Julian the apoſtate is charged with uſing the ſame prohibition, as a good device to effect the ruin of Chriſtianity, by rendering the profeſſors contemptible on account of their ignorance. Upon the whole, Bayle ſcruples not, all things conſidered, to pronounce this Pope to have juſtly merited the title of Great.

We have more of his writings left, than of any other Pope; and they were held in ſuch eſteem in his life-time, as occaſioned ſome miſapplication of them, that troubled him [P]: they have gone through no leſs than 17 editions, the laſt of which was printed at Paris in 1675. Du Pin ſays, that his genius was well ſuited to morality, and he had acquired an inexhauſtible fund of ſpiritual ideas, which he expreſſed nobly enough, generally in periods, rather than ſentences: his compoſition was laboured, and his language inaccurate, but eaſy, well connected, and always equally ſupported. In ſhort, his works contain many good things, but nothing extraordinary and ſtriking [Q]; and, I believe, are little read in England at this time.

Bayle's Dict. Mill's Hiſt. of the Popes.

[P] Epiſt. book x. epiſt. 22.
[Q] Nouvelle Bibliotheque des Auteurs Eccleſiaſt. Tom. IV. p. 240.

GREGORY (JAMES), an eminent mathematician in Scotland, was born in 1639, at Aberdeen; and, being educated at that univerſity, made a good progreſs in claſſical learning, but was more delighted with philoſophical reſearches, into which a new door had been lately opened by the key of the Mathematics. Kepler and Des Cartes were the great maſters of this new method: their works, therefore, Gregory made his principal ſtudy, and began early to make improvements upon their diſcoveries in optics. The firſt of theſe improvements was the invention of the reflecting teleſcope, which ſtill bears his name; and which was ſo happy a thought, that it has given occaſion to the moſt conſiderable improvements made in optics, ſince the invention of the teleſcope. He publiſhed the conſtruction of this inſtrument in 1663, at the age of 24; and coming next year, or the year after that, to London, he became acquainted with Mr. John Collins, who recommended him to the beſt optic glaſs-grinders there, in order to have it executed. But as this

could not be done, for want of ſkill in the artiſts to grind a plate of metal for the object ſpeculum into a true parabolic concave, which the deſign required, he was much diſcouraged thereby; and after a few imperfect trials made with an ill-poliſhed ſpherical one, which did not ſucceed to his wiſh, he dropt the purſuit, and reſolved to make the tour of Italy, then the mart of mathematical learning, in the view of proſecuting his favourite ſtudy with greater advantage.

And he had not been long abroad, when the ſame inventive genius, which had before ſhewed itſelf in practical mathematics, carried him to ſome new improvements in the ſpeculative part. The ſublime geometry on the doctrine of curves was then hardly paſſed its infant ſtate, and the famed problem of ſquaring the circle ſtill continued a reproach to it; when our author diſcovered a new analytical method of ſumming up an infinite converging ſeries, whereby the area of the hyperbola, as well as the circle, may be computed to any degree of exactneſs. He was then at Padua; and getting a few copies of his invention printed there in 1667, he ſent one to his friend Mr. Collins, who communicated it to the Royal Society, where it met with the commendations of lord Brounker and Dr. Wallis. He reprinted it at Venice, and publiſhed it the following year 1668, together with another piece, wherein he firſt of any one entertained the public with a method for the transformation of curves. An account of this piece was alſo read by Mr. Collins before the Royal Society, of which Gregory, being returned from his travels, was choſen a member, admitted the 14th of Jan. this year [A], and communicated to them an account of the controverſy in Italy about the motion of the earth, which was denied by Riccioli and his followers.

The ſame year, his Quadrature of the circle being attacked by Mr. Huygens, a controverſy aroſe between thoſe two eminent mathematicians, in which our author produced ſome improvements of his Series. But in this diſpute it happened, as it generally does in moſt others, that the antagoniſts, though ſetting out with temper enough, yet grow too much heated in the combat. This was the caſe here, eſpecially on the ſide of Gregory, whoſe defence was, at his own requeſt, inſerted in the "Philoſophical Tranſactions." The publiſher of theſe papers, Oldenburgh, inſerted his laſt letter, in N° 44. for February 1668-9, with the following

[A] Birch's Hiſt. of the Royal Society, Vol. II. where it appears, that he was propoſed by Mr. Collins, Jan. 4, elected and admitted the 14th, and excuſed from the payments on the 17th of that month.

preamble: "The firſt occaſion of the letters on this ſub-
"ject was given in the Journal des Sçavans, of July the
"2d, to which a civil return was made in N° 37, of theſe
"tracts; which having been *judiciouſly* animadverted on,
"in another Journal des Sçavans, of Nov. 12, 1668, it
"was thought agreeable here to make public what Mr.
"Gregory hath ſince imparted therein, out of a deſire ex-
"preſſed by him, further to elucidate that controverſy, which,
"how ſatisfactory it is, we leave the intelligent reader to
"judge." The intimations here given in favour of his an-
tagoniſt, did not fail to kindle Gregory's reſentment, who having been farther diſturbed on this occaſion, opened his mind freely to his friend Mr. Collins, in a letter, Jan. 6, 1670. "In April laſt," ſays he, "I had an anſwer to
"Mr. Oldenburgh's queries from Mr. Bruce; but being
"accidentally at Edinburgh at that time, and ſeeing the
"Philoſophical Tranſaction, N° 44, of February laſt, I was
"altogether diſcouraged, by the lines prefixed to my an-
"ſwer to Huygens, from entertaining any ſuch correpon-
"dence. I have ſince received an anſwer to the ſame
"queries from one Mr. Gordon, but am not ſo much a
"Chriſtian as to help thoſe that hurt me. I do not know
"(neither do I deſire to know) who calleth in that preface
"Huygens's Animadverſions of Nov. 12, 1668, judicious;
"but I would earneſtly deſire, that he would particularize
"(if he be not an ignorant) in what my anſwer, which is
"contradictory to Huygens's Animadverſions, is faulty:
"for in geometrical matters, if any thing be judicious, its
"contrary muſt be nonſenſe. I do not know what need
"there was of any apology for inſerting my anſwer, but to
"compliment Huygens, and violently, if it be poſſible, to
"bear down the truth. I imagine ſuch actions below the
"meaneſt of the Royal Society: however, I hope I may
"have permiſſion to call to an account in print the penners
"of that preface." It does not appear that he ever put that threat in execution; and he might, perhaps, be diverted from it, by the account he received from Mr. Collins, about this time, of the ſeries invented by Sir Iſaac Newton; who therein had actually effected, what our author was ſtiffly contending againſt Huygens to be utterly impoſſible: that is, the ratio of the diameter of a circle to the circumference, expreſſed in a ſeries of ſimple terms, independent of each other, and entirely freed from the magic vinculum of ſurds, in which they had till then been indiſſolubly held. It muſt

be

be confeſſed, that our author had not the better in this diſpute [B].

However, he was in ſo great eſteem with the Royal Academy at Paris, that, in the beginning of 1671, it was reſolved by that academy to recommend him to their grand monarch for a penſion; and the deſign was approved even by Mr. Huygens, though he ſaid, he had reaſon to think himſelf diſobliged by Mr. Gregory, on account of the controverſy between them. Accordingly, ſeveral members of that academy wrote to Mr. Oldenburg, deſiring him to acquaint the council of the Royal Society with their propoſal; informing him likewiſe, that the king of France was willing to allow penſions to one or two learned Engliſhmen, whom they ſhould recommend. But no anſwer was ever made to that propoſal; and our author, with reſpect to this particular, looked upon it as nothing more than a compliment. "I "have not," ſays he, in a letter to Mr. Collins, who had informed him of the affair, "ſo much vanity as to perſuade "myſelf that you are ſerious, having never heard any thing "relating to that before. I have had ſufficient experience "of the uncertainty of things of that nature before now, "which maketh me ſince I came to Scotland, however "mean and deſpicable my condition may be, to reſt con-"tented, and ſatisfy myſelf with this, that I am at home in "a ſettled condition by which I can live. I have known "many learned men, far above me on every account, with "whom I would not change my condition." This letter is dated May 17, 1671, at St. Andrew's, of which univerſity our author had been appointed mathematical profeſſor upon his return from his travels.

In 1672, Sir Iſaac Newton, on his wonderful diſcoveries in the nature of light, having contrived a new reflecting teleſcope, and made ſeveral objections to Mr. Gregory's, this gave birth to a diſpute between thoſe two philoſophers, which was carried on this and the following year, in the moſt amicable manner on each ſide; Mr. Gregory defending his own conſtruction, ſo far, as to give his antagoniſt the whole honour of having made the Catoptric teleſcopes preferable to the Dioptric; and ſhewing, that the imperfections in theſe inſtruments were not ſo much owing to a defect in the object ſpeculum, as to the different refrangibility of the rays of

[B] His method was true, but ſo involved and tedious, as not to be eaſily underſtood, and, beſides, was abſolutely irreducible to ordinary practice. However, he made the beſt uſe of the controverſy, in contriving ſeveral improvements of his method.

light. In the courſe of this diſpute, our author deſcribed a burning concave mirrour, which was approved by Sir Iſaac, and is ſtill in good eſteem. All this while he attended the proper buſineſs of his profeſſorſhip with great diligence, which taking up the greateſt part of his time, eſpecially in the winter ſeaſon, hindered him in the purſuit of his proper ſtudies [c]. Theſe, however, led him to farther improvements in the invention of Infinite Series, which he occaſionally communicated to his intimate friend and correſpondent Mr. Collins, who might have had the pleaſure of receiving many more, had not our profeſſor's life been cut ſhort by a fever, Dec. 1675, at the age of 36 years.

He poſſeſſed one, and that the moſt diſtinguiſhing as well as moſt amiable, quality in the character of a true philoſopher: he was content with his fortune in his profeſſorſhip, very moderate, and, without affecting more, reſolved to enjoy what lay within his reach. A pleaſant inſtance of this we have in a ſmall treatiſe, publiſhed by him in 1672, intituled, "The great and new Art of weighing Vanity; or a Diſ-"covery of the Ignorance and Arrogance of the great new "Artiſt, in his pſeudo-philoſophical Writings; to which are "annexed ſome Tentamina de motu Penduli & Projecto-"rum:" i. e. "Of the Motion of the Pendulum, and of "Projectiles, by Patrick Mather, Archbedel of the Univer-"ſity of St. Andrew's." That was the name aſſumed by our author on this occaſion, an account whereof he ſent to Mr. Collins in theſe words: "There is," ſays he, "one maſter "Sinclare, that wrote the 'Ars magna & nova' [the great "and new art], a pitiful ignorant fellow, who hath lately "written horrid nonſenſe in hydroſtatics, and againſt Mr. "Boyle, for weighing water in water, and hath in print "abuſed Mr. Sanders, a maſter in the univerſity here, a "perſon very knowing in the mathematics, and who re-"ſolved to get the bedel of the univerſity to write againſt "him; and upon this account hath deſired me to write to "you for 'Stevinus's Mathematics,' which I intreat you to "ſend. We reſolve to make excellent ſport with him."

But the moſt ſhining part of Gregory's character, is that of his mathematical genius as an inventor. In this view,

[c] In a letter dated May 17, 1671, he complains to Mr. Collins, that he was then much taken up, and had been all the winter ſeaſon, both with his public lectures, which he had twice a week, and in reſolving doubts, which any gentleman may propoſe, and muſt be complied with, though he was often troubled with great impertinences; ſo that, continues he, I have little time to ſpare for thoſe ſtudies my genius leads me to.

particularly,

particularly, he merits a place in theſe memoirs; and therefore we ſhall conclude this article with a liſt of the moſt remarkable of his inventions. His reflecting Teleſcope; burning Concave Mirrour; his Quadrature of the Circle, by an infinite converging ſeries; and his method for tranſformation of Curves have been already mentioned. Beſides theſe, he firſt of any one gave a geometrical demonſtration of lord Brounker's ſeries for ſquaring the Hyperbola, as it had been explained by Mercator, in his "Logarithmotechnia." He was likewiſe the firſt who demonſtrated the Meridian Line to be analogous to a ſcale of Logarithmic Tangents, of the half compliment of Latitude [D]; he alſo invented and demonſtrated geometrically, by the help of the Hyperbola, a very ſwift converging ſeries for making the Logarithms, and therefore recommended by Dr. Halley as very proper for practice. He alſo ſent to Mr. Collins the ſolution of the famous Keplerian Problem by an Infinite Series. He found out a method of drawing Tangents to Curves geometrically, without any previous calculations. He gave a rule for the direct and inverſe method of Tangents, which ſtands upon the ſame principal [of exhauſtions] with that of Fluxions, and differs not much from it in the manner of application. He likewiſe gave a ſeries for the length of the Arc of a Circle from the Tangent, and *vice verſa*; as alſo for the ſecant and logarithmic Tangent and Secant, and *vice verſa*. Theſe, with others, for certifying, or meaſuring the length of the Elliptic and Hyperbolic Curves, were ſent to Mr. Collins, in return for ſome received from him of Sir Iſaac Newton's; and their elegance being admirable, and above whatever he had produced before, and after the manner of Sir Iſaac, gave room to think he had improved himſelf greatly by that maſter, whoſe example he followed, in delivering his ſeries in ſimple terms, independent on each other [E].

We

[D] This invention is of great uſe in navigation; and his juſt merit as the inventor of the demonſtration of it was afterwards aſſerted by Dr. Halley, who, however, at the ſame time obſerves, that it was performed, not without a long train of conſequences, and complications of proportions, whereby the evidence of the demonſtration was in a great meaſure loſt, and the reader wearied before he attains it. Miſcel. Curioſ. Vol. II. 1727. The truth is, complication, tedioufneſs, and intricacy, were faults complained of in all his ſeries, before he had learned to improve them by a ſight of thoſe of Sir Iſaac Newton. Commerc. Epiſtol. N° 53.

[E] We ſhall here give a liſt of his works, which contain theſe ſeveral inventions. 1. "Optica Promota, &c, "1663," 4to, contains the conſtruction of his teleſcope. 2. "Vera Circuli & Hyperbolæ Quadratura, Padua, 1667." It was firſt publiſhed

We are aſſured, that at his death he was in purſuit of a general method of Quadrature, by Infinite Series, like that of Sir Iſaac. This appeared by his papers, which came into the hands of his nephew, Dr. David Gregory, who publiſhed ſeveral of them; and he himſelf aſſured Mr. Collins, he had found out the method of making Sir Iſaac's Series; who thereupon concluded he muſt have written a treatiſe upon it. This encouraged Mr. Stewart, profeſſor of mathematics in Aberdeen, to take the trouble of examining his papers, then in the hands of Dr. David Gregory, the late dean of Chriſt-church, Oxford: but no ſuch treatiſe could be found, nor any traces of it, and the ſame had been declared before by Dr. David Gregory; whence it happens, that it is ſtill unknown what his method was of making thoſe ſerieſes. However, Mr. Stewart affirms, that, in turning over his papers, he ſaw ſeveral curious ones upon particular ſubjects, not yet printed. On the contrary, ſome letters which he ſaw confirmed Dr. David Gregory's remark, and made it evident, that our author had never compiled any treatiſe containing the foundations of this general method, a very ſhort time before his death; ſo that all that can be known about his method can only be collected from his letters, publiſhed in the ſhort hiſtory of his "Mathematical Diſco-"veries," compiled by Mr. Collins, and his letters to that gentleman in the "Commercium Epiſtolicum." From theſe it appears, that, in the beginning of 1670, when Mr. Collins ſent him Sir Iſaac Newton's ſeries for ſquaring the Circular Zone, it was then ſo much above every thing he comprehended in this way, that after having endeavoured in vain, by comparing it with ſeveral of his own, and combining them together, to diſcover the method of it, he concluded it to be no legitimate ſeries; till, being aſſured of his miſtake by his friend, he went again to work, and after almoſt a whole year's indefatigable pains, as he acknowledges, ſpent therein, he diſcovered at laſt, that it might be deduced from one of his own, upon the ſubject of the Logarithms, wherein he had given a method for finding the power to any given Logarithm, or of turning the root of any pure power

in ſuch haſte, that he found it neceſſary for his reputation, to quicken as much as poſſible the publication, with a preface, of his third piece, "Geometriæ "pars Univerſalis, &c. 1667," 4to; containing his method of transforming curves. The reſt of his inventions make the ſubject of ſeveral letters and papers, printed either in the Philoſ. Tranſ. the Commerc. Epiſtol. Joh. Collins & alior. 1715, 8vo, and in the Appendix to the Engliſh edition of Dr. David Gregory's "Elements of Op-"tics, 1735," 8vo, by Dr. Deſaguliers.

into

into an Infinite Series: and in the ſame manner, viz. by comparing and combining his own ſeries together, or elſe by deduction therefrom, he fell upon ſeveral more of Sir Iſaac's, as well as others like them, in which he muſt needs become daily more ready by continual practice; and this ſeems to have been the utmoſt he ever actually attained to, in the progreſs towards the diſcovering any univerſal method for thoſe ſeries. For, to ſpeak ingenuouſly, he was not of a temper to conceal thoſe diſcoveries: as is evident from the hurry he was in to print his treatiſe, "De vera Circuli "& Hyperbolæ Quadratura," even before he had well reviſed it. Biog. Brit.

GREGORY (DAVID), nephew of the preceding, was born June 24, 1661, at the ſame place, Aberdeen; where he alſo received the firſt grounds of his learning, but was afterwards removed to Edinburgh, and took his degree of M. A. in that univerſity. The great advantage of his uncle's papers induced his friends to recommend the mathematics to him; and he had a natural ſubtilty of genius particularly fitted for that ſtudy, to which he applied with indefatigable induſtry, and ſucceeded ſo well that he was advanced to the mathematical chair at Edinburgh, at the age of 23. The ſame year he publiſhed a treatiſe, intituled, "Exerci-"tatio Geometrica, de dimenſione figurarum, Edinb. 1684," 4to; wherein, aſſuming the doctrine of indiviſibility, and the arithmetic of infinites, as already known, he explained a method which not only ſuited his uncle's examples, left by him without any way of finding them, but diſcovered others, whereby an infinite number of curve-lines, and the areas contained between them and right lines, (ſuch as no other method then known extended to) might be meaſured. He had already ſeen ſome hints in his uncle's papers concerning Sir Iſaac Newton's method, of which he made the beſt uſe he could [A]; and the advantage he found thereby, raiſed an ardent deſire in him to ſee that method publiſhed. Under

[A] In his Latin "Treatiſe of Prac-"tical Geometry," there is a ſeries of his uncle's, which he recommends for ſquaring the Circle, though it converges ſo ſlow, as to be utterly of no uſe in practice, without ſome further artifice. This is obſerved by Mr. Maclaurin, who publiſhed an Engliſh tranſlation of it in 1745, 8vo. with additions, and the ſecond edition was printed at Edinburgh 1751, 8vo. However, Mr. Maclaurin's remark ſhews our author's ſkill in Infinite Series to be very imperfect, at the time of reading thoſe lectures, from which the tract was compiled after his death; and Mr. Cotes of Cambridge ſpoke ſlightly of his abilities in that doctrine. Gen. Dict. Vol. IV. p. 444.

this impatient expectation, the "Principia" was no ſooner out in 1687, but our author took it in hand, and preſently made himſelf ſo much maſter of it [B], as to be able to read his profeſſorial lectures upon the philoſophy contained in it, and cauſing his ſcholars to perform their exerciſes for their degrees upon ſeveral branches of it, became its firſt introducer into the ſchools.

He continued at Edinburgh till 1691, when, hearing of Dr. Bernard's intention to reſign the Savilian profeſſorſhip of aſtronomy at Oxford, he left Scotland, and, coming to London, was admitted a member of the Royal Society; and made his addreſſes to Sir Iſaac Newton, who took the firſt opportunity of recommending him to Mr. Flamſtead [maſter of the mathematical ſchool in Chriſt's-Hoſpital, London,] with a letter, wherein he ſets his mathematical merit above all exception in theſe terms; "Sir, it is almoſt a fortnight "ſince I intended, with Mr. Paget and another friend or "two, to have given you a viſit at Greenwich; but ſending "to the Temple Coffee-houſe, I underſtood you had not "been in London of two or three weeks before, which "made me think you were retired to your living for a time. "The bearer hereof, Mr. Gregory, mathematic profeſſor "of Edinburgh-college in Scotland, intended to have given "you a viſit with us. You will find him a very ingenious "perſon, and a good mathematician, worth your acquaint-"ance." In proceeding, he mentions our author as a fit perſon, in caſe of Mr. Flamſtead's death, to carry on his aſtronomical views [C]. Thus recommended, the royal aſtronomer uſed his beſt intereſt to procure him ſucceſs [D] at Oxford, where he was elected aſtronomy profeſſor this year, having been firſt admitted of Baliol-college, and incorporated M. A. Feb. 8, and he was created M. D. on the 18th of the ſame month. He had no reliſh for the technical part of his profeſſion, and was ſeldom ſeen in the obſervatory. His genius lay more to Geometry, and in that way he ſucceeded very well, both in his Elements of Optics [E], and of phyſical

[B] Among his papers there was found a commentary upon it; and we learn from Mr. Flamſtead, that his countryman gave out he had found a great many errors therein. Gen. Dict. in Dr. John Wallis's article.

[C] The whole letter is under our author's article. Ibid.

[D] Sir Iſaac's recommendation no doubt had its due weight with Flamſtead; but the royal aſtronomer had alſo another motive, which prompted him to eſpouſe Gregory's intereſt. He was particularly urged thereto by a pique he had conceived againſt Dr. Halley, who was Gregory's competitor. See Dr. Halley's article in Biog. Brit. Rem. (FF).

[E] It was publiſhed in 1695, in Latin, intituled, "Catoptricæ & Dioptricæ

fical and geometrical Aſtronomy. This laſt is reckoned his maſter-piece; and having finiſhed it in 1702 [F], he immediately engaged in carrying on the noble deſign of his predeceſſor, Dr. Bernard, to print all the works of the ancient mathematicians, the firſt-fruits of which appeared in an edition of Euclid's works in Greek and Latin, folio, the following year. In the ſame deſign, he afterwards joined with his colleague, Dr. Halley, in preparing an edition of "Apol-"lonius's Conics:" Dr. Bernard had left materials for the four firſt books, which our author undertook to complete, but was prevented by his death, which happened Oct. 16, 1710. He died at a country retirement at Maidenhead in Berkſhire; and there is a handſome marble monument erected to his memory in St. Mary's church at Oxford [G], by his wife, whom he left a widow with ſeveral children. His eldeſt ſon, David Gregory, was bred at Chriſt-church in Oxford, and appointed regius profeſſor of modern hiſtory in that univerſity, at the inſtitution thereof by George I; he afterwards commenced D. D. and ſucceeded to a canonry, and afterwards became dean of that church.

Our profeſſor's genius lay chiefly in inventing new and elegant demonſtrations of the diſcoveries made by others. For inſtance, he gave the firſt demonſtration of that Curve, which is well known ſince by the name of Catenaria, or the Curve that is formed by a Chain faſtened at each end; and firſt diſcovered, that this Curve inverted gave the form of a true and legitimate Arch, all the parts ſupporting each other [H]. There are ſeveral other papers of his in the "Philoſophical Tranſactions," a liſt of which, with ſome account of the moſt conſiderable, may be ſeen in "Biogra-"phia Britannica," under his article. His explication of Sir Iſaac Newton's method, to conſtruct the Orbit of a Comet by three accurate obſervations, is commended by Dr. Halley,

"tricæ Sphericæ Elementa, Oxon." 8vo. and was compiled from his lectures, read at Edinburgh in 1684. In it he gives the preference to Sir Iſaac Newton's reflecting Teleſcope, above that of his uncle James Gregory. It was much eſteemed for the neatneſs and eaſineſs of the demonſtrations, and a ſecond edition in Engliſh came out in 1705, by Dr. Browne; and a third in 1735, by Dr. Deſaguliers, who added an Appendix, containing the hiſtory of the two reflecting Teleſcopes, with their ſeveral improvements at that time.

[F] It was publiſhed that year in folio; it was afterwards reprinted in 4to. at Geneva; and laſtly in Engliſh by Mr. Stone, 1726, at Lond. 8vo.

[G] The inſcription may be ſeen in Biog. Brit.

[H] This is printed in Phil. Tranſ. N° 231. He obſerves, that Arches of all other forms, in ſtone, brick, and the like, are only ſupported by including ſome catenary curve, within the breadth of their forming ſtones.

GREGORY

GREGORY (JOHN), a learned divine, was born Nov. 10, 1607, at Agmondeſham in Buckinghamſhire. There appeared in his infancy ſuch a ſtrong inclination to learning, as recommended him to the notice of ſome perſons of the beſt rank in the town; and, his parents being well reſpected for their piety and honeſty, it was reſolved to give him a liberal education at the univerſity, the expence of which they were not able to ſupport. To this purpoſe, he was choſen at the age of 15 by Dr. Crook, to go with Sir William Drake to Chriſt-church in Oxford, whom he attended in the ſtation of a ſervitor, and he was ſoon after retained by Sir Rob. Crook in the ſame capacity; Dr. George Morley, afterwards biſhop of Wincheſter, was their tutor. Mr. Gregory made the beſt uſe of this favour, and applied ſo cloſely to his ſtudies, that he became almoſt a prodigy for learning. He took his firſt degree in arts in 1628, and commenced maſter in 1631; about which time, entering into orders, the dean, Dr. Brian Duppa, gave him a chaplain's place in that cathedral. In 1634, he publiſhed a ſecond edition of Sir Thomas Ridley's [A] "View of the Civil and "Eccleſiaſtical Law," with notes; which piece was well received, and brought our author's merit into the knowledge of the world: the notes ſhewing him well verſed in the hiſtorical, eccleſiaſtical, ritual, and oriental learning, and a conſiderable maſter in the Saxon, French, Italian, Spaniſh, and all the eaſtern languages. All theſe acquiſitions were the pure fruit of his own induſtry; for he had no aſſiſtance, only for the Hebrew tongue, wherein Mr. John Dod, the decalogiſt [B], gave him ſome directions. His merit engaged the further kindneſs of Dr. Duppa; and when that prelate was promoted to the biſhopric of Chicheſter in 1638, he made Mr. Gregory his domeſtic chaplain, and ſome time after gave him a prebend in that church. His patron alſo continued his favours after his tranſlation to the ſee of Saliſbury in 1641, when he ſeated him in a ſtall in that cathedral.

But he did not enjoy the benefit of theſe preferments long; being a firm loyaliſt, as well as his patron, he was deprived of both by the iniquity of the times, whence he was reduced ſome years before his death to great diſtreſs. In theſe cir-

[A] Thomas Ridley was bred at King's-college, Cambridge, became thence maſter of Eton-ſchool, afterwards one of the maſters in Chancery, chancellor to the Bp. of Wincheſter, and vicar-general to Abp. Abbot. He died Jan. 23, 1618.

[B] So called from an Expoſition written by him, together with Robert Cleaver, another Puritan miniſter, on the Ten Commandments.

cumſtances,

cumſtances, he was taken into the houſe of one Sutton, to whoſe ſon he had been tutor: this was an obſcure ale-houſe on Kidlington-green near Oxford, where he lived till his death, which happened March 13, 1646; occaſioned by an hereditary gout, with which he had been troubled for above 20 years, and which at laſt ſeized his ſtomach. His corpſe was carried to Oxford, and interred, at the expence of ſome friends, in that cathedral. He was honoured with the acquaintance and favour of the greateſt men of the age, and held a correſpondence with ſeveral eminent perſons abroad, as well Jews and Jeſuits, as others. His other works may be ſeen below [c]. Ath. Oxon. Vol. II. Life of J. Gregory, prefixed to his poſthumous works.

[c] Theſe are, 1. "Notes and Obſervations on ſome Paſſages of Scripture," publiſhed a little before his death in 1646, 4to, reprinted in 1660. 1665. 1671. 1683. in 4to. and tranſlated into Latin, and inſerted in the "Critici Sacri." 2. "Gregorii Poſthuma; or certain learned Tracts written by John Gregory, &c. Lond. 1650;" and again in 1664. 1671. 1683. 4to.

GREGORY (NAZIANZEN), was born A. D. 324, about the time of the great Nicene Council, in a country-houſe of his father's at Azianzum, an obſcure village belonging to Nazianzum, a town of the ſecond Cappadocia, ſituated in a poor, barren, unpleaſant, and unhealthy country. His parents were perſons of the better rank, and no leſs eminent for their virtues: his father, whoſe name was alſo Gregory, had been educated in an odd ſort of religion, called Hypſiſtarianiſm [A], to which, being the religion of his anceſtors, he was a bigot in his younger years; and the deſerting it not only loſt him the kindneſs of his friends, but eſtranged him from his mother, and put him off from his eſtate. This, however, he bore with great chearfulneſs for the ſake of Chriſtianity, to which he was converted by his wife, though not without the help of an emphatical dream: he was afterwards made biſhop of Nazianzum, being the ſecond who ſat in that chair, where he behaved with great prudence and diligence. Nor was our author's mother leſs eminent: deſcended of a pious family, ſhe was herſelf for piety the wonder of her age, inſomuch, that this ſon was the

[A] This was a kind of Samaritan mixture, made up of Judaiſm and Paganiſm, or rather ſome ſelect rites of each. With the Gentiles, they did honour to fire and burning lights, but rejected idols and ſacrifices; with the Jews, they obſerved the ſabbath, and a ſtrict abſtinence from ſome kind of meats, but diſowned circumciſion. They pretended to worſhip no other deity, but the almighty, ſupreme, and moſt high God; whence they aſſumed their characteriſtic above-mentioned ὑψίστος ſignifying, The Moſt High.

pure

pure effect of her prayers, and of a vow to devote him to God, therein following the example of Hannah: and, as in that caſe, the Deity here alſo not only gratified her importunity, but was pleaſed in a viſion to communicate to her both the ſhape of the child ſhe ſhould bear, and the name by which he was to be called; and, upon his birth, ſhe was careful to perform her vow.

Thus advantageouſly born, he proved a child of pregnant parts; by which, and the advantage of a domeſtic inſtitution under his parents, he ſoon outſtript his contemporaries in learning. Nature had formed him of a grave and ſerious temper, ſo that his ſtudies were not obſtructed by the little ſports and pleaſures of youth. After ſome time, he travelled abroad for his farther improvement: in which rout, the firſt ſtep he took was to Cæſarea; and, having rifled the learning of that univerſity, he travelled to Cæſarea Philippi in Paleſtine, where ſome of the moſt celebrated maſters of that age reſided, and where Euſebius then ſat biſhop. Here he ſtudied under the famous orator Theſpaſias, and had among other fellow pupils, Euzoïus, afterwards the Arian biſhop of that place. He applied himſelf particularly to rhetoric, minding the elegance, not the vanity and affectation, which then too much affected that profeſſion. Hence he removed to Alexandria, whoſe ſchools were famous next to thoſe of Athens, which he deſigned for his laſt ſtage; and, in order thereto, went aboard a ſhip belonging to Ægina, an iſland not far from Athens, the mariners whereof were his familiar acquaintance: but it being about the middle of November, a ſeaſon for rough weather, they were taken with a ſtorm in the road near Cyprus; and the caſe was become deſperate, when ſuddenly the tempeſt ceaſed by the prayers of our author. Thus miraculouſly preſerved, he arrived ſafe at Athens; where he was joyfully entertained, his great abilities rendering him the admiration both of the ſcholars and profeſſors. Here he commenced a friendſhip with St. Baſil [B], the great companion of his life: here too he fell into the acquaintance of Julian, afterwards emperor and apoſtate, an event which was now remarkably foretold by our author: here alſo he was viſited in a viſion by two ladies, who called themſelves Wiſdom and Chaſtity, and in a familiar embrace told him, they were ſent by God to take up their reſidence in his ſoul, where he had prepared them ſo neat and pleaſant an habitation.

[B] He had probably known him before at Cæſarea. Cave.

After

After the departure of his friend, Nazianzen was prevailed upon by the ſtudents, to undertake the profeſſor's place of rhetoric, and he ſat in that chair with great applauſe for a little while; but being now 30 years of age, and much ſolicited by his parents thereto, he returned home, taking his journey by land to Conſtantinople. Here he met with his brother Cæſarius, juſt then arrived from Alexandria, ſo accompliſhed in all the polite learning of that age, and eſpecially in phyſic, which he had made his particular ſtudy, that he had not been there long, before he had public honours decreed him, matches propoſed from noble families, the dignity of a ſenator offered him, and a committee appointed to wait upon the emperor, to intreat him, that though the city at that time wanted no learned men in any faculty, yet this might be added to all its other glory, to have Cæſarius for its phyſician and inhabitant. But Nazianzen's influence prevailed againſt all theſe temptations, and the two brothers returned home together, to the great joy of their aged parents.

Nazianzen now thought it time to make good a vow made by him, to conſecrate himſelf to God by baptiſm; and preſently afterwards he was ordained a preſbyter: this was done by his father, to make him more uſeful to himſelf, and there ſoon happened an occaſion for that help. Gregory, the father, among ſeveral of the eaſtern biſhops, had received a creed compoſed by a convention at Conſtantinople, anno 359, wherein the word Conſubſtantial being laid aſide, that article was expreſſed thus: "That the Son was in all things "like the Father, according to the Scriptures." Hereupon, the monks of Cappadocia denying him communion, were followed therein by a great part of the people. Nazianzen, therefore, beſtirred himſelf to make up this breach. He firſt convinced his father of the error, which he found him as ready to recant, and give public ſatisfaction to the people; then he dealt with the other party, whom he ſoon prevailed with to be reconciled: and, to bind all with a laſting cement, he made on this occaſion his firſt oration, "Concerning Peace."

Julian was now got into the throne; and, in order to ſuppreſs and ſtifle Chriſtianity, publiſhed a law, prohibiting Chriſtians not only to teach, but to be taught the books and learning of the Gentiles. The defeat of this deſign, next to the two Apollinarii in Syria, was chiefly owing to Nazianzen, who upon this occaſion compoſed a good part of his poems, comprehending all ſorts of divine, grave and ſerious

ſubjects in all kinds of poetry [c]; by which means the Chriſtian youth of thoſe times were completely furniſhed, and found no want of thoſe heathen authors that were taken from them. Julian afterwards coming to Cæſarea, in the road to his Perſian expedition, one party of the army was quartered at Nazianzum, where the commander peremptorily required the church (which the elder Gregory had not long ſince built) to be delivered to him. But the old man ſtoutly oppoſed him, daily aſſembling the people therein to public prayers, who were ſo affected with the common cauſe, that the officer was forced to retire for his own ſafety. Julian being ſlain not long after, Nazianzen publiſhed two invective orations againſt him, which are at once remarkable proofs of his wit and eloquence, and no leſs ſo of the abuſe of theſe talents by too much virulence and acrimony.

Having by Julian's death obtained ſome reſpite from public concerns, he made a viſit to his friend Baſil, who was then in a monaſtic ſolitude upon a mountain in Pontus, whither he had often ſolicited Nazianzen's company. The latter was naturally inclined to ſuch a courſe of life, and always looked upon his entering into orders, as a kind of force and tyranny put upon him, which he could hardly digeſt; yet he knew not how to deſert his parents. But his brother Cæſarius being now returned from court, where he had been for ſome years, with a purpoſe to fix in his profeſſion at home, gave him an opportunity to indulge his inclination; whereupon he preſently betook himſelf to his old companion, with whom he ſpent ſeveral years in that ſolitary receſs, paſſing the time in watching, weeping, faſting, and all the ſeveral acts of mortification. He was thus employed when the neceſſity of affairs at home, forcibly raviſhed him from his ſweet retirement. His father ſtooped under the infirmities of age, and being no longer able to attend his charge, prevailed with him to come home; he returned about Eaſter, and publiſhed a large apologetic in excuſe of his flight, which had been much cenſured. He had not been long entered upon his charge of aſſiſtant to his father, when the family had the misfortune to loſe his brother Cæſarius, who departed this life ſoon after the terrible earthquake that happened in Bithynia, Oct. 11, 358. Some time after died of a malignant fever, his ſiſter Gorgonia, whoſe funeral ſermon he preached; as he did alſo that of his father, the aged biſhop of Nazianzum, who died not long after, being then near 100

[c] Among other poems, he compoſed a tragedy, called "Chriſtus Patiens," beſides ſome Epics, which may well be reckoned among the claſſics.

years

years old, having been 45 years biſhop of that place. In the concluſion of this latter oration, he addreſſed himſelf to his mother Norma, to ſupport her mind under ſo great a loſs. And the conſolations were proper and ſeaſonable: for the good woman, thus deprived of the main ſtaff of her life, and herſelf ready to drop into the grave, being nearly of equal years to her huſband, expired, as may probably be conjectured, ſoon after.

'By theſe breaches in the family, Nazianzen was ſufficiently weaned from the place of his nativity; and though he was not able to procure a ſucceſſor to his father, he reſolved to throw up his charge, and accordingly retired to Seleucia, famous for the temple of St. Thecla, the virgin-martyr; where, in a monaſtery of devout virgins dedicated to that ſaint, he continued a long time, and did not return till the death of St. Baſil; whom, to his great trouble, he could not attend in his laſt hours, being himſelf confined by ſickneſs. About this time, he was ſummoned to a council at Antioch, holden anno 378, to conſider how to make the beſt uſe of the emperor's late edict for tolerating the Catholics, in order to ſuppreſs Arianiſm; and being ordered by the council to fix himſelf for that purpoſe at Conſtantinople, he preſently repaired thither. Here he found the Catholic intereſt at the loweſt ebb: the Arians, favoured by Valens, had poſſeſſed themſelves of all the churches, and carried things with ſo high a hand, that ſcarce any of the orthodox durſt avow their faith. He firſt preached in his lodgings to thoſe that repaired thither, and the congregation ſoon growing numerous, the houſe was immediately conſecrated by Nazianzen, under the name of the church of Anaſtaſia, or the Reſurrection; becauſe the Catholic faith, which in that city had been hitherto oppreſſed, here ſeemed to have its reſurrection. The oppoſition he met with ſerved to increaſe his fame, together with the number of his auditors, and even drew admirers and followers from foreign parts; among whom St. Jerom, lately ordained preſbyter, came on purpoſe to put himſelf under his tutelage and diſcipline; an honour Jerom glories in at every turn. As the Catholics grew more conſiderable, they choſe him for their biſhop, and the choice was confirmed by Meletus of Antioch, and Peter who ſucceeded Athanaſius at Alexandria; but he was oppoſed by the Arians, who conſecrating Maximus, a famous Cynic philoſopher and Chriſtian, gave him a great deal of trouble. The Arian biſhop, however, was at length forced to retire, and his ſucceſſor Demophilus was depoſed by the emperor Theodoſius, who directed

an edict to the people of Conſtantinople, Feb. 27, 380, re-eſtabliſhing the orthodox faith; and afterwards coming thither in perſon, he treated Nazianzen with all poſſible kindneſs and reſpect, and appointed a day for his inſtalment in the ſee.

But this ceremony was deferred for the preſent at his own requeſt; and falling ſick ſoon after, he was viſited by crowds of his friends, who departing when they had made their compliments, there ſtaid behind a young man with a pale look, long hair, in ſqualid and tattered cloaths, who ſtanding at the bed's feet, made all the dumb ſigns of the bittereſt ſorrow and lamentation. Nazianzen, ſtarting, aſked him, "Who he was, whence he came, and what he wanted?" To which he returned no anſwer, but expreſſed ſo much the more paſſion and reſentment, howling, wringing his hands, and beating his breaſt, inſomuch that the biſhop himſelf was moved to tears. Being at length plucked aſide by force, one who ſtood by told the biſhop, "This, Sir, is the aſſaſſin, "whom ſome had ſuborned to murder you; but his con-"ſcience has fallen foul upon him, and he is here come in-"genuouſly to confeſs his fault, and to beg your pardon." The biſhop replied, "Friend, God Almighty be propitious "to you, his gracious preſervation of me obliges me freely "to forgive you; the deſperate attempt you deſigned has "made you mine, nor do I require any other reparation, "than that from henceforth you deſert your party, and ſin-"cerely give up yourſelf to God."

Theodoſius being highly ſolicitous about the peace of the church, ſummoned a council to meet at Conſtantinople in May, anno 382. This is called the ſecond General Council, in which the Nicene Creed was ratified; and, becauſe therein the article concerning the Holy Ghoſt was but barely mentioned, which was become one of the prime controverſies of the age, and for the determination whereof the council had been principally ſummoned, the fathers now drew up an explanatory creed, compoſed, as is ſaid, by Gregory of Niſſen: it is the creed, which in our Liturgy takes place under the name of the NICENE CREED. The ſee of Conſtantinople was alſo now placed next in precedence to that of Rome. Our author carried a great ſway in that council, where all things went on ſmoothly, till at laſt they fell into diſturbances on the following occaſion.

There had been a ſchiſm for ſome time in the church of Antioch, occaſioned by the ordination of two biſhops to that ſee; and one of theſe named Melitus, happening to die before

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the end of the council, Nazianzen propoſed to continue the other, named Paulinus, then grown old, for his life. But a ſtrong party being made for one Flavianus, preſbyter of the church, theſe laſt carried it; and, not content with that, reſolved to deprive their grand oppoſer of his ſeat at Conſtantinople. To prevent this he made a formal reſignation to the emperor, and went to his paternal eſtate at Nazianzum, reſolving never to epiſcopize any more; inſomuch, that though, at his return, he found the ſee of Nazianzum ſtill vacant, and over-run with the hereſy of Apollinarius, yet he pertinaciouſly reſiſted all intreaties that were made to take that charge upon him. And when he was ſummoned to the reaſſembling of the council the following year, he refuſed to give his attendance, and even did not ſtick to cenſure all ſuch meetings as factious, and governed by pride and ambition. Mean while, in defence of his conduct, he wrote letters to the Roman Prætorian Præfect, and the Conſul; aſſuring them, that though he had withdrawn himſelf from public affairs, it was not, as ſome imagined, from any diſcontent for the loſs of the great place he had quitted; and that he would not abandon the common intereſts of religion: that his retirement was a matter of choice more than neceſſity, wherein he took as great pleaſure, as a man that has been toſſed in a long ſtorm at ſea, does in a ſafe and quiet harbour. And, indeed, being now freed from all external cares, he entirely gave himſelf up to ſolitude and contemplation, and the exerciſe of a ſtrict and devout life. At vacant hours, he refreſhed the wearineſs of his old age with poetry, which he generally employed upon divine ſubjects, and ſerious reflections upon the former paſſages of his life; an account of which he drew up in Iambics, whence no inconſiderable part of this memoir is derived. Thus he paſſed the remainder of his days, till death put a period to them, anno 389, in his 66th year. He made a will, wherein, except a few legacies to ſome relations, he bequeathed his whole eſtate to the poor of the dioceſe of Nazianzum. In this ſpirit, during the three years that he enjoyed the rich biſhopric of Conſtantinople, he never touched any part of the revenues, but gave it all to the poor, to whom he was extremely liberal.

He was one of the ableſt champions of the orthodox faith concerning the Trinity, whence he had the title given him of ὁ Θεόλογος, "THE DIVINE," by unanimous conſent. His moral and religious qualities were attended with the natural graces of a ſublime wit, ſubtle apprehenſion, clear judge-

ment, and eaſy and ready elocution, which were all ſet off with as great a ſtock of human learning, as the ſchools of the Eaſt, as Alexandria, or Athens itſelf, was able to afford. All theſe excellences are ſeen in his works, of which we have the following character by Eraſmus; who, after having enriched the Weſtern church with many editions of the antient fathers, confeſſes, that he was altogether diſcouraged from attempting the tranſlation of Nazianzen, by the acumen and ſmartneſs of his ſtyle, the grandeur and ſublimity of his matter, and thoſe ſomewhat obſcure alluſions that are frequently interſperſed among his writings. Upon the whole, Eraſmus doubts not to affirm, that, as he lived in the moſt learned age of the church, ſo he was the beſt ſcholar of that age.

GREGORY (NYSSEN), was the younger brother of St. Baſil, and had an equal care taken of his education, being brought up in all the polite and faſhionable modes of learning; but applying himſelf particularly to rhetoric, he became eminent therein, and grew ſo fond of it, as to value himſelf more upon being accounted an orator than a Chriſtian. However, upon the admonition of his friend Gregory Nazianzen, he quitted thoſe ſtudies, and betaking himſelf to ſolitude and a monaſtic diſcipline, he turned his attention wholly to the Holy Scriptures, and the controverſies of the age; ſo that he became as eminent in the knowledge of theſe, as he had before been in the courſe of more ſmooth and pleaſant ſtudies. Thus qualified for the higheſt dignity in the church, he was placed in the ſee of Nyſſa, a city on the borders of Cappadocia. The exact time of his promotion is not known, though it is certain he was biſhop in 371. He proved in this ſtation a ſtout champion for the Nicene Faith, and ſo vigorouſly oppoſed the Arian party, that he was ſoon after baniſhed by the emperor Valens; and, in a ſynod held at Nyſſa by the biſhop of Pontus and Galatia, was depoſed, and met with very hard uſage. He was hurried from place to place, heavily fined, and expoſed to the rage and petulancy of the populace, which fell heavier upon him, as he was both unuſed to trouble, and unapt to bear it. In this condition he remained for ſeven or eight years; during which, however, he went about, countermining the ſtratagems of the Arians, and ſtrengthening thoſe in the orthodox faith: and in the council of Antioch 378, he was among others delegated to viſit the eaſtern churches lately harraſſed by the Arian perſecution,

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He went not long after upon that errand into Arabia, upon which occaſion, the expences of his journey were furniſhed at the public charge. Having diſpatched the affairs of the Arabian churches, he reſolved for Jeruſalem, having engaged to confer with the biſhops of thoſe parts, and to aſſiſt in their reformation. Upon his arrival, he was kindly entertained by three pious ladies of conſiderable account there, and was not a little delighted to contemplate thoſe venerable places, where the Son of God had converſed upon earth, &c. but finding the place overrun with vice, ſchiſm, and faction, ſome ſhunning his communion, and others ſetting up altars in oppoſition to him, he ſoon grew weary of it, and returned with a heavy heart to Antioch: and being on this occaſion conſulted afterwards, whether it was an eſſential part of religion to make pilgrimages to Jeruſalem (which, it ſeems, was the opinion of the monaſtic diſciplinarians at that time) he declared himſelf freely in the negative. After this he was ſummoned to the great council at Conſtantinople, where he made no inconſiderable figure, his advice being chiefly relied on in the moſt important caſes; and particularly the penning of the creed, called by us the Nicene Creed, was committed to his care. He likewiſe ſpoke before the council the funeral oration of Meletius, biſhop of Antioch, who died during the ſeſſion. He compoſed a great many other pieces, a liſt whereof may be ſeen in Cave. He lived to a great age, and was alive when St. Jerom wrote his "Catalogue of Eccleſiaſtical Writers" in 392; and two years after was preſent at the ſynod of Conſtantinople, on adjuſting the controverſy between Agapius and Bagadius, as appears by the acts of that council. No notices are to be met with concerning his death, more than that the memory of it is celebrated in the Weſtern Martyrologies, March ix. in the Greek, on Jan. x.

He was a married man, and lived with his wife Theoſebia, even after he was biſhop: Gregory Nazianzen, in a conſolatory letter to his ſiſter on her death, gives her extraordinary commendations. Cave's Lives of the Fathers, V. 2.

GREGORY (THEODORUS), ſurnamed Thaumaturgus, was deſcended of parents eminent for their birth and fortune, at Neo-Ceſarea the metropolis of Cappadocia, where he was born. He was educated very carefully in the learning and religion of the Gentiles by his father, who was a warm zealot that way; but loſing his father at 14 years of age, he, enlarging his enquiries, began by degrees to perceive the

vanity of that religion in which he had been bred, and turned his inclinations to Chriſtianity. However, his mother took care to complete his breeding upon her huſband's plan, and placing him under proper maſters of rhetoric and eloquence, one of theſe perſuaded him to ſtudy the Roman law and read lectures in it; theſe he attended very diligently, but without any deſign to maſter a branch of learning to which he had no inclination. Having laid the neceſſary ground-work of his education at home, he reſolved to accompliſh himſelf by foreign travels, to which purpoſe he went firſt probably to Alexandria, then more than ordinarily famous by the Platonic ſchool lately erected there. Departing from Alexandria, he came back probably through Greece, and ſtaid a while at Athens; whence returning home, he applied himſelf to his old ſtudy of the law: but quickly growing weary of it, he turned to the more pleaſant and charming ſpeculations of philoſophy.

The fame of Origen, who at that time had opened a ſchool at Cæſarea in Paleſtine, and whoſe renown no doubt was great at Alexandria, ſoon reached his ears. To that city therefore he betook himſelf, where meeting with Fermilian a Cappadocian gentleman, and afterwards biſhop of Cæſarea in that country, he commenced a friendſhip with him, there being an extraordinary ſympathy and agreement in their tempers and ſtudies; and they jointly put themſelves, together with his brother Athenodorus [A], under the tutorage of that celebrated maſter. Glad he was to have fallen under ſo happy an inſtitution. Origen by the moſt apt and eaſy methods leading him through the whole region and circle of philoſophy, logic, phyſics, mathematics, ethics, and metaphyſics; theſe ſeveral parts of diſcipline, and his introduction into the myſteries of theology, Gregory himſelf has given a large and particular account of, to which we refer. Above all, Origen endeavoured to ſettle him in the full belief of Chriſtianity, of which he had ſome inſight before, and to ground him in the knowledge of the Holy Scriptures, as the beſt ſyſtem of true wiſdom and philoſophy.

He had continued five years Origen's diſciple, when he was recalled into his own country. At his departure he made a farewell ſpeech, in which he returned thanks to his guardian angel, who, as it had ſuperintended him from his birth, ſo had eſpecially conducted him to ſo good a maſter; and con-

[A] This brother, who in his youth had been bred under the ſame maſters with our author, became alſo a Chriſtian convert, and at laſt a biſhop too in Pontus. Ibid. p. 184. and Euſeb. Eccleſ. Hiſt. l. 7.

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cluded that nothing could give ſo much conſolation to his mind, as if his kind and benign angel would bring him back to that place again. Origen, it ſeems, was not backward to return the compliment; for no ſooner was the ſcholar arrived at Neo-Cæſarea, than he received a letter from the maſter, commending his excellent parts, as being able either to render him an eminent lawyer among the Romans, or a great philoſopher among the Greeks; but eſpecially perſuading him to improve them to the ends of Chriſtianity, and the practice of piety and virtue. All eyes were now upon him, expecting he would ſhew himſelf at public meetings, and let them reap ſome fruit of his ſtudies, and to this he was univerſally courted and importuned. But the modeſt young man withdrew into the wilderneſs, where he reſigned himſelf to ſolitude and contemplation.

Neo-Cæſarea was a place large and populous, but miſerably overgrown with ſuperſtition and idolatry; Chriſtianity had as yet ſcarce made its entrance there. However our young philoſopher was pitched upon to be a guide of ſouls in the place of his nativity. Phædinius biſhop of Amaſia, a neighbouring city in that province, caſt his eye upon him for that purpoſe; and it was thought his relation to the place would more endear the employment to him. But upon receiving the firſt intimation of the deſign, he ſhifted his quarters, and as oft as ſought for, fled from one deſert to another; ſo that the biſhop by all his arts and induſtry could not lay hold of him; he therefore conſtituted him biſhop of the place in his abſence, and how averſe ſoever he ſeemed to be before, he now accepted the charge, when perhaps he had a more formal and ſolemn conſecration. The province he entered upon was difficult; the city and neighbourhood being wholly addicted to the worſhip of Demons, and there not being above 17 Chriſtians in thoſe parts, ſo that he muſt find a church before he could govern it. The country was alſo overrun with hereſies; and himſelf, though accompliſhed ſufficiently with human learning, yet altogether unexerciſed in theological ſtudies and the myſteries of religion. But here again he had immediate aſſiſtance from heaven; for one night, as it is related, while he was muſing upon theſe things, and diſcuſſing matters of faith in his own mind, he had a viſion wherein St. John the Evangeliſt and the bleſſed Virgin appeared in the chamber where he was, and diſcourſed before him concerning thoſe points. Whereupon, after their departure, he immediately penned that canon and rule of faith which they had declared. To this creed he always kept

himſelf, and bequeathed it as an ineſtimable depoſitum to his ſucceſſors. The original whereof, written with his own hand, my author aſſures us, was preſerved in that church in his name [B].

Thus furniſhed, he began to apply himſelf more directly to the charge committed to him. In the happy ſucceſs whereof he was infinitely advantaged by a power of working miracles (ſo much talked of among the antients) beſtowed upon him: and hence the title of Thaumaturgus, or wonder-worker, is conſtantly aſcribed to our author in the writings of the church; and St. Baſil aſſures us, that upon this account the Gentiles uſed to call him a ſecond Moſes. In this faithful and ſucceſsful government of his flock, he continued quietly till about anno 250, when he fled from the Decian perſecution; but, as ſoon as the ſtorm was overblown, he returned to his charge, and in a general viſitation of his dioceſe, eſtabliſhed in every place anniverſary feſtivals and ſolemnities in honour of the martyrs who had ſuffered in the late perſecution. In the reign of Galienus, the year about 260, upon the irruption of the Northern nations into the Roman empire; the Goths breaking into Pontus, Aſia, and ſome parts of Greece, created ſuch a confuſion, that a neigh-

[B] This creed is as expreſs and explicit as poſſible for what is called the orthodox doctrine of the Trinity; and being cited by Dr. Waterland for that purpoſe, we ſhall give his tranſlation of it in his "Importance of the "Doctrine of the Trinity," p. 233, 234. ſecond edition, as follows:— "There is one God, Father of the "living word: the ſubſtantial wiſdom "and power and eternal expreſs image: "perfect parent of one perfect father "of the only begotten ſon. There is "one Lord, one of one, God of God, "the expreſs character and image of "the godhead, the effective word, the "wiſdom that graſps the ſyſtem of the "univerſe, and the power that made "every creature. True ſon of the "true Father, inviſible of inviſible, "incorruptible of incorruptible, im-"mortal of immortal, and eternal of "eternal. And there is one Holy "Ghoſt, having his ſubſiſtence from "God, and ſhining forth by the ſon "[viz. to mankind]. Perfect image "of the perfect Son, life cauſal of all "living, the holy fountain, eſſential "ſanctity, author of all ſanctification. "In whom God the Father is mani-"feſted, who is above all and in all, "and God the Son who is through all. "A perfect Trinity undivided, unſe-"parated in glory, eternity, and do-"minion. There is therefore nothing "created or ſervile in this Trinity, "nothing adventitious that once was "not, and came in after: For the "Father was never without the Son, "nor the Son without the Spirit; but "this Trinity abides the ſame un-"changeable and invariable for ever." This, continues the doctor, is the celebrated creed, of which ſome ſtories have been told, more than we are bound to believe, by Gregory Nyſſen; but miſreport in circumſtances does not invalidate the main thing. The words included in brackets, he looks upon as a marginal gloſs made by ſome ignorant ſcholiaſt and afterwards foiſted into the text, where indeed they are ſeen in the original Greek, as printed by Dr. Cave, whom we have followed in this memoir.

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bouring biſhop of thoſe parts wrote to Gregory for advice what to do: our author's anſwer, ſent by Euphraſymus, is called his "Canonical Epiſtle," ſtill extant among his works. Not long afterwards was convened that ſynod at Antioch, wherein Paul of Samoſata biſhop of the place, which he did not care to loſe, made a feigned recantation of his heretical opinions. Our St. Gregory was among the chief perſons in this ſynod which met in 264, but did not long ſurvive it, dying either this or moſt probably the following year.

St. Baſil tells us, he was a man of a prophetic and apoſtolic temper, who in the whole courſe of his life expreſſed the height and accuracy of evangelical converſation. That he never prayed with his head covered; that he avoided all oaths, making Yea and Nay the uſual meaſure of his converſation: that he durſt never call his brother Fool: that he never approached the altar till firſt reconciled to his brother: that he ſeverely abominated lies and falſehood; and, laſtly, that envy and pride were ſtrangers to his guiltleſs ſoul, which was never ſtained with anger, wrath, bitterneſs, or with ſlandering or reproaching others. Cave's Lives of the Fathers, Vol. II.

GRESHAM (Sir THOMAS), deſcended of an ancient family diſtinguiſhed by many honourable perſons, which took its name from a town ſo called in Norfolk [A], was born in 1519 at London, and bound apprentice to a mercer there while he was young: but, to enlarge his mind by an education ſuitable to his birth and fortune, was ſent to Caius-college, then Gonvill-hall, in Cambridge; where he ſtayed a conſiderable time, and made ſuch improvements in learning, that Caius the founder of the college ſtyles him "doctiſſimus mercator," the very learned merchant [B]. However, the profits of trade were then ſo great, that ſuch large eſtates had been raiſed by it in his own family, that he afterwards engaged in it, and was admitted a member of the mercers company in 1543. About this time he married; and not long after, by the interpoſition of a ſingle ſtep [C], ſucceeded his father in the office of agent to king Edward for taking up money of the merchants at Antwerp, and removed to that city with his family in 1551.

[A] Camden's Britannia, p. 467. Edit. 1720.

[B] Annales Collegii de Gonvile & Caii.

[C] Viz. Sir William Danſell, Knt. in whoſe agency the king being indebted 260,000 l. for the diſcharge of it, that agent being ſent for home refuſed to come, and thereupon Sir Thomas was conſulted by the council how to defray this debt, when he propoſed the method mentioned in the text, and thereupon ſucceeded to the agency.

The buſineſs of his employ gave him a great deal of trouble and much uneaſineſs. The money he had taken up for his majeſty not being paid at the time ſtipulated, he found himſelf obliged to get it prolonged, which was not to be done without the conſideration of the king's purchaſing jewels or ſome other commodities to a large amount. This way of proceeding, he neither thought for his majeſty's honour nor his own credit as his agent, and therefore projected a ſcheme to bring the king wholly out of debt in two years, as follows.—Provided the king and council would aſſign him 1200, or 1300l. to be ſecretly received at one man's hands, that ſo it might be kept ſecret, he would ſo uſe that matter in Antwerp, that every day he would be ſeen to take up in his own name 200l. ſterling by exchange, which would amount in one year to 72,000l. and ſo doing it ſhould not be perceived nor give occaſion to make the exchange fall. He propoſed further, that the king ſhould take all the lead into his own hands, and making a ſtaple of it, ſhould put out a proclamation or ſhut up the Cuſtom-houſe, that no lead ſhould be conveyed out of the kingdom for five years; whereby the king might cauſe it to riſe, and feed them at Antwerp from time to time, as they ſhould have need thereof. By which means he might keep his money within the realm, and bring himſelf out of the debts which his father and the duke of Somerſet had brought upon him [D]. This ſcheme being put into execution, had the propoſed effect in diſcharging his majeſty's debts, which appeared to have been very conſiderable: and by the advantageous turn which by this means was given to the exchange in favour of England, not only the price of all foreign commodities was greatly ſunk and abated; but likewiſe gold and ſilver, which before had been exported in large quantities, were moſt plentifully brought back again.

However, upon the acceſſion of queen Mary, Greſham was removed from his agency, whereupon he drew up a memorial of his ſervices to the late king [E], and ſent it to a miniſter of ſtate to be laid before her majeſty. The ſervices repreſented therein as done, not only to the king, but to the

[D] In Burnet's "Hiſtory of the "Reformation," for "defraying" is printed "differing," which ſpoils the ſenſe. See the Journal of Edward VI. in his own hand writing, in Cotton's Lib. Nero. chap. x.

[E] This memorial, together with an original letter of Sir Richard his father, in Henry VIIIth's time, upon the ſame ſubject, is printed in Ward, in our merchant's life. It appears thereby, that all Sir Thomas's plate, houſhold ſtuff, and apparel, both of himſelf and his wife, were loſt in the paſſage from Antwerp.

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nation in general, by the increaſe both of money and trade, and the advancement of the public credit, being obſerved to be fact, he was taken ſoon after into the queen's ſervice, and reinſtated in his former employ, as appears by the commiſſions given him at different times during that reign [F]. He was not much above 30, when he firſt entered upon the employ under king Edward, and his prudence and dexterity in the conduct of that important truſt diſcovered an uncommon genius in mercantile affairs. After the deceaſe of queen Mary, he was taken immediately into the ſervice of queen Elizabeth, who employed him on her acceſſion to provide and buy up arms; and, in 1559, ſhe conferred on him the honour of knighthood, and appointed him her agent in foreign parts. In this eclat of credit and reputation, he thought proper to provide himſelf with a manſion-houſe in the city, ſuitable to his ſtation and dignity; and with this ſpirit built that large and ſumptuous houſe for his own dwelling, on the weſt-ſide of Biſhopſgate-ſtreet, London, now called Greſham-college, where he maintained a port becoming his character and ſtation [G]. But this flow of proſperity received a heavy check by the loſs of his only ſon, aged 16 years, who died in 1564, and was buried in St. Helen's church oppoſite to his manſion-houſe [H].

At this time the merchants of London met in Lombard-ſtreet, expoſed to the open air and all the injuries of the weather. To remedy which inconvenience, Sir Thomas's father during his ſhrievalty had wrote a letter to Sir Thomas Audeley then lord privy-ſeal, acquainting him that there were certain houſes in that ſtreet belonging to Sir George Monoux, which if purchaſed and pulled down, a handſome bourſe might be built on the ground; he therefore deſired his lordſhip to move his majeſty, that a letter might be ſent to Sir George, requiring him to ſell thoſe houſes to the mayor and commonalty of the city of London for that purpoſe. The bourſe he ſuppoſes would coſt upwards of 2000l. 1000l. of which he doubts not to raiſe before he was out of his office; but nothing effectual was done in it [I]. Sir Thomas therefore took up his father's deſign, and improving upon his ſpi-

[F] Several ſuch are in Rymer's Fœdera, Tom. XV. 371. and 486.

[G] See a deſcription of it in Stowe, p. 135, Edit. 1598.

[H] Ibid. p. 174.

[I] Sir Richard had drawn a plan of it, and ſent it in a letter to the lord privy-ſeal, wherein he obſerves, that Sir George Monoux muſt be ſharply dealt with by the king, as being of no gentle nature; and his refuſal probably was the reaſon of the project's miſcarriage at that time by the father, by which the honour of executing it devolved upon the ſon.

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rit, propoſed, that if the citizens would give him a piece of ground in a proper place large enough for the purpoſe, he would build a bourſe at his own expence with large and covered walks, where the merchants and traders of all ſorts might daily aſſemble, converſe together, and tranſact buſineſs with one another, at all ſeaſons, without any interruption from the weather or other impediments of any kind. This generous offer was gratefully accepted, and in 1566 ſeveral houſes upon Cornhill and the back of it, with three alleys called Swan-alley, New-alley, and St. Chriſtopher's-alley, containing in all 80 houſes, were purchaſed by the citizens for more than 3532l. and ſold for 4781. on condition of pulling them down, and carrying off the ſtuff. This done, the ground-plot was made plain at the charges of the city, and poſſeſſion given to Sir Thomas, therein ſtyled "Agent to "the queen's highneſs;" who, on the 7th of June, laid the firſt ſtone of the foundation; and the work was forthwith followed with ſuch diligence, that by Nov. 1567, the ſame was covered with ſlate, and the ſhell ſhortly after fully finiſhed.

The plan of this edifice was formed upon the exchange at Antwerp [K], being like that of an oblong ſquare, with a portico ſupported with pillars of marble, ten on the north and ſouth ſides, and ſeven on the eaſt and weſt: under which ſtood the ſhops each ſeven feet and a half long, and five feet broad; in all 120, twenty-five on each ſide eaſt and weſt, and thirty-four and an half north, and thirty-five and an half ſouth, each of which paid Sir Thomas 4l. 10s. a year upon an average. There were likewiſe other ſhops fitted up at firſt in the vaults below, but the dampneſs and darkneſs rendered theſe ſo inconvenient, that the vaults were ſoon let out to other uſes; upon the roof ſtood at each corner upon a pedeſtal a graſshopper, which was the creſt of Sir Thomas's arms. This edifice was fully compleated, and the ſhops opened in 1569: and Jan. 29, 1570, queen Elizabeth attended by her nobility, came from Somerſet-houſe thither, and cauſed the bourſe by a trumpet and a herald to be proclaimed "The Royal Exchange," and ſo to be called from

[K] The exchange at Antwerp was 180 f. long, and 140 broad, with a range of ſhops on all ſides ſupported by arches; but was erected at the charge of the city, an. 1531 (Bleau's Theatr. Belg. regiæ) the ſame year that the propoſal was made by Sir Richard Greſham; and it is remarkable, that the Amſterdam exchange was burnt to the ground in 1585, and immediately rebuilt at the public expence; and the ſame fate, it is well known, attended the London Exchange 1666, and 1669.

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thenceforth and not otherwiſe [L]. Upon this day, Sir Thomas is ſaid to have reduced to powder a pearl purchaſed by him of a foreigner, which on account of the price had been refuſed by ſeveral perſons of the firſt quality, and drank it up in a glaſs of wine [M].

Though Sir Thomas had purchaſed very large eſtates in ſeveral counties of England, yet he thought a country-ſeat near London, to which he might retire from buſineſs, and the hurry of the city as often as he pleaſed, would be very convenient. With this view he bought Oſterley-park near Brentford in Middleſex, where he built a large magnificent ſeat within the park, which he impaled, being well wooded, and furniſhed with many fair ponds ſtocked with fiſh and fowl, as ſwans and other water fowl, and of great uſe for mills, as paper-mills, oil-mills, and corn-mills. In the ſame park was a very fair heronry, for the increaſe and preſervation whereof ſeveral allurements were deviſed by him [N]. But we muſt not omit a pleaſant ſtory relating to the houſe, which ſhews his great activity and diſpatch in any thing he was determined to effect. Queen Elizabeth, having been once very magnificently entertained and lodged there by Sir Thomas, found fault with the court before it as being too large; and ſaid, it would appear better if divided by a wall in the middle. He took the hint; and, to ſhew his complaiſance to her majeſty, immediately ſent for workmen from London, who in the night built up the wall with ſuch privacy and expedition, that the next morning the queen, to her great ſurprize, found the court divided in the manner ſhe had propoſed the day before [O].

However, before this ſeat was compleated, he projected and executed that noble deſign of converting his manſion-houſe in Biſhopſgate-ſtreet into a ſeat for the Muſes, and endowing it with the revenues ariſing from the Royal Exchange after his deceaſe. While he was meditating this deſign, the

[L] Stowe, p. 150. Edit. 1598.

[M] This ſtory is founded upon a paſſage in a play, "Here fifteen hundred pounds at one clap goes. Inſtead of ſugar, Greſham drinks this pearl unto his queen and miſtreſs: pledge it, lords." With no better evidence the ſtory has been handed down by tradition as a real fact; though hardly agreeable to the character of Sir Thomas, who was generous and magnificent, yet knew how to make the beſt uſe of his money.

[N] Norden's Speculum Britan. in Middleſex, p. 37. The mills ſhew that Sir Thomas was of a temper to mix his profit with his pleaſure, but theſe and every thing elſe ſoon began to fail to decay after his death. The ſeat has paſſed through ſeveral hands in his time, and is now in the poſſeſſion of Mrs. Child, relict of the banker, and mother to the counteſs of Weſtmoreland.

[O] Fuller's Worthies in Middleſex, p. 177.

univerſity

univerſity of Cambridge wrote him an elegant Latin letter, reminding him of a promiſe, as they had been informed, to give them 500l. either towards building a new college there, or repairing one already built. This letter was dated March 14, 1574-5; and it was followed by another of the 25th, wherein they acquaint him with a report they had heard, that he had promiſed lady Burghley both to found and endow a college for the profeſſion of the ſeven liberal ſciences. They obſerve, that the only place proper for ſuch a deſign was either London, Oxford, or Cambridge: they endeavour to diſſuade him from London, leſt it ſhould prove prejudicial to the two univerſities; and they hope he will not make choice of Oxford, ſince he was himſelf bred at Cambridge, which might preſume upon a ſuperior regard from him on that account. At the ſame time, they wrote another letter to the lady Burghley, in which they earneſtly requeſt, that ſhe will pleaſe to uſe her intereſt with him, to fix upon Cambridge for the place of his intended college [P].

But theſe letters had not the deſired effect: he perſiſted in his reſolution to ſettle it in his houſe at London; and accordingly, by an indenture dated May 20, 1575, he made a diſpoſition of his ſeveral manors, lands, tenements, and hereditaments; with ſuch limitations and reſtrictions, particularly as to the Royal Exchange and his manſion-houſe, as might beſt ſecure his views with regard to the uſes for which he deſigned them. This indenture was ſoon followed by two wills, one of his goods, and the other of his real eſtates: the former of theſe bears date July 4th enſuing, whereby he bequeaths to his wife, whom he makes his ſole executrix, all his goods, as ready money, plate, jewels, chains of gold, with all his ſtock of ſheep and other cattle if within the realm of England, and likewiſe gives ſeveral legacies to his relations and friends and to all his ſervants, amounting in the whole to upwards of 2000l. beſides ſome ſmall annuities. The other will is dated July the 5th, wherein he gives one moiety of the Royal Exchange to the mayor and commonalty of London, and the other to the mercers company, for the ſalaries of ſeven lecturers in divinity, law, phyſic, aſtronomy, geometry, muſic, and rhetoric, at 50l. per annum for each, with his houſe in Biſhopſgate-ſtreet for the lecturer's reſidence, where the lectures were to be read. He likewiſe leaves 53l. 6s. 8d. yearly for the proviſion of eight alms-folks reſiding in the almſhouſes behind his houſe, and

[P] See theſe Letters in Ward's Lives of the Greſham Profeſſors, Appen. No. 3.

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10l. yearly to each of the priſons in Newgate, Ludgate, King's-bench, the Marſhalſea, and Compter in Wood-ſtreet, and the like ſum to each of the hoſpitals of Chriſt-church, St. Bartholomew, Bedlam, Southwark, and the Poultry-compter; and 100l. yearly to provide a dinner for the whole mercers company in their hall on every of their quarter-days, at 25l. each dinner [Q]. By this diſpoſition, ſufficient care was taken, that the two corporations, to whom the affair was truſted, ſhould receive no damage by the execution of it; for the ſtated annual payments amount to no more than 603l. 6s. 8d. and the yearly rents of the Exchange received by Sir Thomas were 740l. beſides the additional profits that muſt ariſe from time to time by fines, which were very conſiderable. But the lady Anne his wife was to enjoy both the manſion-houſe and the Exchange during her life if ſhe ſurvived Sir Thomas, and then they were both veſted in the two corporations for the uſes declared in the will for the term of 50 years; which limitation was made on account of the ſtatutes of mortmain, that prohibited the alienation of lands or tenements to any corporation, without licence firſt had from the crown. And that ſpace of time the teſtator thought ſufficient for procuring ſuch licence, the doing of which he earneſtly recommends to them without delay; in default whereof, at the expiration of 50 years, theſe eſtates were to go to his heirs at law [R].

Having thus ſettled his affairs ſo much to his own honour, the intereſt of the public, and the regards due to his family, he was at leiſure to reap the fruits of his induſtry and ſucceſs. But he did not long enjoy this felicity; for, Nov. 21, 1579, coming from the Exchange to his houſe in Biſhopſgate-ſtreet,

[Q] Ibid. In life of Sir Thomas, where is a copy of the will, p. 19, & ſeq. The ſame author obſerves, p. 26. that the ſituation and ſpaciouſneſs of the manſion-houſe, and the accommodation for ſeparate apartments and other rooms for common uſe, the open courts and covered walks, with the ſeveral offices, ſtables, and gardens, ſeemed all ſo well ſuited for ſuch an intention, as if Sir Thomas had it in view at the time of building his houſe.

[R] This was Elizabeth, ſole child of his elder brother John, married to Sir Henry Nevil. She died in 1573, before Sir Thomas; but left iſſue Hen. Nevil, Eſq; to whom Sir Thomas bequeathed by his will the manors of Mayfield and Wadhurſt, with all the lands belonging to them, amounting to 240l. per annum, after his lady's death. Sir Thomas had alſo by a woman of Bruges in Flanders a natural daughter named Anne, to whom upon her marriage he gave the manors of Hemeſby-Morton and Jangham in Norfolk, and the manor of Combes in Suffolk, amounting in the whole to 280l. 15s. per ann. Stowe, v. II. Append. ii. p. 6. edit. 1720. She married Nathaniel Bacon, Eſq; ſecond ſon of the lord-keeper Sir Nicholas Bacon, who alſo married Jane, youngeſt ſiſter to the lady of Sir Thomas Gresham. Maſter's Hiſtory of C. C. C. Cambridge, p. 225.

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he ſuddenly fell down in his kitchen, was ſpeechleſs, and preſently died [s]. He was buried in his own pariſh-church of St. Helen's. His obſequies were performed in a very ſolemn manner, the corpſe being attended by 100 poor men, and the like number of poor women, whom he had ordered to be cloathed in black gowns of 5s. 8d. per yard at his own expence [t]. The charges of the funeral amounted to 800l. His corpſe was depoſited in a vault at the north-eaſt corner of the church, which he had before provided for himſelf and family, with a curious marble tomb over it; on the ſouth and weſt ſides of which are his own arms, and on the north and eaſt the ſame impaled with thoſe of his lady. The arms of Sir Thomas, together with the city of London and mercers company, are likewiſe painted in the glaſs of the eaſt window of the church above the tomb, which ſtood as he left it without any inſcription till 1736, when the following words taken from the pariſh regiſter were cut on the ſtone that covers it by order of the church-wardens; "Sir Thomas Greſham, knight, was buried December "15, 1579 [u]." By an inventory of the goods at his houſe in Biſhopſgate-ſtreet, taken after his deceaſe, they are ſaid to have amounted to 11271l. 15s. 8d. He had alſo another houſe at Weſt-Aire in Norfolk, where the effects were valued at 1655l. 1s. But his chief ſeat ſeems to have been at Mayghfield in Suſſex, one room of which was called the queen's chamber, and the goods and chattels belonging to it were eſtimated at 7553l. 10s. 8d. [w]. By his death many large eſtates in ſeveral counties of England, amounting at that time to the clear yearly value of 2300l. and upwards, came to his lady [x], who ſurvived him many years, and continued to reſide after his deceaſe in the manſion-houſe at

[s] Holinſhed, Vol. III. p. 1310. Stowe, Chron. p. 686. edit. 1615.

[t] Stowe, and preamble to his will.

[u] In conſideration of the ground taken up by his tomb, he had promiſed to build a handſome ſteeple to the church, but the performance of that promiſe was prevented by his ſudden death. Stowe, p. 133. edit. 1598.

[w] Ward, from a MS. Journal of Sir Thomas.

[x] The ſeveral eſtates lay in the counties of Norfolk, Suffolk, Kent, York, Durham, Derby, Cambridge, Somerſet, Wales, London, Middleſex, amounting to 1797l. 12s. 2½d. Out of which ſhe was to pay ſeveral annuities for life to his ſervants, his lawyers, phyſicians and ſurgeons, and relations, particularly to lady Frances Greſham his ſiſter-in-law, 133l. 6s. 8d. amounting in all to 467l. which deducted from the former, leaves 1330l. 12s. 2½d. clear, which was left abſolutely in fee-ſimple to her. This, added to the clear yearly value of the Royal Exchange, the manſion-houſe in Biſhopſgate-ſtreet, and the manors of Mayfield and Wadhurſt, amounting to 1057l. 18s. 4d. which was bequeathed to her for life, make up the ſum of 2388l. 10s. 6½d. Stowe, Vol. II. Append. ii. p. 5. edit. 1720.

London

London in the winter, and at Oſterley-park in the ſummer ſeaſon, at which laſt place ſhe died Nov. 23, 1596, very aged. Her corpſe was brought to London, and buried in the ſame vault with her huſband [y].

Mr. Ward has drawn Sir Thomas's character, wherein he obſerves, that he had the happineſs of a mind every way ſuited to his fortune, generous and benign; ready to perform any good actions and encourage them in others [z]. He was a great friend and patron of our celebrated martyrologiſt John Fox. He was well-acquainted with the ancient and ſeveral modern languages; he had a very comprehenſive knowledge of all affairs relating to commerce, whether foreign or domeſtic; and his ſucceſs was not leſs, being in his time eſteemed the higheſt commoner in England. He tranſacted queen Elizabeth's mercantile affairs ſo conſtantly, that he was called "The Royal Merchant;" and his houſe was ſometimes appointed for the reception of foreign princes upon their firſt arrival at London. As no one could be more ready to perform any generous actions which might contribute to the honour of this country; ſo he very well knew how to make the beſt uſe of them for the moſt laudable purpoſes. Nor was he leſs ſerviceable both to the queen and her miniſtry on other occaſions, who often conſulted him and ſought his advice in matters of the greateſt importance relating to the welfare of the government. But the moſt ſhining part of his character appears in his public benefactions. The Royal Exchange was not only a ſingular ornament to the city of London, and a great convenience to the merchants who wanted ſuch a place to meet and tranſact their affairs in, but likewiſe contributed very much to the promotion of trade, both by the number of ſhops erected there, and the much greater number of the poor, who were employed in working for them. And the donation of his own manſion-houſe for a ſeat of learning and the liberal arts, with the handſome proviſion made for the endowment and ſupport of it, was ſuch an inſtance of a generous and public ſpirit as has been equalled by few, and muſt perpetuate his memory with the higheſt eſteem and gratitude ſo long as any regard to learn-

[y] Regiſter of St. Helen's.

[z] In the dedication to him of a book by one Hugh Goughe, intituled, "The Offspring of the Houſe of Ottoman," the author particularly acknowledges his great liberality both to himſelf and others who were ſtrangers to him. By the way, a book was alſo dedicated to him by Richard Rowlands, alias Verſtegan, called "The Port of the World, containing the Original and Antiquities of the moſt famous Cities in Europe, with their Trade and Traffic, &c. 1576," 8vo.

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ing and virtue is preſerved among us. Nor ought his charities to the poor, his eight alms-houſes, and the liberal contributions to the ten priſons and hoſpitals in London and Southwark, to be omitted. Each of thoſe benefactions ſeparately conſidered is great in itſelf, and a juſt foundation for laſting honour; but when united they are, without any rival, peculiar to Sir Thomas Greſham, who, having no ſon to bear up his name, very wiſely fixed on the moſt effectual method to preſerve it in the higheſt regard to all poſterity.

His public benefactions, the Royal Exchange, and his manſion-houſe, on the deceaſe of his lady, immediately came into the hands of the two corporations, the city of London and the mercers company, who, according to their truſt, obtained a patent from the crown, dated Feb. 3, 1614, 12 Jacobi I. to hold them for ever upon the terms expreſſed in the will of the donor [A].

[A] See the inrolment in Chancery.

GRETSER (JAMES), a learned German, was born at Marcdorf about 1561, and entered among the ſociety of Jeſuits at 17. When he had finiſhed his ſtudies, he was appointed a profeſſor at Ingolſtad. He ſpent 24 years there; teaching philoſophy three, morality ſeven, and ſchool-divinity 14. Theſe employments did not hinder him from being conſtant at prayers, and compoſing a prodigious number of books. The catalogue of them, as given by Niceron, conſiſts of near 153 articles; which, he tells us, was copied by him from the propoſals, publiſhed in 1733, for printing an edition of all Gretſer's works at Ratiſbon in 17 vols. folio. His great erudition was attended with a ſurprizing modeſty: he could not bear to be commended. The inhabitants of Marcdorf were deſirous of having his picture, to hang it up in their town-houſe; but, when informed of the earneſt application they had made to his ſuperiors for that purpoſe, he was heartily vexed; and told them, that if they wanted his picture, they need but draw that of an aſs. To make themſelves amends, they purchaſed all his works, and devoted them to the uſe of the public. He died at Ingolſtad in 1625. He ſpent his whole life in writing againſt Proteſtants, and in defending the order to which he belonged. Some authors have beſtowed very great encomiums upon him. Cardinal du Perron ſaid, "Gretſer is greatly to be "applauded: he has a great deal of wit for a German." Dupin ſays of Gretſer, that "he was certainly a man of

Bayle's Dict.

Memoires, Tom. XXVIII.

Petroniana.

" vaſt abilities, and had laboured a great deal in both eccle-
" ſiaſtical and prophane antiquity. It is pity he was not
" a better critic, and that he adopted pieces and ſtories either
" ſpurious or doubtful. It is pity too, as he was ſo able to
" treat ſubjects thoroughly, that controverſies ſhould have
" engaged him in perſonal and particular diſputes. Never-
" theleſs it may be affirmed, that he was one of the ableſt
" controverſial writers of his age. He had a great facility
" in writing, and refuted his adverſaries with a vaſt vehe-
" mence. The circumſtance which ought to be moſt eſ-
" teemed in his works, is the prodigious variety that is
" found in them, and the accuracy with which he collected
" on each ſubject, whatever bears any relation to it. In
" ſhort, his books, it may be ſaid, will furniſh very good
" materials to thoſe who would write on the ſame ſubjects." Bibl. des Art. Eccleſ.
Niceron ſays, " It were to be wiſhed, that Gretſer had
" ſhewed greater moderation in his controverſial writings,
" that he had reſtrained his natural impetuoſity therein, and
" that his ſtyle had not been ſo ſharp and vehement." He received however as ill language as he gave; and if he ſoundly abuſed the Proteſtants, they abuſed him as ſoundly again; ſo that there was no mighty harm done, the balance upon the whole being very well preſerved.

His works were printed, according to the propoſals above-mentioned, at Ratiſbon 1739, 17 vols. folio.

GREVILLE (FULK or FOULK), lord Brooke, an ingenious writer, was the eldeſt ſon of Sir Fulk Greville of Beauchamp-court [at Alcaſter] in Warwickſhire, and born there in 1554. It is conjectured, that he was educated at the ſchool in Shrewſbury; whence he was removed to Cambridge, and admitted a fellow-commoner at Trinity-college; and ſome time after making a viſit to Oxford, he became a member of that univerſity in the ſame rank, but of what college is not certain. Having compleated his academical ſtudies, he travelled abroad to finiſh his education; and upon his return, being well accompliſhed, was introduced to the court of queen Elizabeth by his uncle Robert Greville, where he was eſteemed a moſt ingenious perſon, and particularly favoured by the lovers of arts and ſciences. He was ſoon nominated to ſome beneficial employment in the court of marches of Wales by his kinſman Sir Henry Sidney, then lord preſident of that court and principality. Sir Henry's letter is dated Nov. 12, 1576; and a ſubſequent letter to his ſervant Edward Waterhouſe ſhews, that the

principal buſineſs, which theſe officers were to ſuperintend, conſiſted in framing all original bills, and making out all orders for proceſs of appearance.

Our author was not then above 22 years of age, ſo that this poſt may be looked upon as an honourable atteſtation of his merit. But the nature of it did not pleaſe him; his ambition prompted him to another courſe of life. He had already made ſome advances in the queen's favour, had attained a competent familiarity with the modern languages, and ſome expertneſs in the martial exerciſes of thoſe times: theſe were qualifications for a foreign employment, which was more agreeable to the activity of his temper, and would open a quicker way of raiſing him to ſome of the firſt poſts in the ſtate. In reality, his heart was ſo eagerly ſet upon puſhing his fortune this way, that, to gratify it, he ventured to incur his royal miſtreſs's diſpleaſure, and made ſeveral attempts in it, not only with, but even without her majeſty's conſent. Out of many of theſe we have an account of the few following from his own pen. Firſt, when the two mighty armies of Don John and the duke Caſimire were to meet in the Low-countries, he applied and obtained her majeſty's leave under her own hand to go thither; but, after his horſes with all other preparations were ſhipped at Dover, the queen (who always diſcouraged theſe excurſions) ſent her meſſenger Sir Edward Dyer [A] with her mandate to ſtop him. He was ſo much vexed at this diſappointment, that afterwards, when ſecretary Walſingham was ſent ambaſſador in 1578, to treat with thoſe two princes, an opportunity of ſeeing an affair, wherein ſo much Chriſtian blood and ſo many Chriſtian empires were concerned, was ſo tempting, that he was reſolved not to riſque a denial, and therefore ſtole away without leave, and went over with the ſecretary incog. The conſequence whereof was, that, at his return, the queen forbad him her preſence for many months. To the ſame ambition may alſo be referred his engagement with Sir Philip Sidney to accompany Sir Francis Drake in his laſt expedition but one to the Weſt-Indies in 1585, in which they were both fruſtrated by the ſame authority.

Again, when the earl of Leiceſter was ſent general of her majeſty's forces the ſame year, and had given Mr. Greville the command of 100 horſe, "Then I," to uſe his own words, "giving my humour over to good order, yet found

[A] Mr. Dyer was ſent upon the meſſage, which ſhews the queen's regard for him, Mr. Dyer being joined with him in friendſhip to Sir Philip Sidney.

"that neither the interceſſion of this grandee, ſeconded with "my own humble ſuit, and many other honourable friends "of mine, could prevail againſt the conſtant courſe of this "excellent lady [the queen] with her ſervants, ſo as I was "forced to tarry behind, and for this importunity of mine "to change my courſe, and ſeem to preſs nothing before "my ſervice about her; this princeſs of government as well "as kingdoms made me live in her court a ſpectacle of diſ-"favour too long as I conceived. Laſtly, the univerſal "fame of a battle to be fought between Hen. III. and Hen. "IV. then king of Navarre, lifting him once more above "this humble earth of duty, made him reſolve to ſee the "difference between kings preſent and abſent in their mar-"tial expeditions; ſo that, without acquainting any creature, "the earl of Eſſex excepted, he ſhipped himſelf over, and "at his return was kept from her majeſty's preſence full ſix "months, and then received after a ſtrange manner; for," continues he, "this abſolute prince, to ſever ill example from "grace, avers my going over to be a ſecret employment of "hers; and all theſe other petty exiles, a making good that "cloud or figure, which ſhe was pleaſed to caſt upon my "abſence, protecting me to the world with the honour of "her employment, rather than ſhe would for example's ſake "be forced either to puniſh me further, or too eaſily forgive "a contempt or neglect in a ſervant ſo near about her, as "ſhe was pleaſed to conceive it. After ſo many kind croſſes "as purpoſely read leſſons to ſhew him his miſtake, no "wonder that he was at laſt convinced, and that," as he ſays himſelf, "by theſe many warnings, he found the ſpe-"cious fires of youth to prove far more ſcorching than glo-"rious; and, calling his ſecond thoughts to counſel, clearly in "that map diſcerned action and honour to fly with more wings "than one, and that it was ſufficient for the plant to grow, "where his ſovereign's hand had planted it: upon the whole, "then, he found reaſon to contract his thoughts from thoſe "larger but wandering horizons of the world abroad, and "bounded his proſpect within the ſafe limits of duty in "ſuch home ſervices as were acceptable to his ſovereign."

Accordingly, in purſuance of this principle, we find him proſecuting his intereſt in the marches court of Wales. During theſe excurſions abroad, his gracious miſtreſs granted him the reverſion of two of the beſt offices in that court, one of which falling to him in 1580, he met with ſome difficulties about the profits. In this conteſt, he experienced the friendſhip of Sir Philip Sidney, who by a letter wrote

to his father's ſecretary, Mr. Molyneux, April 10, 1581, prevailed on him not to oppoſe his couſin Greville's title in any part or conſtruction of his patents; and a letter of Sir Francis Walſingham to the preſident, the next day, April 11, put an end to the oppoſition that had been made from another quarter. This office appears to be clerk of the ſignet to the council of Wales, which is ſaid to have brought him in yearly above 2000l. ariſing chiefly from the proceſſes which went out of that court, all of which are made out by that officer. He was alſo conſtituted ſecretary for South and North Wales by the queen's letters patent, bearing date April 25, 1583. In the midſt of theſe civil employments, he made a conſpicuous figure in the martial way; when the French ambaſſadors, accompanied by great numbers of their nobility, were in England a ſecond time to treat of the queen's marriage with the duke of Anjou in 1581. Tilts and tournaments were the courtly entertainments in thoſe days; and they were performed in the moſt magnificent manner on this occaſion by two noblemen, beſides Sir Philip Sidney and Fulk Greville, who with the reſt behaved ſo gallantly as to win the reputation of a moſt gallant knight. In 1586, theſe two friends were ſeparated by the unfortunate death of the former, who in his will bequeathed to his dear friend one moiety of his books [B].

In 1558, Mr. Greville attended his kinſman the earl of Eſſex to Oxford, and among other perſons in that favourite's train was created M. A. April 11, that year. Two years afterwards, on the ninth of the ſame month, he attended the funeral of Ambroſe Dudley earl of Warwick as a mourner. In 1595, he was accuſed to the lords of the council, by a certificate of ſeveral gentleman borderers upon Farickwood in Warwickſhire, of having made waſte there to the value of 14,000l. but the proſecution ſeems to have been dropped, and, Oct. 1597, he received the honour of knighthood. In the beginning of March the ſame year, he applied for the office of treaſurer of the war; and about two years afterwards, in the 41ſt of Elizabeth, he obtained the place of treaſurer of marine cauſes for life. In 1599, a commiſſion was ordered to be made out for him as rear-admiral of the fleet, which was intended to be ſent forth againſt another threatened invaſion by the Spaniards. To this commiſſion he humouroufly alludes, in ſpeaking of his kinſman the earl of Eſſex's execution the following year, where he ſays, that

[B] The other moiety was left to Mr. Dyer already mentioned.

"himſelf

" himſelf remaining about the queen was a kind of remora, " ſtaying the violent courſe of that fatal ſhip, and but now " was abruptly ſent away to guard a figurative fleet in dan- " ger of nothing but theſe proſopopœia of invincible rancour, " and kept as in a free priſon at Rocheſter till his [the earl's] " head was off." In 1602, having purchaſed from private hands ſome claims upon the manor of Wedgnock, he obtained of the queen a grant of the ancient and ſpacious park thereunto belonging, for himſelf, his heirs and aſſignees, in as ample a manner as John duke of Northumberland or Ambroſe earl of Warwick had held it.

During this glorious reign, he frequently repreſented his county in the houſe of commons, together with Sir Thomas Lacy; and it has been obſerved that a better choice could not have been made, as both of them were learned, wiſe, and honeſt. He continued a favourite of queen Elizabeth to the end of her reign [c]. The beginning of the next opened no leſs in his favour. At the coronation of James I. July 15, 1603, he was made K. B. and his office of ſecretary to the council of the court of marches of Wales was confirmed to him for life, by a patent bearing date July 24. In the ſecond year of this king, he obtained a grant of Warwick caſtle. He was greatly pleaſed with this favour, and the caſtle being in a ruinous condition, he laid out at leaſt 20,000l. in repairing it: the houſe within he adorned with rich furniture of every kind, and without he adorned it with the moſt pleaſant gardens, plantations, and walks; ſo that conſidering its ſituation on a very high rock [which is the cliff of a river running at the foot, and thence watering the town of Warwick] no place in that midland part of England does compare with it for ſtatelineſs and delight. He had alſo a grant of the manor and lands of Knowle in the ſame county.

In reality he was more intent upon increaſing his private fortune by ſuch ſubſtantial favours, than ambitious of any high poſt and power in the ſtate. He was afterwards poſſeſſed of ſeveral very beneficial places in the marches court of Wales, and at preſent he ſeems to have confined his views within the limits of theſe offices. He perceived the meaſures of government quite altered, and the ſtate waning from the luſtre in which he had ſeen it ſhine; beſides, he had little

[c] Sir Robert Naunton obſerves, that he neither ſought for nor obtained any great place or preferment at court, during all the time of his attendance; for he came thither backed with a plentiful fortune. Fragmenta Regalia, 1642, 4to. p. 30.

hopes of being preferred to any thing conſiderable in the miniſtry, as he met with ſome diſcouragements from Sir Robert Cecil, the ſecretary, and the perſons in power. In this poſition of affairs, he ſeems to have formed ſome ſchemes of retirement, in order to write the hiſtory of queen Elizabeth's life. In which view he drew up a plan, commencing with the union of the two roſes in the marriage of Henry VII. and had made ſome progreſs in the execution of it; but the peruſal of the records in the council cheſt being denied him by the ſecretary, as he could not complete his work in that authentic and ſubſtantial manner as became him, he broke off the deſign, and diſpoſed himſelf to reviſe the product of his juvenile ſtudies and his poetical recreations with Sir Philip Sydney.

During the life of the treaſurer Cecil, he obtained no advancement in the court or ſtate; but in 1615, ſome time after his death, was made under treaſurer and chancellor of the Exchequer; in conſequence of which, he was called to the board of privy-council. In 1617, he obtained from the king a ſpecial charter, confirming all ſuch liberties as had been granted to any of his anceſtors in behalf of the town of Alceſter, upon a new reſerved rent of ten ſhillings a year; and, in 1620, was created lord Brooke of Beauchamp-court. He obtained this dignity as well by his merit and fidelity in the diſcharge of his offices, as by his noble deſcent from the Nevils, Willoughbys de Brooks, and Beauchamps [D]. Sept. 1621, he was made one of the lords of the king's bedchamber, whereupon reſigning his poſt in the Exchequer, he was ſucceeded therein by Richard Weſton, afterwards earl of Portland. After the demiſe of king James, he continued in the privy-council of Charles I. in the beginning of whoſe reign, he founded a hiſtory lecture in the univerſity of Cambridge, and endowed it with a ſalary of 100l. per annum. He did not long ſurvive this laſt act of generoſity; for, though he was a munificent patron of learning and learned men, he at laſt fell a ſacrifice to the extraordinary outrage of a diſcontented domeſtic. The account we have of this fatal event is, that his lordſhip, neglecting to reward one Ralph Heywood, who had ſpent the greateſt part of his life in his ſervice, this attendant expoſtulated thereupon with his lordſhip in his bed-chamber, at Brook-houſe in Holborn; and, being ſeverely reproved for it, preſently gave his lordſhip a mortal ſtab in the back with a knife or ſword; after

[D] Dugdale's Antiq. of Warwickſhire, Vol. II. p. 766. edit. 1730.

which

which he withdrew into another room, and locking the door, murdered himſelf with the ſame weapon. He died Sept. 30, 1628, and his corpſe being wrapt in lead was conveyed from Brook-houſe, Holborn, to Warwick; where it was interred on the north ſide of the choir of St. Mary's church there, in his own vault, which had formerly been a chapter-houſe of the church; and where, upon his monument, there is this inſcription: "FULKE GREVILLE, Servant to QUEEN "ELIZABETH, Counſellor to KING JAMES, and Friend "to SIR PHILIP SIDNEY. Tropheum Peccati." Indeed, he made this dear friend the great examplar of his life in every thing; and Sidney being often celebrated as the patron of the Muſes in general, as well as Spenſer in particular, ſo we are told, lord Brooke deſired to be known to poſterity under no other character, than that of Shakſpeare's and Ben Jonſon's maſter, lord chancellor Egerton and biſhop Overal's patron. His lordſhip alſo obtained the office of Clarencieux at arms for Mr. Camden, who very gratefully acknowledged it in his life-time, and at his death left him a piece of plate in his will. He alſo raiſed John Speed from a mechanic to be an hiſtoriographer. See Collins's Peerage.

His lordſhip had an elegant taſte for all kinds of polite learning, but his inclination as well as his genius led him particularly to hiſtory and poetry [E]. Hence, with reſpect to the former, it was that lord Bacon ſubmitted his "Life of "Henry VII." to his peruſal and animadverſions [F]. And his extraordinary kindneſs to Sir William Davenant muſt be added to other conſpicuous evidences of the latter; that poet he took into his family when very young, and was ſo much delighted with his promiſing genius, that, as long as the patron lived, the poet had his reſidence with him, and probably formed the plan of ſome of his firſt plays under his lordſhip's encouragement; ſince they were publiſhed ſoon after

[E] This appears by his works; of which one volume, containing chiefly poetical pieces, was publiſhed in 1633, fol. 2. There came out afterwards under his name, but thought to be ſpurious, "The five Years of King James, &c. "1643," 4to. to which were added, "Truth brought to Light by Time, "&c." and other things. 3. His "Life "of Sir Philip Sidney, 1652," 8vo: to which was prefixed "Maxims of "State, &c." 4. His "Remains, "1670," 8vo.

[F] Lord Bacon having told us, that Fulk (as he then was) Greville had much and private acceſs to queen Elizabeth, which he uſed honourably, and did many men good, obſerves, that he would ſay merrily of himſelf, that he was like Robin Goodfellow; for when the maids ſpilt the milk-pans or kept any racket, they would lay it upon Robin: ſo what tales the ladies about the queen told her, or other bad offices that they did, they would put it upon him. Bacon's Apophthegms. In Biog. Brit. are many inſtances of our author's kindneſs to Bacon after his fall.

his death. This noble lord was never married; ſo that his honour falling by the patent to his kinſman Robert Greville, he directed his eſtate alſo by his will to go along with it to the ſame relation, being next of kin to him [G].

Robert Greville was then arrived to the age of 21; he had been educated at Cambridge, and had a good ſhare of learning. During the civil wars he adhered to the parliament, and was made lieutenant of Warwickſhire, and colonel in their army; and commanded thoſe forces which were ſent to attack the cathedral of Litchfield, in which action he was killed by a ſhot in the left eye, March 2, 1642-3. This being St. Cedde's day, the ſaint to which that church is dedicated, ſome reflections were made by Laud in his "Diary," to intimate that his death was a judgement upon him, as being a great enemy of cathedrals, and having publiſhed "A Diſcourſe againſt Epiſcopacy" in 1641, 4to. There was alſo printed the preceding year a piece of his intituled, "The Nature of Truth, its Union and Unity with "the Soul, which is one in its Eſſence, Faculties, Acts, "one with the Soul;" in 12mo. This ſhews him to be a viſionary in philoſophy; and, if we may believe Wood, he muſt be far gone in enthuſiaſm, ſince he tells of his often boaſting, that he ſhould live to ſee the millenary paradiſe begin.

[G] He was grandſon of Robert, younger brother to our author's father.

GREVIUS, or GRÆVIUS (JOHN GEORGE), a great Latin critic, was born Jan. 29, 1632 [A], at Naumbourg in Saxony; and having laid a good foundation of claſſical learning in his own country, was ſent to finiſh his education at Leipſic [B], under the profeſſors Rivinus [C] and Strauchius [D]. This laſt was his relation by the mother's ſide, and ſat opponent in the profeſſor's chair, when our author performed his exerciſe for his degree; on which occaſion he maintained a theſis, "De Moribus Germa-"orum." As his father deſigned to breed him to the law, he applied himſelf a while to that ſtudy, but not without devoting much of his time to polite literature, which he affected moſt, and which he afterwards made the ſole ob-

[A] Acta eruditorum Lipſiæ ann. 1703.

[B] Ibid.

[C] Our author printed three diſſertations of this profeſſor in his "Syntagma variarum diſſertat. rarior, &c. "1702," 4to.

[D] Author of the Chronology under his name.

ject

ject of his application. With this view he removed to Deventer in Holland, attended the lectures of John Fr. Gronovius; and, converſing with him, became entirely fixed in his reſolution. He was ſingularly pleaſed with this profeſſor, ſo that he ſpent two years in theſe ſtudies under his direction, and profited ſo much thereby, that he afterwards frequently aſcribed all his knowledge to the aſſiſtance of this maſter. However, reſolving to make uſe of all advantages for improving himſelf, he went thence firſt to Leyden to hear Daniel Heinſius, and next to Amſterdam; where attending the lectures of Alex. Morus and David Blondel, this laſt perſuaded him to renounce the Lutheran religion, in which he had been bred, and to embrace Calviniſm.

Mean while, his reputation increaſed daily, and was now raiſed ſo high, though but 24 years of age, that he was judged qualified for the chair; and, upon the death of Schulting, actually nominated to the profeſſorſhip of Duiſburg by the elector of Brandenburg: who at the ſame time yielded to his deſire of viſiting Antwerp, Bruſſels, Lorrain, and the neighbouring countries; in order to complete the plan he had laid down for finiſhing his ſtudies, before he entered upon the exerciſe of his office. Young as he was, he appeared every way equal to the employ; but held the place no longer than two years; when he cloſed with an offer of the profeſſorſhip of Deventer, which, though of leſs value than Duiſburg, was more acceptable to him on many accounts. He had a ſingular affection for the place, where firſt he indulged his inclination for theſe ſtudies. He had the pleaſure of ſucceeding his much-beloved Gronovius, and that too by a particular recommendation on his removal to Leyden. It muſt be remembered alſo, that he was a proſelyte to Calvin in the eſtabliſhed religion at Deventer, not eaſily if at all tolerated at Duiſburg; and laſtly, in Holland, there was a fairer proſpect of preferment. Accordingly, in 1661, the States of Utrecht made him profeſſor of eloquence in that univerſity in the room of Paulus Æmilius.

Here he fixed his ambition, and reſolved to move no more. In this temper he rejected ſolicitations both from Amſterdam and Leyden. The elector Palatine likewiſe attempted in vain to draw him to Heydelberg, and the republic of Venice to Padua. He was in a manner naturalized to Holland; and the States of Utrecht, being determined not to part if poſſible with him, laid freſh obligations upon him; and, in 1673, added to that of eloquence the profeſſorſhip of politics and hiſtory. In theſe ſtations he had the honour to be ſought after

after by perſons of different countries: ſeveral coming from Germany for the benefit of his inſtructions, many from England [E]. He had filled all theſe poſts, with a reputation nothing inferior to any of his time, for more than 30 years, when he was ſuddenly carried off with an apoplexy, Jan. 11, 1703, in his 71ſt year.

He had 18 children by his wife, whom he married in 1656, but was ſurvived only by four daughters. One of his ſons, a youth of great hopes, died, 1692, in his 23d year, while he was preparing a new edition of Callimachus, which was finiſhed afterwards by his father, and printed in 1697.

Grevius did great ſervice to the republic of letters, not ſo much by original productions of his own, as by procuring many editions of authors, which he enriched with notes and excellent prefaces; as Heſiod, Callimachus, Suetonius, Cicero, Florus, Catullus, Tibullus, Propertius, Juſtin, Cæſar, Lucian. He publiſhed alſo of the moderns, Caſaubon's "Letters," ſeveral pieces of Meurſius, Huet's "Poemata," Junius "De pictura veterum," Eremita "De Vita aulica "& civili," and others of leſs note. But his *chef d'œuvre* is his "Theſaurus antiquitatum Roman," in 12 vols. fol. to which he added afterwards "Theſaurus Antiq. & Hiſtor. "Italiæ," which were printed after his death, 1704, in 3 vols. folio. There alſo came out in 1707, "J. G. Grevii "Prælectiones & CXX Epiſtolæ collectæ ab Alb. Fabricio;" to which was added "Burmanni Oratio dicta in Græevii fu-"nere," to which we are obliged for the particulars of this memoir. In 1717, was printed "J. G. Græevii Orationes "quas Ultrajecti habuit," 8vo. A great number of his letters were publiſhed by Burman in his "Sylloge Epiſtola-"rum," in 5 vols. 4to. And the late Dr. Mead was poſſeſſed of a collection of original letters in MS. written to Grevius by the moſt eminent perſons in learning, as Baſnage, Bayle, Burman, Le Clerc, Faber, Fabricius, Gronovius, Kuſter, Limborch, Puffendorff, Salmaſius, Spanheim, Spinoſa, Tollius, Bentley, Dodwell, Locke, Potter, Abbé Boſſuet, Bignon, Harduin, Huet, Menage, Spon, Vaillant, &c. from the year 1670 to 1703, when Grevius died.

[E] Among others, Dr. Mead, and his eldeſt brother Samuel Mead, Eſq; counſellor at law, both attended his lectures. See Mead's Life, &c. 1754, 8vo.

Ath. Oxon. GREW (OBADIAH), a worthy pariſh prieſt, was born, 1607, at Atherſton in Warwickſhire; and having been well grounded in grammar-learning under his uncle Mr. John Deniſon,

Deniſon, was ſent to Baliol-college in Oxford, in 1624. Here purſuing his ſtudies carefully, he became qualified for the academical honours; and taking both his degrees in arts at the regular times, he entered at 28 years of age into the prieſthood. In the beginning of the civil wars, he ſided with the parliament party, took the Covenant; and, at the requeſt of the corporation of Coventry, became miniſter of the great pariſh of St. Michael in that city. He filled this ſtation by a conſcientious performance of all the duties thereof. The ſoundneſs of his doctrine according to his perſuaſion, the prudence and ſanctity of his converſation, the vigilancy and tenderneſs of his care, were of that conſtant tenor, that he ſeemed to do all which the beſt writers upon the paſtoral office tells us ſhould be done. As he ſided with the Preſbyterians againſt the hierarchy, ſo he joined with that party alſo againſt the deſign of deſtroying the king. In this, as in other things, he acted both with integrity and courage, of which we have the following remarkable inſtance. In 1648, when Cromwell, then lieutenant-general, was at Coventry upon his march towards London, Mr. Grew took this opportunity to repreſent to him the wickedneſs of the deſign, then more viſibly on foot, for taking off his majeſty, and the ſad conſequences thereof, ſhould it take effect; earneſtly preſſing him to uſe his endeavours to prevent it, and not ceaſing to ſolicit him, till he obtained his promiſe for it. Nor was he ſatisfied with this; afterwards, when the deſign became too apparent, he addreſſed a letter to him, reminding him of his promiſe, and took care to have his letter delivered into Cromwell's own hands.

In 1651, he accumulated the degrees in divinity, and completed that of doctor the enſuing act, when he preached the "Concio ad Clerum" with applauſe. In 1654, he was appointed one of the aſſiſtants to the commiſſioners of Warwickſhire, for the ejection of ſuch as were then called ſcandalous, ignorant, and inſufficient miniſters and ſchoolmaſters. He continued at St. Michael's, greatly eſteemed and beloved among his pariſhioners, till his majeſty's Reſtoration; after which he ſeems to have reſigned his benefice in purſuance to the act of conformity in 1661. It does not appear that he engaged among the conventiclers after his deprivation; but it is certain that he preſerved the reſpect and affection of the citizens of Coventry till his death, which happened Oct. 22, 1689. He publiſhed "A Sinner's Juſtification by Chriſt, &c. delivered in ſeveral Sermons on Jer. ii. 6. 1670," 8vo: and "Meditations upon our Saviour's Parable of the prodigal

Calamy's Abridgment of Baxter's Hiſt. of his own Times, 1702.

" prodigal Son, &c. 1678," 4to, both at the requeſt, and for the common benefit, of ſome of his quondam pariſhoners.

GREW (NEHEMIAH), ſon of the preceding, a learned writer and phyſician, who, being apparently bred up in his father's principles of Nonconformity, was ſent abroad to compleat his education in one of the foreign univerſities. There he took the degree of M. D. [A]; after which, reſolving to ſettle in London, he ſtood candidate for an honorary fellowſhip in the College of Phyſicians there, and was admitted Sept. 30, 1680 [B]. He grew into an extenſive practice by his merit, which had recommended him to the Royal Society; where he was choſen fellow ſome years before, and, upon the death of Mr. Oldenburg their ſecretary, ſucceeded him in that poſt on St. Andrew's day, 1677 [C]. In conſequence whereof, he carried on the publication of the " Philoſophical " Tranſactions" from Jan. enſuing till the end of Feb. 1678. In the mean time, purſuant to an order of council of July 18 that year, he drew up, " A Catalogue of the natural and " artificial Rarities belonging to the Society." This was publiſhed under the title of " Muſeum Regalis Societatis, " &c. 1681," folio, and was followed by " A comparative " Anatomy of the Stomach and Guts, begun, &c. 1681," folio; and " The Anatomy of Plants, &c. 1682," folio. After this he continued to employ the preſs for the ſervice of the public, and his own reputation at the ſame time, ſince he printed ſeveral other treatiſes much eſteemed by the learned world [D], both at home and abroad, being moſtly tranſlated into Latin by foreigners. Thus he paſſed his time with the reputation of a learned author and an able practitioner in his

[A] Ath. Oxon. Vol. II. col. 838.

[B] Gen. Dict. from the Regiſter of the college.

[C] Birch's Hiſt. of R. S. Vol. IV.

[D] Theſe are, 1. " Obſervations " touching the Nature of Snow," in Phil. Tranſ. N° 92. 2. " The De- " ſcription and Uſe of the Pores in the " Skin of the Hands and Feet." Ibid. N° 159. for May 1684. 3. " Tractatus de ſalis cathartici amari in agris " Ebaſhamenſibus & hujuſmodi aliis " contenti natura & uſu, 1695," 12mo. 4. " Coſmologia Sacra: or a Diſcourſe " of the Univerſe, as it is the Crea- " ture and Kingdom of God: chiefly " written to demonſtrate the Truth and " Excellence of the Bible, which con- " tains the Laws of this Kingdom in " the lower World, 1701," fol. This is his capital piece, was univerſally read, and among others ſoon drew the eyes of Mr. Bayle; who, finding ſome of his principles in danger thereby, thought proper to attack it: but a defence appeared ſoon after in the " Bi- " bliotheque Choiſie," Tom. V. written by Le Clerc, who had printed an abridgement of the " Coſmologia" in Tom. I. II. and III. of the ſame " Bi- " bliotheque."

profeſſion till his death, which happened ſuddenly on Lady-day 1711.

GREY (Lady JANE), an illuſtrious perſonage of the blood royal of England by both parents: her grandmother on her father's ſide, Henry Grey, marquis of Dorſet, being queen conſort to Edward IV. [A] and her grandmother on her mother's, lady Frances Brandon, being daughter to Henry VII. queen dowager of France, and mother of Mary queen of Scots [B]. Lady Jane was born, 1537 [C], at Broadgate, her father's ſeat in Leiceſterſhire, and very early gave aſtoniſhing proofs of the pregnancy of her parts; inſomuch, that upon a compariſon with Edward VI. who was partly of the ſame age, and thought a kind of miracle, the ſuperiority has been given to her in every reſpect [D]. Her genius appeared in the works of her needle; then in the beautiful character in which ſhe wrote; beſides which, ſhe played admirably on various inſtruments of muſic, and accompanied them with a voice exquiſitely ſweet in itſelf, and aſſiſted by all the graces that art could beſtow [E]. Theſe, however, were only inferior ornaments in her character; and, as ſhe was far from priding herſelf upon them, ſo, through the rigour of her parents in exacting them, they became her grief more than her pleaſure: but this unhappineſs was ſweetened by the nobler branch of her breeding.

Her father had himſelf a tincture of letters, and was a great patron of the learned. He had two chaplains, Harding and Aylmer [F], both men of diſtinguiſhed learning, whom he employed as tutors to his daughters; and under their inſtructions, ſhe made ſuch a proficiency as amazed them both. Her own language ſhe ſpoke and wrote with peculiar accuracy: the French, Italian, Latin, and eſpecially Greek, were as natural to her as her own. She not only underſtood them perfectly, but ſpoke and wrote them with the greateſt freedom: ſhe was verſed likewiſe in Hebrew, Chaldee, and Arabic, and all this while a mere child. She had alſo a ſedateneſs of temper, a quickneſs of apprehenſion, and a ſo-

[A] Mill's Catalogue of Honour, p. 543.

[B] Brook's Catalogue of Nobility, p. 212.

[C] Burnet's Hiſtory of the Reformation, Vol. II. p. 272.

[D] Fox's Acts and Monuments.

[E] Chaloneri deploratio acerbæ necis D. Janæ Graiæ, &c.

[F] Both then zealous Proteſtants; but Harding turned Papiſt afterwards, and became one of the ableſt writers in that cauſe, which he maintained againſt biſhop Jewel. See the works of that biſhop. Aylmer was afterwards biſhop of London. See Strype's Life of him.

lidity

lidity of judgement, that enabled her not only to become the miſtreſs of languages, but of ſciences; ſo that ſhe thought, ſpoke, and reaſoned, upon ſubjects of the greateſt importance, in a manner that ſurprized all. With theſe endowments, ſhe had ſo much mildneſs, humility, and modeſty, that ſhe ſet no value at all upon thoſe acquiſitions. She was naturally fond of literature, and that fondneſs was much heightened as well by the ſeverity of her parents in the feminine part of her education, as by the gentleneſs of her tutor Aylmer in this: when mortified and confounded by the unmerited chiding of the former, ſhe returned with double pleaſure to the leſſons of the latter, and ſought in Demoſthenes and Plato, who were her favourite authors, the delight that was denied her in all the other ſcenes of life, in which ſhe mingled but little, and ſeldom with any ſatisfaction [G]. It is true, her alliance to the crown, as well as the great favour in which the marquis of Dorſet her father ſtood both with Henry VIII. and Edward VI. unavoidably brought her ſometimes to court, and ſhe received particularly many marks of Edward's attention; yet ſhe ſeems to have continued for the moſt part in the country at Broadgate.

Here ſhe was with her beloved books in 1550, when the famous Roger Aſcham called on a viſit to the family in Auguſt; and all the reſt of each ſex being out a-hunting, he went to wait upon lady Jane in her apartment, and found her reading the "Phædon" of Plato in the original Greek. Aſtoniſhed at it, after the firſt compliments, he aſked her, why ſhe loſt ſuch paſtime as there needs muſt be in the park? at which ſmiling, ſhe anſwered, "I wiſt all their ſport in "the park is but a ſhadow to that pleaſure that I find in "Plato. Alas, good folk, they never felt what true plea-"ſure meant." This naturally leading him to enquire, how a lady of her age had attained to ſuch a depth of pleaſure both in the Platonic language and philoſophy, ſhe made the following very remarkable reply: "I will tell you, and "I will tell you a truth, which perchance you will marvel "at. One of the greateſt benefits which ever God gave "me, is that he ſent me ſo ſharp and ſevere parents, and ſo "gentle a ſchoolmaſter. For when I am in preſence either "of father or mother, whether I ſpeak, keep ſilence, ſit, "ſtand, or go, eat, drink, be merry or ſad, be ſewing, "playing, dancing, or doing any thing elſe, I am ſo ſharply "taunted, ſo cruelly threatened, yea preſently ſometimes

[G] Fox as before.

"with

" with pinches, rips, and bobs, and other ways (which I " will not name for the honour I bear them) ſo without " meaſure miſordered, that I think myſelf in Hell, till time " come that I muſt go to Mr. Aylmer; who teacheth me " ſo gently, ſo pleaſantly, with ſuch fair allurements to learn- " ing, that I think all the time nothing while I am with " him: and when I am called from him, I fall on weeping, " becauſe whatſoever I do elſe but learning is full of grief, " trouble, fear, and wholly miſliking unto me. And thus " my book hath been ſo much my pleaſure, and bringeth " daily to me more pleaſure and more, and that in reſpect " of it all other pleaſures in very deed be but trifles and " troubles unto me." What reader is not melted with this ſpeech? What ſcholar does not envy Aſcham's felicity at this interview? He was indeed very deeply affected with it, and to that impreſſion we owe the diſcovery of ſome further particulars concerning this lovely ſcholar.

At this juncture he was going to London in order to attend Sir Richard Morriſon on his embaſſy to the emperor Charles V. and in a letter wrote the December following to the deareſt of his friends [H], having informed him that he had had the honour and happineſs of being admitted to converſe familiarly with this young lady at court, and that ſhe had written a very elegant letter to him, he proceeds to mention this viſit at Broadgate, and his ſurprize thereon, not without ſome degree of rapture. Thence he takes occaſion to obſerve, that ſhe both ſpoke and wrote Greek to admiration; and that ſhe had promiſed to write him a letter in that language, upon condition that he would ſend her one firſt from the emperor's court [I]. But this rapture roſe much higher while he was penning a letter addreſſed to herſelf the following month. There, ſpeaking of this interview, he aſſures her, that among all the agreeable varieties which he had met with in his travels abroad, nothing had occurred to raiſe his admiration like that incident in the preceding ſummer when he found her, a young maiden by birth ſo noble, in the abſence of her tutor, and in the ſumptuous houſe of her moſt noble father, at a time too when all the reſt of the family, both male and female, were regaling themſelves abroad with the pleaſures of the chaſe; I found, continues he, ὦ Ζεῦ καὶ Θεοὶ, O Jupiter and all ye Gods! I found, I ſay, the divine virgin diligently ſtudying the divine "Phædo" of the divine Plato in the original Greek. Happier certainly

[H] Viz. Sturmius. See art. ASCHAM. [I] Aſcham's Epiſt. iv. lib. i.

in

in this reſpect, than in being deſcended, both on the father and mother's ſide, from kings and queens [K]. He then puts her in mind of the Greek epiſtle ſhe had promiſed; prompted her to write another alſo to his friend Sturmius, that what he had ſaid of her, whenever he came, might be rendered credible by ſuch authentic evidence.

If lady Jane received this letter in the country, yet it is probable ſhe did not ſtay there long after, ſince ſome changes happened in the family which muſt have brought her to town; for her maternal uncles, Henry and Charles Brandon, both dying at Bugden, the biſhop of Lincoln's palace, of the ſweating ſickneſs [L], her father was created duke of Suffolk, Oct. 1551 [M]; Dudley earl of Warwick was alſo created duke of Northumberland the ſame day [N], and in Nov. the duke of Somerſet was impriſoned for a conſpiracy againſt him as privy-counſellor [O]. During this interval, came the queen dowager of Scotland from France, who being magnificently entertained by king Edward, was alſo, among other ladies of the blood royal, complimented as her grandmother, by lady Jane, who was now at court, and much in the king's favour [P]. In the ſummer of 1552, the king made a progreſs through ſome parts of England, during which, lady Jane went to pay her duty to his majeſty's ſiſter, the lady Mary, at Newhall in Eſſex: and in this viſit her piety and zeal againſt Popery prompted her to reprove the lady Anne Wharton for making a curteſy to the hoſt, which being carried by ſome officious perſon to the ear of the princeſs, was retained in her heart, ſo that ſhe never loved lady Jane afterwards [Q]; and, indeed, the events of the following year were not likely to work a reconciliation.

The dukes of Suffolk and Northumberland, who were now, upon the fall of Somerſet, grown to the height of their wiſhes in power, upon the decline of the king's health in 1553, began to think how to prevent that reverſe of fortune which, as things then ſtood, they foreſaw muſt happen upon his death. To obtain this end, no other remedy was judged ſufficient, but a change in the ſucceſſion of the crown, and

[K] Plato is ſtyled the Divine, by the Heathen theologiſts, and his "Phædo" is his chief tract upon that ſubject. Aſcham relates this interview again in his "Schoolmaſter," where he ſays, he remembered this talk gladly, both becauſe it was ſo worthy of memory, and becauſe alſo it was the laſt talk that ever he had, and the laſt time that ever he ſaw this noble lady. Schoolmaſter, p. 35. edit. 1711.

[L] Dugdale's Baronage, Vol. II. p. 300.

[M] Ibid. Vol. I. p. 720, 721.

[N] King Edward's Journal.

[O] General Hiſtory of England.

[P] Ibid.

[Q] Fox as before.

transferring

transferring it into their own families. What other ſteps were taken preparatory to this bold attempt, may be ſeen in the general hiſtory, and is foreign to the plan of this memoir, which is concerned only in relating the part that was deſtined for lady Jane to act in the intended revolution; but this was the principal part, in reality the whole centered in her. Thoſe excellent and amiable qualities, which had rendered her dear to all who had the happineſs to know her, joined to her near affinity to the king, ſubjected her to become the chief tool of an ambition, notoriouſly not her own. Upon this very account, ſhe was married to the lord Guilford Dudley, fourth ſon to the duke of Northumberland, without being acquainted with the real deſign of the match, which was celebrated with great pomp in the latter end of May, ſo much to the king's ſatisfaction, that he contributed bounteouſly to the expence of it from the royal wardrobe [R]. In the mean time, though the populace were very far from being pleaſed with the exorbitant greatneſs of the duke of Northumberland, yet they could not help admiring the beauty and innocence which appeared in lord Guilford and his bride.

But the pomp and ſplendor attending their nuptials was the laſt gleam of joy that ſhone in the palace of Edward, who grew ſo weak in a few days after, that Northumberland thought it high time to carry his project into execution. Accordingly, in the beginning of June, he broke the matter to the young monarch; and, having firſt made all ſuch colourable objections as the affair would admit, againſt his majeſty's two ſiſters, Mary and Elizabeth, as well as Mary queen of Scots, he obſerved, that, "the lady Jane, who "ſtood next upon the royal line, was a perſon of extraordi-"nary qualities; that her zeal for the Reformation was un-"queſtioned; that nothing could be more acceptable to the "nation, than the proſpect of ſuch a princeſs; that in this "caſe he was bound to ſet aſide all partialities of blood and "nearneſs of relation, which were inferior conſiderations, "and ought to be over-ruled by the public good." To corroborate this diſcourſe, care was taken to place about the king, thoſe who ſhould make it their buſineſs to touch frequently upon this ſubject, enlarge upon the accompliſhments of lady Jane, and deſcribe her with all imaginable advantages: ſo that at laſt, the king's affections ſtanding for this diſpoſi-

[R] See Strype's Memorials, Vol. II. p. 425, where the particulars are mentioned.

tion of the crown, he yielded to overlook his ſiſters, and ſet aſide his father's will. Agreeably to which, a deed of ſettlement being drawn up in form of law by the judges, was ſigned by his majeſty, and all the lords of the council [s].

This difficult affair once accompliſhed, and the letters patent having paſſed the ſeals before the cloſe of the month, the next ſtep was to concert the propereſt method for carrying this ſettlement into execution, and till that was done to keep it as ſecret as poſſible. To this end Northumberland formed a project, which, if it had ſucceeded, would have made all things eaſy and ſecure. He directed letters to the lady Mary in her brother's name, requiring her attendance at Greenwich where the court then was; and ſhe had got within half a day's journey of that place when the king expired, July 6, 1553: but, having timely notice of it, ſhe thereby avoided the ſnare which had been ſo artfully laid to entrap her [t]. The two dukes, Suffolk and Northumberland, found it neceſſary to conceal the king's deceaſe, that they might have time to gain the city of London, and to procure the conſent of lady Jane, who was ſo far from having any hand in this buſineſs, that as yet ſhe was unacquainted with the pains that had been taken to procure her the title of queen [u]. At this juncture, Mary ſent a letter to the privy-council, in which, though ſhe did not take the title of queen, yet ſhe clearly aſſerted her right to the crown; took notice of their concealing her brother's death, and of the practice into which they had ſince entered; intimating, that there was ſtill room for reconciliation, and that, if they complied with their duty in proclaiming her queen, ſhe could forgive and even forget what was paſt: but in anſwer to this they inſiſted upon the indubitable right, and their own unalterable fidelity to queen Jane, to whom they perſuaded the lady Mary to ſubmit.

Theſe previous ſteps being taken, and the Tower and city of London ſecured, the council quitted Greenwich, and came to London; and, July 10, in the forenoon, the two laſt-mentioned dukes repaired to Durham-houſe, where the lady Jane reſided with her huſband, as part of Northumberland's family. There the duke of Suffolk with much ſolemnity explained to his daughter, the diſpoſition the late king had made of his crown by letters patent; the clear ſenſe the

[s] General Hiſtory.

[t] She was informed of Edward's death by the earl of Arundel.

[u] Leiceſter's Common-wealth, p. 85, where that author obſerves, that as ſhe never had the power of queen, ſo it was never meant ſhe ſhould.

privy-

privy-council had of her right; the conſent of the magiſtrates and citizens of London; and, in concluſion, himſelf and Northumberland fell on their knees, and paid their homage to her as queen of England. The poor lady, ſomewhat aſtoniſhed at their diſcourſe, but not at all moved by their reaſons, or in the leaſt elevated by ſuch unexpected honours, returned them an anſwer to this effect: "That the "laws of the kingdom and natural right ſtanding for the "king's ſiſters, ſhe would beware of burdening her weak "conſcience with a yoke which did belong to them; that "ſhe underſtood the infamy of thoſe who had permitted the "violation of right to gain a ſcepter; that it were to mock "God, and deride juſtice, to ſcruple at the ſtealing of a "ſhilling, and not at the uſurpation of a crown. Beſides," ſaid ſhe, "I am not ſo young, nor ſo little read in the guiles "of fortune, to ſuffer myſelf to be taken by them. If ſhe en"rich any, it is but to make them the ſubject of her ſpoil; if "ſhe raiſe others, it is but to pleaſure herſelf with their ruins; "what ſhe adored but yeſterday, is to-day her paſtime; and "if I now permit her to adorn and crown me, I muſt to"morrow ſuffer her to cruſh and tear me to pieces. Nay, "with what crown does ſhe preſent me? A crown which "hath been violently and ſhamefully wreſted from Catha"rine of Arragon, made more unfortunate by the puniſh"ment of Anne Boleyn, and others that wore it after her: "and why then would you have me add my blood to theirs, "and be the third victim, from whom this fatal crown may "be raviſhed with the head that wears it? But in caſe it "ſhould not prove fatal unto me, and that all its venom "were conſumed, if fortune ſhould give me warranties of "her conſtancy, ſhould I be well adviſed to take upon me "theſe thorns, which would dilacerate, though not kill me "outright; to burthen myſelf with a yoke, which would "not fail to torment me, though I were aſſured not to be "ſtrangled with it? My liberty is better than the chain you "proffer me, with what precious ſtones ſoever it be adorned, "or of what gold ſoever framed I will not exchange my "peace for honourable and precious jealouſies, for magni"ficent and glorious fetters. And if you love me ſincerely "and in good earneſt, you will rather wiſh me a ſecure "and quiet fortune, though mean, than an exalted condi"tion, expoſed to the wind, and followed by ſome diſmal "fall [w]."

[w] Burnet as before. Heylin's Hiſt of Reformation, and Strype's Memorials.

However, ſhe was at length prevailed upon, by the exhortations of her father, the interceſſion of her mother, the artful perſuaſions of Northumberland, and above all, the earneſt deſires of her huſband, whom ſhe tenderly loved [x], to yield her aſſent to what had been, and was to be done. And thus, with a heavy heart, ſhe ſuffered herſelf to be conveyed by water to the Tower, where ſhe entered with all the ſtate of a queen, attended by the principal nobility, and, which is very extraordinary, her train ſupported by the ducheſs of Suffolk, her mother, in whom, if in any of this line, the right of ſucceſſion remained. About ſix in the afternoon, ſhe was proclaimed with all due ſolemnities in the city [y]; the ſame day ſhe alſo aſſumed the regal title, and proceeded afterwards to exerciſe many acts of ſovereignty: but, paſſing over the tranſactions of her ſhort reign, which are the ſubject of the general hiſtory, it is more immediately our buſineſs to conclude this article with her behaviour on her fall. Queen Mary was no ſooner proclaimed, than the duke of Suffolk, who then reſided with his daughter in the Tower, went to her apartment, and, in the ſofteſt terms he could, acquainted her with the ſituation of their affairs, and that, laying aſide the ſtate and dignity of a queen, ſhe muſt again return to that of a private perſon: to which, with a ſettled and ſerene countenance, ſhe made this anſwer: "Sir, I better brook "this meſſage than my former advancement to royalty: "out of obedience to you and my mother, I have grievouſly "ſinned, and offered violence to myſelf. Now I do wil-"lingly, and as obeying the motions of my ſoul, relinquiſh "the crown, and endeavour to ſalve thoſe faults committed "by others, (if at leaſt ſo great a fault can be ſalved) by a "willing relinquiſhment and ingenuous acknowledgement "of them [z]."

Thus ended her reign, but not her misfortunes. She ſaw the father of her huſband, with all his family, and many of the nobility and gentry, brought priſoners to the Tower for ſupporting her claim to the crown; and this grief muſt have met with ſome acceſſion from his being ſoon after brought to the block. Before the end of the month, ſhe had the mor-

[x] Of all the earl's ſons, he is ſaid to have had the leaſt of his father in him. Heylin, p. 150.

[y] The proclamation was penned by Sir John Throgmorton, with great ſpirit and elegance, and contains in ſubſtance every thing that could caſt any colour of right upon queen Jane's title, and may be ſeen in "The Life "of William Lord Burleigh," p. 19. where the printer Grafton's name appears at the bottom, which probably was not known by Strype. See his Memorials, Vol. III. p. 13.

[z] Clarke's Marrow of Eccleſ. Hiſt. Part ii. p. 59.

tification

tification of ſeeing her own father, the duke of Suffolk, in the ſame circumſtances with herſelf; but her mother, the ducheſs, not only remained exempt from all puniſhment, but had ſuch an intereſt with the queen as to procure the duke his liberty on the laſt day of the month. Lady Jane and her huſband, being ſtill in confinement, were, Nov. 3; 1553, carried from the Tower to Guildhall with Cranmer and others, arraigned and convicted of high-treaſon before judge Morgan, who pronounced on them ſentence of death, the remembrance of which afterwards affected him ſo far, that he died raving. However, the ſtrictneſs of their confinement was mitigated in December, by a permiſſion to take the air in the queen's garden, and other little indulgences. This might give ſome gleams of hope; and there are reaſons to believe the queen would have ſpared her life, if Wiat's rebellion had not happened: but her father's being engaged in that rebellion, gave the miniſters an opportunity of perſuading the queen, that ſhe could not be ſafe herſelf, while lady Jane and her huſband were alive: yet Mary was not brought without much difficulty to take them off. The news made no great impreſſion upon lady Jane: the bitterneſs of death was paſſed; ſhe had expected it long, and was ſo well prepared to meet her fate, that ſhe was very little diſcompoſed.

But the queen's charity hurt her more than her juſtice. The day firſt fixed for her death was Friday, Feb. the 9th; and ſhe had in ſome meaſure taken leave of the world by writing a letter to her unhappy father, who ſhe heard was more diſturbed with the thoughts of being the author of her death, than with the apprehenſions of his own [A]. In this ſerene

[A] There is ſomething ſo ſtriking in this letter, and ſo much above her years, that we cannot debar the reader from it. It is in theſe terms: "Father, although it pleaſeth God to "haſten my death by you, by whom "my life ſhould rather have been "lengthened; yet can I ſo patiently "take it, as I yield God more hearty "thanks for ſhortening my woful "days, than if all the world had been "given into my poſſeſſion with life "lengthened to my will: and albeit "I am well aſſured of your impatient "dolors, redoubled many ways, both "in bewailing your own wo, and al-"ſo, as I hear, eſpecially my unfortunate eſtate: yet, my dear father, "if I may without offence rejoice in "my miſhaps, methinks in this I may "account myſelf bleſſed; that, waſhing "my hands with the innocency of my "fact, my guiltleſs blood may cry before the Lord, mercy to the innocent; and yet, though I muſt needs "acknowledge, that being conſtrained, "and as you well know, continually "aſſayed in taking the crown upon "me, I ſeemed to conſent, and therein "grievouſly offended the queen and "her laws; yet do I aſſuredly truſt, "that this my offence towards God is "ſo much the leſs, in that, being in ſo "royal an eſtate as I was, mine en-"forced

ſerene frame of mind, Dr. Feckenham, abbot of Weſtminſter, came to her from the queen, who was very deſirous ſhe ſhould die profeſſing herſelf a Papiſt, as her father-in-law had done. The abbot was indeed a very fit inſtrument, if any had been fit for the purpoſe, having, with an acute wit and a plauſible tongue, a great tenderneſs in his nature. Lady Jane received him with much civility, and behaved towards him with ſo much calmneſs and ſweetneſs of temper, that he could not help being overcome with her diſtreſs; ſo that, either miſtaking or pretending to miſtake her meaning, he procured a reſpite of her execution till the 12th. When he acquainted her with it, ſhe told him, "that he had entirely "miſunderſtood her ſenſe of her ſituation; that, far from de-"ſiring her death might be delayed, ſhe expected and wiſhed "for it as the period of her miſeries, and her entrance into "eternal happineſs." Neither did he gain any thing upon her in regard to Popery; ſhe heard him indeed patiently, but anſwered all his arguments with ſuch ſtrength, clearneſs, and ſteadineſs of mind, as ſhewed plainly that religion had been her principal care [B]. On Sunday evening, which was the laſt ſhe was to ſpend in this world, ſhe wrote a letter in the Greek tongue, as ſome ſay, on the blank leaves at the end of a Teſtament in the ſame language, which ſhe bequeathed as a legacy to her ſiſter the lady Catharine Grey; a piece which, if we had no other left, it is ſaid, were ſufficient to render her name immortal. In the morning, the lord Guilford earneſtly deſired the officers, that he might take his laſt farewell of her; which though they willingly permitted, yet upon notice ſhe adviſed the contrary, "aſſuring him that ſuch a "meeting would rather add to his afflictions than increaſe his "quiet, wherewith they had prepared their ſouls for the "ſtroke of death; that he demanded a lenitive which would "put fire into the wound, and that it was to be feared her "preſence would rather weaken than ſtrengthen him; that

"forced honour never mixed with my "innocent heart, And thus, good "father, I have opened my ſtate to "you, whoſe death at hand, although "to you perhaps it may ſeem right "woful, to me there is nothing that "can be more welcome, than from "this vale of miſery to aſpire to that "heavenly throne of all joys and plea-"ſure with Chriſt our Saviour: In "whoſe ſtedfaſt faith, if it be lawful "for the daughter to write ſo to her "father, the Lord, that hitherto hath "ſtrengthened you, ſo continue you, "that at laſt we may meet in heaven, "with the Father, Son, and Holy "Ghoſt. Amen." Fox's Acts and Monuments.

[B] The particulars that paſſed betwixt her and Feckenham are well worth the reader's peruſal in Fox; and an account drawn up by herſelf of her diſpute with him about the real preſence is printed in the "Phœnix," Vol. II. p. 28.

"he

" he ought to take courage from his reaſon, and derive con-
" ſtancy from his own heart; that if his ſoul were not firm
" and ſettled, ſhe could not ſettle it by her eyes, nor con-
" firm it by her words; that he ſhould do well to remit this
" interview to the other world; that there indeed friendſhips
" were happy and unions indiſſoluble, and that theirs would
" be eternal, if their ſouls carried nothing with them of ter-
" reſtrial, which might hinder them from rejoicing." All ſhe could do was, to give him a farewell out of a window, as he paſſed to the place of his diſſolution [C], which he ſuffered on the ſcaffold on Tower-hill with much Chriſtian meekneſs [D]. She likewiſe beheld his dead body wrapped in a linen cloth, as it paſſed under her window to the chapel within the Tower.

And about an hour after ſhe was led to a ſcaffold: ſhe was attended by Feckenham, but was obſerved not to give much heed to his diſcourſes, keeping her eyes ſtedfaſtly fixed on a book of prayers which ſhe had in her hand. After ſome ſhort recollection, ſhe ſaluted thoſe who were preſent, with a countenance perfectly compoſed: then, taking leave of Dr. Feckenham, ſhe ſaid, " God will abundantly requite
" you, good Sir, for your humanity to me, though your diſ-
" courſes gave me more uneaſineſs than all the terrors of
" my approaching death." She next addreſſed herſelf to the ſpectators in a plain and ſhort ſpeech [E], after which, kneeling down, ſhe repeated the Miſerere in Engliſh. This done, ſhe ſtood up and gave to her women her gloves and handkerchief, and to the lieutenant of the Tower her Prayer-book. In untying her gown, the executioner offered to aſſiſt her, but ſhe deſired he would let her alone; and turning to her women, they undreſſed, and gave her a handkerchief to bind about her eyes. The executioner, kneeling, deſired her pardon, to which ſhe anſwered, " moſt willingly." He deſired her to ſtand upon the ſtraw; which bringing her within ſight

[C] After this ſad ſight, ſhe wrote three ſhort ſentences in a table-book, in Greek, Latin, and Engliſh, to this purport. In Greek: " If his ſlain body ſhall give teſtimony againſt me before men, his moſt bleſſed ſoul ſhall render an eternal proof of my innocence in the preſence of God." In Latin to this effect: " The juſtice of men took away his body, but the divine mercy has preſerved his ſoul." The Engliſh ran thus: " If my fault deſerved puniſhment, my youth at leaſt and my imprudence were worthy of excuſe. God and poſterity will ſhew me favour."—This book ſhe gave to Sir John Bridges, the Lieutenant of the Tower, on the ſcaffold, at his intreaty to beſtow ſome memorial upon him, as an acknowledgement of his civility. Heylin.

[D] Clarke as before, p. 65, and Holinſhed's Chronicle, Vol. II. p. 1099.

[E] It is printed among a collection of her papers in 4to, without date.

of the block, ſhe ſaid, "I pray diſpatch me quickly;" adding preſently after, "Will you take it off before I lay me "down?" The executioner anſwered, "No, Madam." Upon this, the handkerchief being bound cloſe over her eyes, ſhe began to feel for the block, to which ſhe was guided by one of the ſpectators. When ſhe felt it, ſhe ſtretched herſelf forward, and ſaid, "Lord, into thy hands "I commend my ſpirit;" and immediately her head was ſeparated at one ſtroke.

Her fate was univerſally deplored even by the beſt-affected perſons to queen Mary; and as ſhe is allowed to have been a princeſs of great piety, it muſt certainly have given her much diſquiet to begin her reign with ſuch an unuſual effuſion of blood; eſpecially in the preſent caſe of her near relation, one formerly honoured with her friendſhip and favour, who had indeed uſurped, but without deſiring or enjoying, the royal diadem which ſhe aſſumed, by the conſtraint of an ambitious father and an imperious mother, and which at the firſt motion ſhe chearfully and willingly reſigned. This made her exceedingly lamented at home and abroad; the fame of her learning and virtue having reached over Europe, excited many commendations, and ſome expreſs panegyrics in different nations and in different languages [F]. Immediately after her death, there came out a piece intituled, "The "precious Remains of Lady Jane Grey," in quarto [G].

[F] See another of theſe in Clarke, p. 69. Another in Fox as before; and a third in Thuanus's Hiſt. Lib. xiii.

[G] Beſides the pieces already mentioned, there are three Latin Epiſtles to Bullinger, printed in a book intituled, "Epiſtolæ ab Eccleſiæ Helveticæ "reformatoribus vel ad eos ſcriptæ, "&c. Tiguri, 1742," 8vo, beſides the letter the night before her death to her ſiſter Catharine, which is alſo printed, in Latin. Four Latin verſes written in priſon with a pin, in Ballard's "Account of the Illuſtrious Women in "England, 1752." Her ſpeech on the ſcaffold. Holinſhed and Baker ſay ſhe wrote divers other things, but not where they are to be found. Bale adds to theſe above-mentioned, "The "Complaint of a Sinner;" and "The "Devout Chriſtian." A letter to Harding, her father's chaplain, on his apoſtatizing to Popery, is in the "Phœ-"nix."

Anecdotes of Bowyer, by Nichols, P. 354.

GREY (Dr. ZACHARY), an ingenious Engliſh ſcholar, was of a Yorkſhire family, and born about 1687. He was admitted of Jeſus-college in 1704, but afterwards removed to Trinity-hall, Cambridge, where he became LL.D. He was rector of Houghton-Conqueſt in Bedfordſhire, and vicar of St. Giles's and St. Peter's pariſhes in Cambridge; at which laſt he uſually paſſed the winter. He died Nov. 25, 1766; having been twice married, and leaving two daughters. He was the author of near 30 publications, which

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any one who is curious about them may ſee in the "Anec-
"dotes," from whence this extract is made; but his edition
of "Hudibras, 1744," 2 vols. 8vo. is the work which will
probably keep his memory alive. Warburton, in his pre-
face to Shakſpeare, "hardly thinks there ever appeared, in
"any learned language, ſo execrable an heap of nonſenſe
"under the name of Commentaries, as hath lately been
"given us on this ſatiric poet:" and Henry Fielding, in
preface to his "Voyage to Liſbon," has introduced "the
"laborious much-read Dr. Zachary Grey, of whoſe re-
"dundant notes on Hudibras he ſhall only ſay, that it is,
"he is confident, the ſingle book extant, in which above
"500 authors are quoted, not one of which could be found
"in the collection of the late Dr. Mead." This is meant
for wit; the former was the effect of a ſcurrilous and abu-
ſive ſpirit: and we think our author has very well obſerved, Anecdotes, &c.
in the language of Mr. Warton upon Shakſpeare, that,
"if Butler is worth reading, he is worth explaining; and
"the reſearches uſed for ſo valuable and elegant a purpoſe
"merit the thanks of genius and candor, not the ſatire of
"prejudice and ignorance."

GREY (Dr. RICHARD), an ingenious and learned Eng- Anecdotes
liſh divine, was born in 1693, and went through Lincoln- of Bowyer,
college, Oxford, where he took the degree of M. A. Jan. by Nichols,
16, 1718-19. He obtained early in life the rectory of Kiln- p. 210.
cote in Leiceſterſhire, and that of Hinton in Northampton-
ſhire afterwards; together with a prebend of St. Paul's. He
was alſo, 1746, official and commiſſary of the archdeaconry
of Leiceſter. In 1730, he publiſhed at Oxford a Viſitation-
Sermon;" and, the ſame year, "Memoria Technica; or a
"new Method of artificial Memory:" a fourth edition of
which came out in 1756. At this time, alſo, appeared his
"Syſtem of Engliſh Eccleſiaſtical Law, extracted from the
"Codex Juris Eccleſiaſtici Anglicani" of Bp. Gibſon, 8vo.
This was for the uſe of young ſtudents deſigned for orders;
and for this the univerſity gave him the degree of D. D.
May 28, 1731. In 1736, he was the undoubted author of
a large anonymous pamphlet, under the title of "The mi-
"ſerable and diſtracted State of Religion in England, upon
"the Downfal of the Church eſtabliſhed," 8vo; and, the
ſame year, printed another Viſitation-Sermon. He had
printed an Aſſize-Sermon in 1732, called, "The Great
"Tribunal." He publiſhed "A new and eaſy Method of
"learning Hebrew without Points, 1738;" "Hiſtoria Jo-
"ſephi,"

" ſephī," and " Paradigmata Verborum, 1739;" " Liber " Jobi, 1742;" " Anſwer to Warburton's Remarks, 1744;" " The laſt Words of David, 1749;" " Nova Methodus " Hebraicè diſcendi diligentius recognita, & ad Uſum Scho- " larum accommodata, &c. 1751;" and, laſtly, an Engliſh tranſlation of Mr. Hawkins Browne's poem " De Ani- " mi Immortalitate, 1753." He died Feb. 28, 1771, in his 78th year; having been married, and leaving daughters.

GRIBALDUS (MATTHEW), a learned civilian of Padua, who left Italy in the 16th century, in order to make a public profeſſion of the Proteſtant religion; but who, like ſome other Italian converts, imbibed the hereſy of the Anti-trinitarians. After having been profeſſor of civil law at Tubingen for ſome time, he quitted the employment, in order to eſcape the puniſhment he would have incurred, had he been convicted of his errors. He was ſeized at Bern, where he feigned to renounce his opinions, in order to eſcape very ſevere treatment; but as he relapſed again, and openly favoured the Heretics, who had been driven from Geneva, he would, as Beza intimates, certainly have been put to death, if the plague had not ſnatched him away in Sept. 1564, and ſo ſecured him from being proſecuted for hereſy. In a journey to Geneva, during the trial of Servetus, he deſired to have a conference with Calvin, which Calvin at firſt refuſed, but afterwards conſented to; and then Gribaldus, though he came according to the appointed time and place, refuſed, becauſe Calvin would not give him his hand till they ſhould be agreed on the articles of the Trinity. He was afterwards cited to appear before the magiſtrates, in order to give an account of his faith; but, his anſwers not being ſatisfactory, he was commanded to leave the city. He wrote ſeveral works, which are eſteemed by the public; as " Commen- " tarii in legem de rerum miſtura, & de jure fiſci," printed in Italy. " Commentarii in pandectas juris," at Lyons. " Commentarii in aliquot præcipuos Digeſti, Codicis Juſ- " tiniani, titulos, &c." at Frankfort, 1577. " Hiſtoria " Franciſci Spiræ, cui anno 1548 familiaris aderat, ſecun- " dum quæ ipſe vidit & audivit, Baſil, 1550." Sleidan declares, that Gribaldus was a ſpectator of the ſad condition of Spira, and that he wrote and publiſhed an account of it. " De methodo ac ratione ſtudendi in jure civili libri tres, " Lyons 1544 and 1556." He is ſaid to have written this laſt book in a week.

Bayle's Dict.

In Vita Calvini.

GRIERSON

GRIERSON (CONSTANTIA), a very extraordinary woman, was born in the county of Kilkenny in Ireland. She died in 1733, at the age of 27; and was allowed long before to be an excellent ſcholar, not only in Greek and Roman literature, but in Hiſtory, Divinity, Philoſophy, and Mathematics. She gave a proof of her knowledge in the Latin tongue, by her dedication of the Dublin edition of Tacitus to lord Carteret; and by that of Terence to his ſon, to whom ſhe likewiſe wrote a Greek epigram. She wrote ſeveral fine poems in Engliſh, ſeveral of which are inſerted by Mrs. Barber amongſt her own. When lord Carteret was lord-lieutenant of Ireland, he obtained a patent for Mr. Grierſon, her huſband, to be the king's printer; and, to diſtinguiſh and reward her uncommon merit, had her life inſerted in it. Beſides her parts and learning, ſhe was alſo a woman of great virtue and piety. Mrs. Pilkington has recorded ſome particulars of her, and tells us, that "when "about 18 years of age, ſhe was brought to her father, to "be inſtructed in midwifery; that ſhe was miſtreſs of He- "brew, Greek, Latin, and French, and underſtood the ma- "thematics as well as moſt men: and what," ſays Mrs. Pilkington, "made theſe extraordinary talents yet more ſur- "priſing was, that her parents were poor illiterate country- "people; ſo that her learning appeared like the gift, poured "out on the Apoſtles, of ſpeaking all languages without the "pains of ſtudy." Mrs. Pilkington enquired of her, where ſhe had gained this prodigious knowledge: to which Mrs. Grierſon ſaid, that "ſhe had received ſome little inſtruction "from the miniſter of the pariſh, when ſhe could ſpare time "from her needle-work, to which ſhe was cloſely kept by "her mother." Mrs. Pilkington adds, that "ſhe wrote "elegantly both in verſe and proſe; that her turn was "chiefly to philoſophical or divine ſubjects; that her piety "was not inferior to her learning; and that ſome of the "moſt delightful hours ſhe herſelf had ever paſſed, were in "the converſation of this female philoſopher."

Mrs. Barber's Preface to her Poems.

Memoirs, Vol. I.

GRIMALDI (JOHN FRANCIS), a painter of Bologna, was born at Bologna in 1606; and ſtudied under the Caracci, to whom he was related. He was a good deſigner of figures, but became chiefly diſtinguiſhed for his landſchapes. When he arrived at Rome, Innocent X. did juſtice to his merit, and ſet him to paint in the Vatican and other places. This pontiff uſed to ſee him work, and talk familiarly with him. His reputation reached cardinal Mazarine at Paris, who

who ſent for him, ſettled a large penſion on him, and employed him for three years in embelliſhing his palace and the Louvre, by the order of Lewis XIII. The troubles of the ſtate, and the clamours raiſed againſt the cardinal, whoſe party he warmly eſpouſed, put him ſo much in danger, that his friends adviſed him to retire among the Jeſuits. He was of uſe to them; for he painted them a decoration for the expoſition of the Sacrament during the holy days, according to the cuſtom of Rome. This piece was mightily reliſhed at Paris: the king honoured it with two viſits, and commanded him to paint ſuch another for his chapel at the Louvre. Grimaldi after that returned to Italy, and at his arrival at Rome, found his great patron Innocent X. dead: but his two ſucceſſors Alexander VII. and Clement IX. honoured him equally with their friendſhip, and found him variety of employment. His colouring is vigorous and freſh, his touch beautiful and light, his ſites are pleaſant, his freſco admirable, his leafing enchanting, and his landſchapes, though ſometimes too green, may ſerve as models to thoſe who intend to apply themſelves to that branch of painting. He underſtood architecture, and has engraved in aqua fortis 42 landſchapes in an excellent manner, five of which are after Titian. Grimaldi was amiable in his manners, as well as ſkilful in his profeſſion: he was generous without profuſion, reſpectful to the great without meanneſs, and charitable to the poor. The following inſtance of his benevolence may ſerve to characteriſe the man. A Sicilian gentleman, who had retired from Meſſina with his daughter during the troubles of that country, was reduced to the miſery of wanting bread. As he lived over-againſt him, Grimaldi was ſoon informed of it; and in the duſk of the evening, knocking at the Sicilian's door, without making himſelf known, toſſed in money, and retired. The thing happening more than once raiſed the Sicilian's curioſity to know his benefactor; who finding him out, by hiding himſelf behind the door, fell down on his knees to thank the hand that had relieved him. Grimaldi remained confuſed, offered him his houſe, and continued his friend till his death. He died of a dropſy at Rome in 1680, and left a conſiderable fortune among ſix children; of which the youngeſt, named Alexander, was a pretty good painter.

GRINDAL (EDMUND), archbiſhop of Canterbury, was born, in 1519, at Hinſingham, a ſmall village in Cumberland. After a ſuitable foundation of learning at ſchool, he was

was ſent to Magdalen-college in Cambridge, but removed from thence to Chriſt's, and afterwards to Pembroke-hall; where having taken his firſt degree in arts, he was choſen fellow in 1538, and commenced M. A. in 1541. In 1549, he became preſident [vice-maſter] of his college; and being now B. D. was unanimouſly choſen lady Margaret's public preacher at Cambridge; as he was alſo one of the four diſputants in a theological extraordinary act, performed that year for the entertaiment of king Edward's viſitors.

Thus diſtinguiſhed in the univerſity, his merit was obſerved by Ridley, Bp. of London, who made him his chaplain in 1550; perhaps by the recommendation of Bucer, the king's profeſſor of divinity at Cambridge, who ſoon after his removal to London, in a letter to that prelate, ſtyles our divine "a perſon eminent for his learning and piety." And thus a door being opened to him into church preferments, he roſe by quick advances. His patron the biſhop was ſo much pleaſed with him, that he deſigned for him the firſt preferments which ſhould fall; and, in 1551, procured him to be made chaplain to the king. July 2, 1552, he obtained a ſtall in Weſtminſter-abbey; which however he reſigned to Dr. Bonner, whom he afterwards ſucceeded in the biſhopric of London. In the mean time, there being a deſign, on the death of Dr. Tonſtall, to divide the rich ſee of Durham into two, Grindal was nominated for one of theſe; and would have obtained it, had not one of the courtiers got the whole biſhopric diſſolved, and ſettled as a temporal eſtate upon himſelf.

In 1553, he fled from the perſecution under queen Mary into Germany; and, ſettling at Straſbourg, made himſelf maſter of the German tongue, in order to preach in the churches there: in the diſputes at Frankfort about a new model of government and form of worſhip, varying from the laſt liturgy of king Edward, he ſided with Cox and others againſt Knox and his followers. Returning to England on the acceſſion of Elizabeth, he was employed, among others, in drawing up the new liturgy to be preſented to the queen's firſt parliament; and was alſo one of the eight Proteſtant divines, choſen to hold a public diſpute with the Popiſh prelates about that time. His talent for preaching was likewiſe very ſerviceable, and he was generally appointed to that duty on all public occaſions. At the ſame time, he was appointed one of the commiſſioners in the North, on the royal viſitation for reſtoring the ſupremacy of the crown, and the Proteſtant faith and worſhip. This viſitation extended alſo

to Cambridge, where Dr. Young being removed, for refuſing the oath of ſupremacy, from the maſterſhip of Pembroke-hall, Grindal was choſen by the fellows to ſucceed him in 1559.

July the ſame year, he was nominated to the biſhopric of London, vacant by the depoſition of Bonner. The juncture was very critical, and the fate of the church-revenues depended upon the event. An act of parliament had lately paſſed, whereby her majeſty was empowered to exchange the ancient epiſcopal manors and lordſhips for tithes and impropriations: a meaſure extremely regretted by theſe firſt biſhops, who ſcrupled whether they ſhould comply in a point ſo injurious to the revenue of their reſpective ſees. In this important point; our new nominated biſhop conſulted Peter Martyr; nor did he accept of the biſhopric, till he had received his opinion in favour of it from that divine, who ſaid, that the queen might provide for her biſhops and clergy in ſuch manner as ſhe thought proper, that being none of Grindal's concern. In 1560, he was made one of the eccleſiaſtical commiſſioners, in purſuance of an act of parliament to inſpect into the manners of the clergy, and regulate all matters of the church; and the ſame year he joined with Cox, biſhop of Ely, and Parker, archbiſhop of Canterbury, in a private letter to the queen, perſuading her to marry. In 1561, he held his primary viſitation. In 1563, he aſſiſted the archbiſhop of Canterbury, together with ſome civilians, in preparing a book of ſtatutes for Chriſt-church, Oxford, which as yet had none fixed. This year he was alſo very ſerviceable, in procuring the Engliſh merchants, who were ill uſed at Antwerp, and other parts of the Spaniſh Netherlands, a new ſettlement at Embden in Eaſt-Frieſland; and the ſame year, at the requeſt of Sir William Cecil, ſecretary of ſtate, he wrote animadverſions upon a treatiſe intituled, "Chriſtiani Hominis Norma, &c." "The Rule of a Chriſtian "Man," the author whereof, one juſtice Velſius, a Dutch enthuſiaſt, had impudently, in ſome letters to the queen, uſed ſome menaces to her majeſty; and, being at laſt cited before the eccleſiaſtical commiſſion, was charged to depart the kingdom.

April 15, 1564, he took the degree of D. D. at Cambridge, and the ſame year executed the queen's expreſs command for exacting uniformity in the clergy; but proceeded ſo tenderly and ſlowly, that the archbiſhop thought fit to excite and quicken him; whence the Puritans thought him inclined to their party. However, he brought ſeveral Non-

conformiſts

conformiſts to comply; to which end he publiſhed a letter of Henry Bullinger, miniſter of Zurich in Switzerland, to prove the lawfulneſs thereof, which had a very good effect. The ſame year, Oct. 3, on the celebration of the emperor Ferdinand's funeral, he preached a ſermon at St. Paul's, afterwards printed. In 1567, he executed the queen's orders in proceeding againſt the prohibited unlicenſed preachers; but was ſo treated by ſome with reproaches and rude language, that it abated much of his favourable inclinations towards them. May 1, 1570, he was tranſlated to the ſee of York. He owed this promotion to ſecretary Cecil and archbiſhop Parker, who liked his removal from London, as not being reſolute enough for the government there. The ſame year he wrote a letter to his patron Cecil, that Cartwright the famous Nonconformiſt might be ſilenced; and in 1571, at his metropolitical viſitation, he ſhewed a hearty zeal, by his injunctions, for the diſcipline and good government of the church. In 1572, he petitioned the queen to renew the eccleſiaſtical commiſſion. In 1574, he held one for the purpoſe of proceeding againſt Papiſts, whoſe number daily diminiſhed in his dioceſe, which he was particularly careful to provide with learned preachers, as being in his opinion the beſt method of attaining that end. Upon the death of Parker, he was tranſlated to Canterbury; in which ſee he was confirmed, Feb. 15, 1575. May 6, 1576, he began his metropolitical viſitation, and took meaſures for the better regulation of his courts; but the ſame year fell under her majeſty's diſpleaſure, by reaſon of the favour he ſhewed, to what was called the exerciſe of prophefying.

As this was the moſt remarkable incident in his life, we ſhall give the following account of the matter. Theſe prophefyings had been uſed for ſome time, the rules whereof were, that the miniſters of a particular diviſion at a ſet time met together at ſome church, and there each in their order explained, according to their abilities, ſome portion of Scripture allotted to them before: this done, a moderator made his obſervations on what had been ſaid, and determined the true ſenſe of the place, a certain time being fixed for diſpatching the whole. The advantage was the improvement of the clergy, who hereby conſiderably profited themſelves in the knowledge of the Scripture; but this miſchief enſued, that at length there happened confuſions and diſturbances at thoſe meetings, by an oſtentation of ſuperior parts in ſome, by advancing heterodox opinions, and by the intruſion of ſome of the ſilenced ſeparatiſts, who took this

opportunity of declaiming againſt the liturgy and hierarchy, and hence even ſpeaking againſt ſtates and particular perſons. The people alſo, of whom there was always a great conflux as hearers, fell to arguing and diſputing much about religion, and ſometimes a lay-man would take upon himſelf to ſpeak. In ſhort, the exerciſes degenerated into cenſurings, diviſions, and factions.

Grindal laboured to redreſs theſe irregularities by ſetting down rules and orders for the management of theſe exerciſes: however, the queen ſtill diſapproved of them, as ſeeing probably how very apt they were to be abuſed. She did not like that the laity ſhould neglect their ſecular affairs by repairing to thoſe meetings, which ſhe thought might fill their heads with notions, and ſo occaſion diſſentions and diſputes, and perhaps ſeditions in the ſtate. And the archbiſhop being at court, ſhe particularly declared herſelf offended at the number of preachers as well as the exerciſes, and ordered him to redreſs both; urging, that it was good for the church to have few preachers, that three or four might ſuffice for a county, and that the reading of the Homilies to the people was ſufficient. She therefore required him to abridge the number of preachers, and put down the religious exerciſes. This did not a little afflict him. He thought the queen infringed upon his office, to whom, next to herſelf, the higheſt truſt of the church of England was committed; eſpecially as this command was peremptory, and made without at all adviſing with him, and that in a matter ſo directly concerning religion: he wrote a letter to her majeſty, declaring, that his conſcience, for the reaſons therein mentioned, would not ſuffer him to comply with her commands.

This refuſal was dated Dec. 20, 1576. The queen therefore having given him ſufficient time to conſider well his reſolution, and he continuing unalterable therein, ſhe ſent letters next year to the biſhops, to forbid all exerciſes and propheſyings, and to ſilence all preachers and teachers not lawfully called, of which there were no ſmall number; and in June the archbiſhop was ſequeſtered from his office, and confined to his houſe, by an order of the court of Star-chamber. In November the lord-treaſurer wrote to him about making his ſubmiſſion, which he not thinking fit to comply with, his ſequeſtration was continued; and in January there were thoughts of depriving him, which however were laid aſide. June 1579, his confinement was either taken off, or elſe he had leave to retire to his houſe at Croydon; for we find him there conſecrating the biſhop of Exeter in that year,

and

and the biſhops of Wincheſter, and Litchfield, and Coventry, the year following. This part of his function was exerciſed by a particular commiſſion from the queen, who in council appointed two civilians to manage the other affairs of his ſee, the two of his nomination being ſet aſide. Yet ſometimes he had ſpecial commands from the queen and council to act in perſon, and iſſued out orders in his own name; and in general was as active as he could be, and vigilant in the care of his dioceſe as occaſion offered. The preciſe time of his being reſtored does not clearly appear; but ſeveral of his proceedings ſhew, that he was in the full poſſeſſion of the metropolitical power in 1582, in which year it is recorded, that he had totally loſt his eye-ſight. Towards the latter end of it, he reſigned his ſee, and obtained a penſion for his life from the queen, though in no degree of her majeſty's favour. With this proviſion he retired to Croydon, where he died two months after, July 6, 1583, and was interred in that church, where a ſtone monument was erected to his memory.

Strype, who wrote his life, in order to vindicate him from the miſrepreſentations, as he calls them, of Fuller and Heylin, as if he had been an ill governor of the Church, and too much inclined to Puritaniſm, obſerves, that in the times wherein he lived, when he was better known, his great abilities and endowments for ſpiritual government as well as his ſingular learning were much celebrated. He was a man, continues this writer, of great firmneſs and reſolution, though of a mild, affable temper and friendly diſpoſition. In his deportment courteous and engaging, not eaſily provoked, well ſpoken, and eaſy of acceſs; in his elation not at all affecting grandeur or ſtate, always obliging in his carriage as well as kind to his ſervants, and of a free and generous ſpirit. He was confeſſedly a prelate of great moderation towards the Puritans, to whoſe intereſt in the cabinet, together with his own merits, his preferment was perhaps owing. He had doubtleſs a great reſpect for Calvin, Luther, Melancthon, Bucer, Peter Martyr, and other Reformers abroad, with whom he had contracted a friendſhip during his exile, and ſtill correſponded; and he was very inſtrumental in obtaining a ſettlement for the French Proteſtants in their own way of worſhip, which was the beginning of the Walloon-church in Threadneedle-ſtreet, London. Collier alſo clears him from all imputations of Puritaniſm; and, ſpeaking of the articles at one of the metropolitical viſitations, obſerves, that he was no negligent governor, nor a perſon

of latitude or indifference for the ceremonies of the church. Beſides the things already mentioned, he aſſiſted Fox in his "Martyrology," wherein is printed, of his own writing, "A Dialogue between Cuſtom and Truth;" written in a clear manner, and with much rational evidence againſt the real, that is, the groſs and corporal preſence in the ſacrament.

He lived and died unmarried, yet does not ſeem to have amaſſed much wealth, notwithſtanding his great and rich preferments. However, he left ſeveral legacies by will; as 30l. per ann. for the maintenance of a free grammar-ſchool at St. Begh's in Cumberland, where he was born. To Pembroke-hall in Cambridge [A], 22l. per annum. To Queen's-college, Oxon. 26l. 0s. 4d. per ann. To Magdalen-college in Cambridge, for the maintenance of one ſcholar, 100l. To Chriſt's-college in Cambridge, a ſtanding cup value 13l. 6s. 8d. For the building and furniſhing St. Begh's ſchool, 336l. 13s. 4d. For the purchaſe of lands for the relief of the poor alms-houſes in Croydon, 50l. For repairing the church, 5l. To the city of Canterbury to ſet the poor to work, 100l. To the poor of Lambeth and Croydon, 20l. To the poor of St. Begh's, 13l. 6s. 8d. To the pariſh-church of St. Begh's his communion-cup and cover double gilt, and his beſt great Bible. To the queen, a curious Greek Teſtament of Stephens's impreſſion. To his ſucceſſors, ſeveral pictures and implements. To his patron, lord Burleigh, a ſtanding cup of 40 oz. given by the queen the laſt New-year's day before he died. To Sir Francis Walſingham, a ſtanding cup of the like value. There are many other legacies to ſervants, friends, and relations.

[A] He left alſo to the college ſeveral books of Henry Stephens's edition, and a curious Hebrew Bible to the maſter's ſtudy. He likewiſe gave the college a ſtanding cup of above 40 oz. double gilt, which in honour of him they called poculum Canturienſe, "the "Canterbury cup." It was a preſent to him from the queen, the year after his promotion to the ſee of Canterbury.

GROCYN (WILLIAM), a man eminently learned in his days, was born at Briſtol in 1442, and educated at Wincheſter-ſchool. He was elected from thence to New-college, Oxford, in 1467; and in 1479, preſented by the warden and fellows to the rectory of Newton-Longvill in Berkſhire. But his reſidence being moſtly at Oxford, the ſociety of Magdalen-college made him their divinity reader, about the beginning of Richard the IIId's reign; and that king coming.

ing ſoon after to Oxford, he had the honour to hold a diſputation before him, with which his majeſty was ſo pleaſed, that he rewarded him graciouſly. In 1485, he was made a prebendary of Lincoln. In 1488, he quitted his reader's place at Magdalen-college, in order to travel into foreign countries; for though he was reckoned a great maſter of the Greek and Latin languages here in England, where the former eſpecially was then ſcarcely underſtood at all, yet he well knew that there was room enough for far greater perfection: and accordingly he went into Italy, and ſtudied there ſome time under Demetrius Chalcondylas and Politian. He returned to England, and fixed himſelf in Exeter-college at Oxford in 1491; where he publicly taught the Greek language, and was the firſt who introduced a better pronunciation of it than had been known in this iſland before. In this ſituation he was, when Eraſmus came to Oxford; and if he was not this great man's tutor, yet he certainly aſſiſted him in attaining a more perfect knowledge of the Greek. He was however very friendly to Eraſmus, and did him many kind offices, as introducing him to Abp. Warham, &c. and Eraſmus ſpeaks of him often in a ſtrain, which ſhews, that he entertained the moſt ſincere regard for him, as well as the higheſt opinion of his abilities, learning, and integrity. About 1504, he reſigned his living, being then made maſter of Allhallows-college at Maidſtone in Kent; though he continued ſtill to live moſtly at Oxford. Grocyn had no eſteem for Plato, but applied himſelf intenſely to Ariſtotle; whoſe whole works he had formed a deſign of tranſlating, in conjunction with William Latimer, Linacre, and More, but did not purſue it. While his friend Colet was dean of St. Paul's, he read the divinity lecture in that cathedral. He died at Maidſtone in 1522, aged 80, of a ſtroke of the palſy, which he had received a year before, and which made him, ſays Eraſmus, "ſibi ipſi ſuperſtitem;" that is, outlive his ſenſes. Linacre, the famous phyſician juſt mentioned, was his executor, to whom he left a conſiderable legacy; as he did a ſmall one to Thomas Lilly the grammarian, who was his god-ſon. His will is printed in the appendix to Knight's "Life of Eraſmus." A Latin Epiſtle of Grocyn's to Aldus Manutius is prefixed to Linacre's tranſlation of "Proclus de Sphæra," printed at Venice in 1494. Eraſmus ſays, that "there is nothing extant "of his but this epiſtle; indeed a very elaborate and acute "one, and written in good Latin." His publiſhing nothing more ſeems to have been owing to too much delicacy: for

Eraſmus adds, "he was of ſo nice a taſte, that he had rather "write nothing, than write ill." Some other things however of his writing are mentioned by Bale and Leland; as "Tractatus contra hoſtiolum Joannis Wiclevi," "Epiſtolæ "ad Eraſmum & alios," "Grammatica," "Vulgaria puerorum," "Epigrammata," &c.

Eraſm. Epiſt. paſſim.

GRONOVIUS (JOHN FREDERIC), an eminent civilian, hiſtorian, and critic, was born at Hamburgh in 1613 [A]. Nature had given him a ſtrong inclination to learning, ſo that he plied his book with indefatigable diligence from his infancy; and having made a great progreſs in his own country, he travelled into Germany, Italy, and France, where he ſearched all the treaſures of literature that could be found in thoſe countries; and was returning home by the way of the United Provinces, when he was ſtopt at Daventer in the province of Over-Iſſel, and made profeſſor of polite learning there. In this chair having acquired a great reputation, he was promoted to that of Leyden in 1658 [B], vacant by the death of Daniel Heinſius. He publiſhed ſeveral works [C], and hath given us editions of a great number of the claſſics more correct than before; as Plautus, Salluſt, Livy, Seneca, Pliny, Quintilian, Aulus Gellius, Statius, &c. He died at Leyden in 1672, much regretted.

He married a gentlewoman of Daventer, who brought him two ſons that ſurvived him, and were both eminent in the republic of letters: James, who is the ſubject of the enſuing article; and Theodore Laurent, who died young, having publiſhed "Emendationes Pandectarum, &c." i. e. "Corrections of the Pandects from the Florentine Copy, "Leyden, 1605," 8vo. and "A Vindication of the Marble "Baſe of the Coloſſus erected in Honour of Tiberius Cæ"ſar, ibid. 1697," folio [D].

[A] So ſays Bayle. Moreri places his birth in 1611.

[B] See the article of Grevius.

[C] Of his own writing, the moſt remarkable are, 1. "Diatribe in Statii "poetæ Sylvas," ed.t. 1637. Two years after which he publiſhed, 2. Three books of "Critical Obſerva"tions." 3. In 1651, he gave one upon eccleſiaſtical authors; and, 4. An excellent piece upon the Seſterce, intituled, "De vetere pecunia," 4to.

[D] It was reprinted in James Gronovius's Theſaurus, &c. Tom. VII.

GRONOVIUS (JAMES), ſon of the precedent, was born Oct. 20, 1645, at Daventer, and learned the elements of the Latin tongue there; but going with the family in 1658 to Leyden, he carried on his ſtudies in that univerſity with incredible

incredible induſtry under the eye of his father, who had the greateſt deſire to make him a complete ſcholar. In this view he not only read to him the beſt claſſic authors, but inſtructed him in the civil law. About 1670, he made the tour of England, and viſited both the univerſities, conſulting their MSS; and formed an acquaintance with ſeveral great men there, as particularly Dr. Edward Pocock, Dr. John Pearſon, and Dr. Meric Caſaubon, which laſt died in his arms. He was much pleaſed with the inſtitution of the Royal Society, and addreſſed a letter to them expreſsly teſtifying his approbation of it. After ſome months ſtay in England, he returned to Leyden, where he publiſhed an edition of Macrobius that year in 8vo, and another of Polybius the ſame year at Amſterdam, in 2 vols. 8vo. The ſame year he was alſo offered the profeſſorſhip of Hegerſius; but not having finiſhed the plan of his travels, he declined it, though the profeſſor, to engage his acceptance, propoſed to hold the place till his return.

He had apparently other views in his head: he had felt the advantage of his viſit to England, and he reſolved to ſee France. In his tour thither, he paſſed through the cities of Brabant and Flanders; and arriving at Paris, was received with all the reſpect due to his father's reputation and his own merit, which preſently brought him into the acquaintance of Chaplain, d'Herbelot, Thevenot, and ſeveral other perſons of diſtinguiſhed learning. This ſatisfaction was ſomewhat damped by the news of his father's death: ſoon after which he left Paris to attend Mr. Pointz, ambaſſador extraordinary from the States-General to the court of Spain. They ſet out in the ſpring of 1672; and our author went thence into Italy, where viſiting Tuſcany, he was entertained with extraordinary politeneſs by the Great Duke, who, among other marks of eſteem, gave him with a very conſiderable ſtipend the profeſſor's place of Piſa, vacant by the death of Chimantel. This nomination was the more honourable, both as he had the famous Henry Norris, afterwards a cardinal, for his colleague; and as he obtained it by the recommendation of Magliabecchi, whom he frequently viſited at Florence, which gave him an opportunity of conſulting the MSS. in the Medicean library.

Having finiſhed his deſigns in Tuſcany, he quitted his profeſſorſhip; and viſiting Venice and Padua, he paſſed through Germany to Leyden, whence he went to take poſſeſſion of an eſtate left him by his mother's brother at Daventer. Here he ſat down cloſely to his books, and was

employed in preparing an edition of Livy in 1679, when he was nominated to a profeſſor's place at Leyden, which he accepted; and by his inaugural ſpeech obtained an augmentation to the ſalary of 400 florins a year, which was continued to his death. He was particularly pleaſed with the honour ſhewn to his merit; and Leyden being the city moſt affected by him, as the place of his education, and his father's reſidence, he fixed here as at home; and reſolved never to leave it for the ſake of any other preferment. In this view he refuſed the chair of the celebrated Octavio Ferrari at Padua, and declined an invitation made him by Frederic duke of Sleſwick to accept a conſiderable ſtipend for a lecture at Kell in Holſtein. This poſt was offered him in 1696, and two years afterwards the Venetian ambaſſador at the Hague made him larger offers to engage him to ſettle at Padua; but he withſtood all attempts to draw him from Leyden, as his father had done before him; and to engage him firmer to them, the curators of that univerſity gave him the lecture of geography, with the ſame augmentation to the ſtipend as had been given to his predeceſſor Philip Cluver.

He was reviſing Tacitus in order to a new edition, when he loſt his youngeſt daughter: this happened Sept. 12, 1716, and he ſurvived her not many weeks. The loſs proved inſupportable; he fell ſick a few days after it, and died of grief Oct. 21, aged 71. He left two ſons, both bred to letters; the eldeſt being a doctor of phyſic, and the youngeſt, Abraham, profeſſor of hiſtory at Utrecht. It is remarked of James Gronovius, that he fell ſhort of his father in reſpect of modeſty and moderation, as he exceeded him in literature: in his diſputes, he treated his antagoniſts with ſuch a bitterneſs of ſtyle, as procured him the name of the ſecond Scioppius. The juſtneſs of this cenſure appears throughout his numerous works, which indeed are too many to give their titles a place here. It is ſufficient to obſerve, that moſt of the variorum editions of the claſſics are owing to him and Grevius; in emulation alſo of whom, he publiſhed, which is his *chef d'œuvre*, "Theſaurus Antiquitatum Græcarum," 13 vols. folio.

GROTIUS (Hugo), or Hugo de Groot, was deſcended from a family of the greateſt diſtinction in the Low Countries: his father, John de Groot, was burgomaſter of Delft, and curator of the univerſity of Leyden. He was born at Delft on Eaſter-day, April 10, 1583 [A], and came

[A] There are ſeveral diſputes about the exact time of his birth. See Bayle in his article.

into

into the world with the moſt happy diſpoſitions; a profound genius, a ſolid judgement, and a wonderful memory. Theſe extraordinary natural endowments had all the advantages that education could give them: he was ſo happy as to find in his own father a pious and an able governor, who formed his mind and his morals [B]. He was ſcarce paſt his childhood, when he was ſent to the Hague, and boarded with Mr. Utengobard, a celebrated clergyman among the Arminians, who took great care of his truſt; and, before he had compleated his 12th year, was removed to Leyden, under the learned Francis Junius. He continued three years at this univerſity, where Joſeph Scaliger was ſo ſtruck with his prodigious capacity, that he condeſcended to direct his ſtudies; and, in 1597, maintained public theſes in the mathematics, philoſophy, and law, with the higheſt applauſe.

At this early age he ventured to form plans which required very great learning; and he executed them with ſuch perfection, that the republic of letters were ſtruck with aſtoniſhment. But theſe were not publiſhed till after his return from France. He had a ſtrong inclination to ſee that country, and an opportunity offered at this time of gratifying it. The States-General came to a reſolution of ſending, on an embaſſage to Henry IV. in 1598, count Juſtin of Naſſau, and the grand penſioner Barnevelt [C]: and Grotius put himſelf into the train of thoſe ambaſſadors, for the latter of whom he had a particular eſteem. The learned youth was advantageouſly known in France before. M. de Buzanval, who had been ambaſſador in Holland, introduced him to the king, who preſented him with his picture and a gold chain; with which preſent Grotius was ſo tranſported, that he got engraved a print of himſelf, adorned with the gold chain. After almoſt a year's ſtay in France he returned home, much pleaſed with his journey; only one thing was wanting to complete his ſatisfaction, a ſight of the celebrated M. de Thou, or Thuanus, the perſon among all the French whom he moſt eſteemed. He had ſought an acquaintance with that great man, but did not ſucceed: he reſolved to repair this ill luck by opening a literary correſpondence, and preſenting him with the firſt-fruits of his ſtudies in print, which he had juſt dedicated to the prince of Condé. This was his

[B] Young Grotius, like Horace, celebrated his gratitude to his father, in ſome verſes ſtill extant among his "Poemata."

[C] Grotius gives a hiſtory of this embaſſy in the 7th book of his "Annals;" and in his poems he reflects with much pleaſure on the honour he had of ſpeaking to the king.

edition of "Martianus Capella." He had formed the plan of this work, and almoſt finiſhed it, before he left Holland; and he publiſhed it preſently after his return in 1569 [D]. M. de Thou was extremely well pleaſed with this addreſs, and from this time to his death there ſubſiſted an intimate correſpondence between them [E].

Grotius, having choſen the law for his profeſſion, had taken an opportunity before he left France of procuring a doctor's degree in that faculty; and upon his return he attended the law courts, and pleaded his firſt cauſe at Delft with univerſal applauſe, though he was ſcarcely 17; and he maintained the ſame reputation as long as he continued at the bar. This employment, however, did not fill up his whole time; on the contrary, he found leiſure to publiſh the ſame year, 1599, another work, which diſcovered as much knowledge of the abſtract ſciences in particular, as the former did of his learning in general. Stevin, a mathematician to prince Maurice of Naſſau, compoſed a ſmall treatiſe for the inſtruction of pilots in finding a ſhip's place at ſea; in which he drew up a table of the variations of the needle,, according to the obſervations of Plancius, a famous geographer, and added directions how to uſe it. Grotius tranſlated into Latin this work, which prince Maurice had recommended to the college of admiralty, to be ſtudied by all officers of the navy; and becauſe it might be equally uſeful to Venice, he dedicated his tranſlation to that republic. In 1600, he publiſhed his "Phænomena of Aratus." This book diſcovers a great knowledge in phyſics, and eſpecially aſtronomy. The corrections he made in the Greek are very judicious: the notes ſhew that he had reviewed ſeveral of the rabbies, and had ſome inſight into the Arabic tongue; and the verſes made to ſupply thoſe of Cicero that were loſt, have been thought equal to them. In the midſt of theſe profound ſtudies, this prodigy of a young man found time to cultivate the Muſes, and with ſuch ſucceſs, that he was eſteemed one of the beſt poets in Europe. The proſopopœia, in which he makes the city of Oſtend ſpeak, after having been three years beſieged by the Spaniards, is reckoned a maſterpiece. It was tranſlated into French by Du Vaër, Rapin, Paſquier, and Malherbe; and Caſaubon turned it into Greek. Neither

[D] Grotius ſent De Thou, in 1600, an Epithalamium he had written on the marriage of Henry IV. with Mary of Medicis; but it is not in the collection of his poems.

[E] See ſeveral epiſtles of Grotius to De Thou, and his elogium in verſe on De Thou's death.

yet did our youth content himſelf with writing ſmall pieces of verſe; he roſe to tragedy. We have three written by him; the firſt, called "Adamus Exul," was printed in Leyden, in 1601. He was indeed diſſatisfied with this performance, and would not let it appear in the collection of his poems publiſhed by his brother. "Chriſtus patiens," was his ſecond tragedy; it was printed at Leyden 1608, and much approved: Caſaubon greatly admires its poetical fire. Sandys tranſlated it into Engliſh verſe, and dedicated it to Charles I. It was favourably received in England, and in Germany propoſed as the model of perfect tragedy. His third was the ſtory of Joſeph, and its title "Sophomphanœus," which, in the language of Egypt, ſignifies the Saviour of the World; he finiſhed this in 1633, and the following year, at Hamborough.

But to return: in 1603, the glory which the United Provinces had obtained by their illuſtrious defence againſt the whole power of Spain, after the peace of Vervins, determined them to tranſmit to poſterity the ſignal exploits of that memorable war; and for this purpoſe they ſought out a proper hiſtorian. Several made great intereſt for the place; among others Baudius, the profeſſor of eloquence at Leyden. But the States thought young Grotius, who had taken no ſteps to obtain it, deſerved the preference; and, what is ſtill more ſingular, Baudius himſelf did not blame their choice, becauſe he looked upon Grotius to be already a very great man [F]. All this while his principal employment was that of an advocate, and he acquired great honour therein [G]. However, upon the whole, the profeſſion did not pleaſe him, though the brilliant figure he made at the bar procured him the place of advocate-general of the fiſc for Holland and Zealand, which becoming vacant, was immediately conferred on him by thoſe provinces. He took poſſeſſion of this important office in 1607, and filled it with ſo much reputation, that the States augmented his ſalary, and promiſed him a ſeat in the court of Holland. Upon this promotion, his father began to think of a wife for him, and fixed upon Mary Reigeſberg, a lady of a firſt family in Zealand, whoſe father

[F] In the execution of this office he undertook his "Annals," which were begun in 1614, though not finiſhed long before his death, and not publiſhed till 12 years after, by his ſons Cornelius and Peter in 1647.

[G] We have the method he obſerved in pleading, in a letter to his ſon Peter, written for his uſe: "Diſ-"tribute," ſays he, "all that can be "ſaid on both ſides under certain "heads, which imprint ſtrongly in "your memory; and whatever your "adverſary ſays, refer it to your own "diviſion, and not to his." Ep. 1134 and 512.

had

had been burgomaſter of Veer. The marriage was ſolemnized in July 1608. At the time of his marriage he was employed in writing his "Mare liberum, i. e. the Freedom "of the Ocean, or the Right of the Dutch to trade to the "Indies." The work was printed in 1609 without his knowledge, and publiſhed without his conſent. Indeed he appears not to have been quite ſatisfied with it: and though there came out ſeveral anſwers, particularly that of Selden, intituled, "Mare clauſum, ſeu de dominio maris," yet being ſoon after diſguſted with his country, he took no further concern in the controverſy [H]. The enſuing year, he publiſhed his piece, "De antiquitate Reipublicæ Batavæ." His deſign is, to ſhew the original independence of Holland and Frieſland, againſt the Spaniſh claim; he dedicated it to thoſe States, March 16, 1610. They were extremely pleaſed with it, returned thanks to the author, and made him a preſent [I].

Elias Oldenbarnevelt, penſionary of Rotterdam, and brother to the grand penſionary of Holland, dying in 1613, the city of Rotterdam offered that important place to Grotius; but it was ſome time before he yielded to the offer. By the ferment of men's minds he foreſaw, that great commotions would ſpeedily ſhake the republic; this made him inſiſt, that he ſhould never be turned out; and, upon a promiſe of this, he accepted of the poſt, which gave him a ſeat in the aſſembly of the States of Holland, and afterwards in that of the States-General. Hitherto he had but very little connexion with the grand penſionary Barnevelt; but from this time he contracted an intimate friendſhip with him, inſomuch that it was reported that Barnevelt deſigned to have his friend ſucceed him as grand penſionary of Holland [K].

At this time a diſpute aroſe between the Engliſh and the Dutch, concerning the right of fiſhing in the Northern ſeas. Two Amſterdam veſſels, having caught 22 whales in the Greenland ocean, were met by ſome Engliſh ſhips bound to Ruſſia; who, finding that the Dutch had no paſſports from the king of England, demanded the whales, which the Dutch-

[H] Beſides Selden's, there was another anſwer, printed at Valladolid in 1625, intituled, "De juſto imperio "Luſitanorum Aſiatico;" which Grotius thought not ill done, and deſerving an anſwer.

[I] However, his love to his country carried him into ſome miſtakes, which he afterwards owned. Epiſt. 636.

[K] The buſineſs of this officer is to manage proſecutions, receive diſpatches, and anſwer them, ſo that he is in a manner both attorney-general and ſecretary to the States; and though he has no deliberative voice, and is the loweſt in rank, yet his influence is the greateſt.

men,

men, unable to reſiſt, were obliged to deliver. On their arrival in Holland, they made their complaint; and the affair being laid before the States, it was reſolved that Grotius, who had written on the ſubject, and was more maſter of it than any one, ſhould be ſent to England to demand juſtice: but he could obtain no ſatisfaction. Hereupon the Dutch determined not to ſend to Greenland for the future without a force ſufficient to revenge themſelves on the Engliſh, or at leaſt to have nothing to fear from them. The diſpute growing ſerious, to prevent any acts of hoſtility, a conference was held in 1615, between the commiſſioners of England and Holland, in which the debate turned chiefly on the whale fiſhery: but the Engliſh inſiſting on the right to Greenland, which the Dutch refuſed, the conference broke up without any ſucceſs. Grotius, who was one of the commiſſioners from Holland, gives the hiſtory of this conference, in a letter to Du Maurier, dated at Rotterdam, June 5, 1615. However, he had reaſon to be well ſatisfied with the politeneſs of king James, who gave him a gracious reception, and was charmed with his converſation. But the greateſt pleaſure he received in this voyage was the intimate friendſhip he contracted with Caſaubon: they knew one another before by character, and highly eſteemed each other: they were made to be the moſt intimate friends: in both the moſt profound erudition was found, united with the moſt perfect probity. They had ſtill another ſympathy to knit faſter the band of this union; both ardently wiſhed to ſee all Chriſtians united in one faith, and deſired nothing more than to be employed in that great work.

Hitherto this great man went on ſmoothly in the paths of true glory without any material rubs; but fortune was now reſolved to put his virtue to the trial. The United Provinces had been kindled into a warm diſpute about grace and predeſtination, from the year 1608, when Arminius firſt broached his opinions. His doctrines, being directly oppoſite to thoſe of Calvin, gave great offence to that party, at the head of which appeared Gomar, who accuſed his antagoniſt before the ſynod of Rotterdam. Gomar's party prevailing there, Arminius applied to the States of Holland, who promiſed the diſputants to have the affair ſpeedily diſcuſſed in a ſynod. The diſpute ſtill continuing with much bitterneſs, in 1611 the States ordered a conference to be held between twelve miniſters on each ſide: but the conſequence of this, like that of moſt other diſputes, eſpecially in matters of religion, was, that men's minds were the more inflamed. Arminius died

Oct.

Oct. 19, 1609, ſome time before this conference; and Grotius made his elogium in verſe. He had hitherto applied little to theſe matters, and ingenuouſly owns he did not underſtand a great part of them, being foreign to his profeſſion; but, upon a further enquiry, he embraced the Arminian doctrine. In 1610, the partiſans of Arminius drew up a remonſtrance ſetting forth their belief; firſt negatively againſt their adverſaries, and then poſitively their own ſentiments, each comprehended in ſix articles. This remonſtrance was drawn up by Utengobard, miniſter at the Hague, and was probably made in concert with Grotius, the intimate friend of that miniſter. To this the Gomariſts oppoſed a contra-remonſtrance: the former propoſed a toleration, the latter a national ſynod; and the diſputes increaſing, the States, at the motion of the grand penſionary, in the view of putting an end to them, revived an obſolete law made in 1591, placing the appointment of miniſters in the civil magiſtrates. But this was ſo far from anſwering the purpoſe, that the Contra-remonſtrants reſolved not to obey it. Hence grew a ſchiſm, which occaſioned a ſedition, and many riots.

It was at this time that Grotius was nominated penſionary at Rotterdam, as mentioned above; and ordered to go to England, with ſecret inſtructions, as is thought, to get the king and principal divines of that kingdom to favour the Arminians, and approve the conduct of the States. He had ſeveral conferences with king James on that ſubject [L]. On his return to Holland, he found the diviſions increaſed: Barnevelt and he had the direction of the States' proceedings in this matter; and he was appointed to draw up an edict which might reſtore tranquillity. He did ſo, and the draught was approved by the States [M]; but it was ſo favourable to the Arminians, that it gave great offence to the Contra-re-

[L] The States were very deſirous that the church and king of England ſhould be ſatisfied with their edict; the rather, becauſe they had reaſon to believe James unfavourable to the Arminians. However, the king and biſhops allowed the doctrine to be orthodox, as equally diſtant from Manicheiſm and Pelagianiſm; only the king was diſguſted to ſee the civil magiſtrate aſſume a right of making decrees in matters of religion. Caſaubon, Ep. 933. Grot. Apolog. 66. Grot. Ep. 2829. While he was in England he wrote his tract in favour of the Arminians, intituled, "A Reconciliation of the different Opi-"nions on Predeſtination and Grace."

[M] See the edict in Burigny, l. 2. §. iv. The edict being cenſured by Sibrand Lubert, the States employed Grotius to write their apology, which he publiſhed this year, 1613, under the title of "Ordinum Hollandiæ & Weſt-"friſiæ pro pace eccleſiarum, &c." The States returned him public thanks, Oct. 31, in very honourable terms. Burman's collection of Letters, No. 211. Caſaub. Epiſt. 935, and Voſſius Epiſt. 1. He afterwards wrote "De-"fenſio decreti pro pace eccleſiarum."

monſtrants,

monſtrants, who determined to pay no regard to it. Hence this edict ſerving to increaſe the troubles, by driving the Gomariſts to deſpair, the grand penſionary Barnevelt, in hourly expectation of freſh riots, propoſed to the States of Holland, that their magiſtrates ſhould be empowered to raiſe troops for the ſuppreſſion of the rioters, and the ſecurity of their towns. Dort, Amſterdam, and three others of the moſt favourable to the Gomariſts, proteſted againſt this ſtep, which they regarded as a declaration of war againſt the Contra-remonſtrants. Barnevelt's motion however was agreed to, and Aug. 4, 1617, the States iſſued a placart accordingly. This fatal decree occaſioned the death of the grand penſionary, and the ruin of Grotius, by incenſing prince Maurice of Naſſau againſt them, who looked upon the reſolution of the States, taken without his conſent, to be derogatory to his dignity, as governor and captain-general.

Amſterdam, almoſt as powerful ſingly as all Holland, favoured the Gomariſts, and diſapproved the toleration which the States wanted to introduce. Theſe reſolved therefore to ſend a deputation to that city, in order to reconcile them to their ſentiments. Grotius was one of theſe deputies: they received their inſtructions April 21, 1616; and, arriving at Amſterdam next day, met the town-council on the 23d, when Grotius was their ſpokeſman. But neither his ſpeech nor all his other endeavours could avail any thing. The burgomaſters declared their opinion for a ſynod, and that they could not receive the cachet of 1614, without endangering the church, and riſquing the ruin of their trade. The deputies wanted to anſwer, but were not allowed. Grotius preſented to the States on his return an account in writing of all that had paſſed at this deputation, and he flattered himſelf for ſome time with the hopes of ſome good effects from it: the diſappointment whereof chagrined him ſo much, that he was ſeized with a violent fever, which had well nigh carried him off. He was removed to Delft, where he found himſelf better; but, being forbid to do any thing which required application, he wrote to Voſſius, deſiring his company, as the beſt reſtorative of his health. The time of his recovery he employed in examining the part he had acted in the preſent diſputes; and the more he reflected on it, the leſs reaſon he had for bluſhing or repentance: he foreſaw the danger he incurred, but his reſolution was, not to change his conduct, and to refer the event to Providence. The States of Holland, wholly employed in ſeeking ways to compound matters, came to a reſolution, Feb. 21, 1617, to make a rule or formula,

mula, to which both parties ſhould be obliged to conform; and ſuch an inſtrument was accordingly drawn up at their requeſt by Grotius, who preſented it to prince Maurice. But the project did not pleaſe him; he wanted a national ſynod, which was at length determined by the States-General, and to be convoked in Holland at Dort. In the mean time the prince, who ſaw with the utmoſt diſpleaſure, ſeveral cities, agreeably to the permiſſion given them by the particular States, levy a new militia, under the title of Attendant Soldiers, without his conſent, engaged the States-General to write to the provinces and magiſtrates of thoſe cities, enjoining them to diſband the new levies. This injunction not being complied with, he conſidered the refuſal as a rebellion; concerted with the States-General, that he ſhould march in perſon with the troops under his command, to get the attendant ſoldiers diſbanded, depoſe the Arminian magiſtrates, and turn out the miniſters of their party. He accordingly ſet out, accompanied by the deputies of the States-General, in 1518; and, having reduced the province of Gueldres, he was proceeding to Utrecht, when the States of Holland ſent thither Grotius, with Hoogarbetz, penſionary of Leyden, to put that city into a poſture of defence againſt him. But their endeavours proving ineffectual, the prince reduced the place; and ſoon afterwards ſent Grotius and Hoogarbetz to priſon in the caſtle at the Hague, where Barnevelt alſo was confined, Auguſt 29th this year. After this, the States of Holland conſented to the national ſynod, which was opened at Dort, Nov. 15, 1618, which, as is well known, ended in a ſentence, condemning the five articles of the Arminians, and in impriſoning and baniſhing their miniſters. This ſentence was approved by the States-General July 2, 1619.

After the riſing of that ſynod, our three priſoners were brought in order to their trial, the iſſue whereof was the execution of Barnevelt, May 13, 1619. Five days after came on the trial of Grotius. He had been treated as well as his fellow-priſoner with inconceivable rigour during their impriſonment, and alſo while their cauſe was depending. He tells us himſelf, that, when they were known to be ill [N], it was concerted to examine them; that they had not liberty to defend themſelves; that they were threatened and teazed to

[N] Neither his wife, his father, nor any of his friends were ſuffered to viſit him, though he lay for ſome time dangerouſly ill. Selden gave an inſtance of a generous adverſary, on occaſion of his arreſt; an account of which is in his Mare Clauſum, Lib. i. p. 198.

give

give immediate anſwers; and not ſuffered to have their examinations read over to them. Grotius, having aſked leave to write his defence, was allowed only five hours, and one ſheet of paper; he was alſo perſuaded that, if he would own he had tranſgreſſed and aſk pardon, he might obtain his liberty; but, as he had nothing to reproach himſelf with, he would never take any ſtep that might infer conſciouſneſs of guilt. His wife, his father, brother, and friends, all approved this reſolution. His ſentence, after reciting the ſeveral reaſons thereof, concludes thus: "For theſe cauſes, the judges "appointed to try this affair, adminiſtering juſtice in the name "of the States-General, condemn the ſaid Hugo Grotius to "perpetual impriſonment, and to be carried to the place ap-"pointed by the States-General, there to be guarded with all "precaution, and confined the reſt of his days; and de-"clare his eſtate confiſcated. Hague, May 18, 1619." In purſuance of this ſentence, he was carried from the Hague to the fortreſs of Louveſtein near Gorcum in South-Holland, June 6, 1619, and 24 ſols per day aſſigned for his maintenance, and as much for Hoogarbetz; but their wives declared they had enough to ſupport their huſbands, and that they choſe to be without an allowance, which was looked upon as an affront. Grotius's father aſked leave to ſee his ſon, but was denied; they conſented to admit his wife into Louveſtein, but, if ſhe came out, not to be ſuffered to return. However, in the ſequel, it was granted that ſhe might go abroad twice a week.

Grotius now became more ſenſible than ever of the advantages of ſtudy; which became his buſineſs and conſolation. Dec. 5, 1619, he writes to Voſſius, that the Muſes, which were always his delight, even when immerſed in buſineſs, were now his conſolation, and appeared more amiable than ever. He wrote ſome ſhort notes on the New Teſtament, which he intended to ſend Erpenius, who was projecting a new edition of it; but a fit of illneſs did not ſuffer him to finiſh them. When he was able to reſume his ſtudies, he compoſed, in Dutch verſe, his "Treatiſe of the "Truth of the Chriſtian Religion," and ſent it to Voſſius, who thought ſome places obſcure. In 1620, he promiſes his brother to ſend him his obſervations on Seneca's tragedies; theſe he had written at Voſſius's deſire. In 1621, Du Maurier loſing his lady, Grotius writes him, Feb. 27, a very handſome conſolatory letter, in which he deduces with great eloquence every topic of ſupport, that philoſophy and religion can ſuggeſt on that melancholy occaſion. The only

method

method he took to unbend himſelf, was to go from one work to another. He tranſlated the "Pheniſſe of Euripides," wrote his "Inſtitutions of the Laws of Holland in Dutch," and compoſed ſome ſhort "Inſtructions for his Daughter" Cornelia, in the form of a catechiſm, &c.

He had been above 18 monthsſh ut up at Louveſtein, when, Jan. 11, 1620, Muys-van-Halli, his declared enemy, who had been one of his judges, informed the States-General, that he had advice from good hands their priſoner was ſeeking to make his eſcape. Some perſons were ſent to examine into this matter, but notwithſtanding all the enquiry that could be made, they found no reaſon to believe that he had laid any plot to get out. His wife, however, was wholly employed in contriving it: he had been permitted to borrow books of his friends, and when he had done with them, they were carried back in a cheſt with his foul linen, which was ſent to Gorcum to be waſhed. The firſt year his guards were very exact in examining the cheſt; but being uſed to find nothing in it beſides books and linen, they grew tired of ſearching, and even did not take the trouble to open it. His wife, obſerving their negligence, propoſed to take advantage of it. She repreſented to her huſband, that it was in his power to get out of priſon when he pleaſed, if he would put himſelf into this cheſt. However, not to endanger his health, ſhe cauſed holes to be bored oppoſite where his face was to be, to breathe at; and perſuaded him to try if he could continue ſhut up in that confined poſture, as long as it would require to go from Louveſtein to Gorcum. Finding it might be done, ſhe reſolved to ſeize the firſt favourable opportunity; which very ſoon offered. The commandant of Louveſtein going to Heuſden to raiſe recruits, ſhe made a viſit to his lady, and told her in converſation, that ſhe was deſirous of ſending away a cheſt of books; for her huſband was ſo weak, that it gave her great uneaſineſs to ſee him ſtudy with ſuch application. Having thus prepared the commandant's wife, ſhe returned to her huſband's apartment, and in concert with a valet and a maid who were in the ſecret, ſhut him up in the cheſt; and at the ſame time, that the people might not be ſurprized at not ſeeing him, ſhe ſpread a report of his being ill. Two ſoldiers carried the cheſt; which was brought down, and put into the boat; and Grotius's maid, who was in the ſecret, had orders to go to Gorcum with it. There it was put on a horſe, and carried by two chairmen to David Dazelaor's, a friend of Grotius, and brother-in-law to Erpenius; and, when

when every body was gone, the maid opened the cheſt. Grotius had felt no inconvenience in it, though its length was not above three feet and an half. He got out, dreſſed himſelf like a maſon with a rule and a trowel; and was ſecretly conveyed in this diſguiſe to Valvic in Brabant. Here he made himſelf known to ſome Arminians, and hired a carriage to Antwerp; and, at Antwerp, he alighted at the houſe of Nicolas Grevincovius, who had been formerly a miniſter at Amſterdam, and made himſelf known to nobody elſe. It was March 22, 1621, that he thus received his liberty.

Mean while, his wife's account, that he was ill, gained credit at Louveſtein; and, to give him time to get off, ſhe gave out that his illneſs was dangerous: but as ſoon as ſhe learnt by the maid's return that he was at Brabant, and conſequently in ſafety, ſhe told the guards the bird was flown. They informed the commandant, by this time returned from Heuſden, who, finding it true, confined Grotius's wife more cloſely; but upon her petition to the States-General, April 5, 1621, ſhe was diſcharged two days after, and ſuffered to carry away every thing that belonged to her in Louveſtein. From Antwerp, Grotius wrote to the States-General, March 30, that, in procuring his liberty, he had employed neither violence nor corruption with his keepers; that he had nothing to reproach himſelf with in what he had done; that he gave thoſe counſels which he thought beſt for appeaſing the troubles that had ariſen in public buſineſs; that he only obeyed the magiſtrates of Rotterdam his maſters, and the States of Holland his ſovereigns; and that the perſecution he had ſuffered would never diminiſh his love for his country, for whoſe proſperity he heartily prayed [o]. He continued ſome time at Antwerp, deliberating what courſe to take; and at length determined to go to France, where he had many friends [p]. He arrived at Paris, April 13, 1621; his

[o] Grotius's eſcape exerciſed the pens of the beſt poets: Grotius himſelf wrote ſome verſes on his happy deliverance: he alſo made ſome lines on the cheſt to which he owed his liberty; and, in the latter part of his life, was at great pains to recover it. Ep. 720. Bayle declares, that his wife ought not only to have a ſtatue erected to her honour, but to be canonized. Dict. in Grot. Rem. B. at the end.

[p] Before he left Holland, he had written ſeveral pieces relating to the diſputes there between church and ſtate; as, 1. "The Sovereign's temporal and "eccleſiaſtical Supremacy, De imperio ſummarum poteſtatum circa ſacra." 2. "Via ad pacem Eccleſiaſticam, &c." 3. "Defenſio fidei "Catholicæ de Satisfactione Chriſti, "adverſus Socinum." 4. "Diſquiſitio, an Pelagiana ſint illa dogmata, "quæ nunc ſub eo nomine traducuntur." It was alſo during theſe con-

his wife in October following [Q]: and, after ſome difficulties, obtained a penſion of 3000 livres [R]. But, notwithſtanding the king's grant, he could not touch the money: they had forgot to put it on the civil liſt, and the commiſſioners of the treaſury found daily ſome new excuſe for delaying the payment [S]. At length, however, by the ſolicitation of ſome powerful friends, he received it; but it continued to be paid as grants were paid at that time, that is to ſay, very ſlowly.

Theſe difficulties did not diminiſh his paſſion for literature. "I perſiſt," ſays he, "in a letter to Voſſius, Sept. 29, 1621, "in my reſpect for ſacred antiquity: there are many people "here of the ſame taſte. My ſix books in Dutch will ap- "pear ſoon: [i. e. his book of the Truth of the Chriſtian "Religion.] Perhaps I ſhall alſo publiſh my Diſquiſition "on Pelagianiſm, with the precautions hinted to me by you "and ſome other perſons of learning. In the mean time, I "am preparing an edition of Stobæus; and, to render it "more perfect, I collate the Greek MSS. with the printed "copies." Having collected ſome materials in priſon for his Apology, he printed it in the beginning of 1622; it was tranſlated into Latin, and publiſhed the ſame year at Paris. It was ſent to Holland immediately, where it cauſed ſo much diſguſt, that the States-General proſcribed it as ſlanderous, tending to aſperſe by falſehoods the ſovereign authority of the government of the United Provinces; the perſon of the prince of Orange, the States of the particular provinces, and the towns themſelves; and forbad all perſons to have it in their cuſtody on pain of death. Grotius preſented a petition to the king of France, to be proteſted againſt this edict, which imported, that he ſhould be apprehended wherever found: whereupon his majeſty took him into his ſpecial protection; the letters for that purpoſe being iſſued at Paris, Feb. 26, 1623. The malevolence of thoſe who were then in place, made no change in Grotius. In the height

teſts, about grace and predeſtination, that he collected the ſentiments of the Greeks and Romans, on fate and man's power, which he publiſhed at Paris in 1624, intituled, "Philoſophorum ve- "terum ſententiæ de fato, & de eo "quod eſt in noſtra poteſtate."

[Q] The thoughts of having left her in priſon grieved him ſo much, that, had ſhe not been releaſed, he declared he would have ſurrendered himſelf, rather than have been ſeparated from her for ever. Ep. 164.

[R] His majeſty alſo, on Grotius's account, granted a protection to all the Dutch refugees. See the Letters Patent, dated at Nantz, Apr. 22, 1622.

[S] By this delay, he imagined they had a mind to make him turn Roman Catholic. A report that he was not far from it had reached Holland. Ep. 27, and 158.

of

of this new perſecution, he wrote to his brother, that he would ſtill labour to promote the intereſt of Holland; and that, if the United Provinces were deſirous of entering into a cloſer union with France, he would aſſiſt them with all his credit. In reality, he ſtill preſerved many friends, who ardently wiſhed for his return; though they were not able in any wiſe to facilicate it. In 1623, he publiſhed at Paris his edition of Stobæus.

He had now lived a year in the noiſe of Paris, and began to think of retiring into the country, when the preſident de Meme offered him one of his ſeats at Bologne near Senlis. Grotius accepted the offer, and paſſed there the ſpring and ſummer of the year 1623. In this caſtle he began his great work, which ſingly is ſufficient to render his name immortal; I mean, his "Treatiſe of the Rights of Peace and War," "De Jure Belli & Pacis." He had viſited hereupon the moſt diſtinguiſhed men of learning; among others Salmaſius and Rigault; and had the free uſe of de Thou's library, granted him by his ſon; and he ſometimes made excurſions to St. Germains, where the court was; but, having learned that de Meme wanted to reſide himſelf at Bologne, he returned to Paris in October. April 23, 1625, prince Frederic Henry ſucceeding to the poſt of Stadtholder on the death of his brother Maurice, Grotius's friends conceived great hopes of obtaining leave for his return to Holland: and, at their requeſt, he wrote to the new Stadtholder for this purpoſe, but without effect; as he had before conjectured. However, he was now in the height of his glory by the prodigious ſucceſs of his book, "De Jure Belli & Pacis," which was publiſhed this year at Paris [T]. In the mean time he began to grow tired of that city. His penſion was ill paid, and his revenue inſufficient to keep him decently with a wife and a family. He had an offer of being profeſſor of law in a college at Denmark; but, though he was ſatisfied with the ſalary, he thought the place beneath his acceptance.

His heart was ſtrongly bent upon returning to his native country; and in theſe wiſhes he ſent his wife into Holland in the ſpring of 1627, that ſhe might enquire how matters ſtood: but as he continued in the reſolution to make no ſolicitations for leave, all the endeavours of his friends were fruitleſs. However, they obtained a cauſe of ſome conſe-

[T] It was put into the Index Expurgatorius at Rome, with his "Apology" and "Poems," Feb. 4, 1627. Grot. Epiſt. 183. p. 7.

quence to him. He reclaimed his effects which were confiſcated, and his demand was granted. In fine, notwithſtanding the inefficacy of friends ſolicitations, he reſolved, by his wife's advice, to go thither; and accordingly ſet out, Oct. 1631. The ſentence paſſed againſt him being ſtill in force, his friends adviſed the concealing of himſelf. This ſtep appeared to him ſhameful and ill-timed. He went to Rotterdam as thinking it the ſafeſt, becauſe, having filled the place of penſionary with much honour, he was greatly beloved in the town: but the magiſtrates giving him to underſtand, that they did not approve his appearing in public, he left Rotterdam, and paſſing to Amſterdam, he was extremely well received there; and Delft alſo, where he was born, ſhewed him a ſincere reſpect.

But no city ventured publicly to protect him; and the States-General, thinking themſelves affronted by this boldneſs in continuing in the country without their leave, and by the repugnance he ſhewed to aſk them pardon, iſſued an ordonnance, Dec. 10, 1631, enjoining all bailiffs of the country to ſeize his perſon, and give them notice: but nobody would execute it; and, to employ himſelf till his fate ſhould be determined, he reſolved to follow the buſineſs of a chamber-council. With this view he deſired his brother, in a letter dated Feb. 16, 1632, to ſend him what law-books he had, ſuch as he might want for that office. He could make no uſe of theſe books; for the States-General, on March 10, renewed their ordonnance upon pain to thoſe who would not obey, of loſing their places, and with a promiſe of 2000 florins to any one, who ſhould deliver him into the hands of juſtice. Upon this he thought proper to ſeek his fortune elſewhere; and, March 17, he ſet out from Amſterdam on his way to Hamburgh, and paſſed the fine ſeaſon at an agreeable ſeat called Okenhuſe, near the Elbe, belonging to William Morth, a Dutchman. On the approach of winter, he went to Hamburgh, and lodged with one Van Sorgen, a merchant: but the town did not prove agreeable to him, and he paſſed his time but heavily, till the return of his wife from Zealand in autumn 1633. She had always been his conſolation in adverſity, and rendered his life more agreeable. Her buſineſs at Zealand was to pick up the remains of their fortune, which ſhe probably brought with her to Hamburgh. While he continued here, ſome advantageous propoſals were made him from Spain, Poland, Denmark, the duke of Holſtein, and ſeveral other princes; but he ſtill entertained the

the thought of a reconciliation with his native country. At length, however, he was determined.

He had always entertained a very high opinion of Guſtavus king of Sweden; and that prince having ſent to Paris Benedict Oxenſtiern, a relation of the chancellor, to bring to a final concluſion the treaty between France and Sweden, this miniſter made acquaintance with Grotius, and reſolved, if poſſible, to draw him to his maſter's court: and Grotius writes, that if that monarch would nominate him ambaſſador, with the proper ſalary for the decent ſupport of the dignity, the propoſal would merit his regard. In this ſituation Salvius, vice-chancellor of Sweden, a great ſtateſman, and a man of learning, being then at this city, Grotius made acquaintance with him, and ſaw him frequently. Polite literature was the ſubject of their converſation. Salvius conceived a great eſteem for Grotius, and the favourable report he made of him to the high-chancellor Oxenſtiern, determined the latter to write to Grotius to come to him, that he might employ him in affairs of the greateſt importance. Grotius accepted of this invitation; and ſetting out for Francfort on the Maine, where that miniſter was, arrived there in May 1634. He was received with the greateſt politeneſs by Oxenſtiern, but without explaining his intentions. However, in confidence of the high-chancellor's character, he ſent for his wife; and ſhe arrived at Francfort with his daughters and ſon, in the beginning of Auguſt. The chancellor continued to heap civilities upon him, without mentioning a word of buſineſs; but ordered that he ſhould follow him to Mentz, and at length declared him counſellor to the queen of Sweden, and her ambaſſador to the court of France.

As ſoon as he could depend upon an eſtabliſhment, he reſolved to renounce his country, and to make it known by ſome public act, that he conſidered himſelf as no longer a Dutchman. In this ſpirit he ſent his brother letters for the prince of Orange and the Dutch to that purport, July 13, this year: he likewiſe wrote to Rotterdam, which had deferred nominating a penſionary after the ſentence paſſed againſt him, that they might now proceed to an election, ſince they muſt no longer look upon him as a Dutchman. He ſet out from Mentz on his embaſſy to France in the beginning of 1635, and always ſupported with great firmneſs the rights and honours belonging to the rank of an ambaſſador. He continued in that character in France till 1644, when he was recalled at his own requeſt. In order to his

return, having obtained a paſſport through Holland, he embarked at Dieppe, and arrived at Amſterdam in 1645; where he was extremely well received and entertained at the public expence. That city fitted out a veſſel to carry him to Hamburgh, where he was, May 16, this year. He went next day to Lubeck, and thence to Wiſmar, where count Wrangle, admiral of the Swediſh fleet, gave him a ſplendid entertainment, and afterwards ſent a man of war with him to Calmar, whither the chancellor ſent a gentleman with his coach to bring him to Suderacher. He continued there about a fortnight with the chancellor and other ambaſſadors, who treated him with great honours. Returning to Calmar, he went by land to Stockholm, whither queen Chriſtina came from Upſal to ſee him.

Her majeſty had, before his departure from France, aſſured him that ſhe was extremely ſatisfied with his ſervices; and ſhe now gave him ſeveral audiences, and made him dine with her, and he appeared to be abundantly pleaſed with the honours he received: but as he ſaw they were in no haſte to do any thing for him, and only rewarded him with compliments, he grew uneaſy, and aſked leave to retire. He was confirmed in this reſolution, by finding the court filled up with perſons that had conceived a jealouſy againſt him; beſides, the air of Sweden did not agree with him. The queen ſeveral times refuſed to grant him his diſmiſſion, and ſignified that if he would continue in her ſervice in quality of counſellor of ſtate, and bring his family into Sweden, he ſhould have no reaſon to repent it: but he excuſed himſelf on account of his own health, which was much altered, and of his wife's health, who could not bear the cold air of that kingdom. He aſked a paſſport, which they delaying to grant, he grew ſo uneaſy, that he reſolved to be gone without it. Leaving Stockholm, therefore, he went to a ſea-port two leagues diſtant, in order to embark for Lubeck. The queen, being informed of his departure, ſent a gentleman to tell him ſhe wanted to ſee him once more, otherwiſe ſhe ſhould think he was diſpleaſed with her. He returned therefore to Stockholm, and explained himſelf to the queen, who ſeemed ſatisfied with his reaſons, and made him a large preſent in money; adding to it ſome ſilver plate which was not finiſhed ſooner, and which he was aſſured had delayed the granting of his paſſport. That was afterwards iſſued; and the queen gave him a veſſel, on board which he embarked, Aug. 12, for Lubeck.

But

But the veſſel was ſcarce ſailed when a violent ſtorm aroſe, which obliged her after three days toſſing to put in, Aug. 17, on the coaſt of Pomerania, 14 miles from Dantzick. Grotius ſet out in an open waggon for Lubeck, and arrived at Roſtock, Aug. 26, very ill, having travelled above 60 miles through wind and rain. He lodged with Balleman, and ſent for Stochman the phyſician, who, from the ſymptoms, judged he could not live long. On the 28th he ſent for Quiſtorpius, miniſter of that town, who gives the following account of his laſt moments: "You are deſirous of hearing "how that phœnix of literature, Hugo Grotius, behaved "in his laſt moments; I am going to tell you." He then proceeds to give an account of his voyage, and his ſending for Stochman, a Scotch phyſician; after which he goes on as follows: "he ſent for me about nine at night; I went, "and found him almoſt at the point of death. I ſaid, 'There "was nothing I deſired more than to have ſeen him in health, "that I might have had the pleaſure of his converſation;' he "ſaid, 'God hath ordered it otherwiſe.' I deſired him 'to "prepare himſelf for a happier life, to acknowledge he was "a ſinner, and repent of his faults;' and happening to mention the publican, who acknowledged he was a ſinner, and "aſked God's mercy, he anſwered, 'I am that publican.' I "went on, and told him that 'he muſt have recourſe to Jeſus "Chriſt, without whom there is no ſalvation.' He replied, "'I place my hope in Jeſus Chriſt.' I began to repeat aloud "in German the prayer that begins Herr Jeſu [u]; he followed me in a very low voice with his hands claſped. "When I had done, I aſked him if he underſtood me; he "anſwered, 'I underſtand you very well.' I continued to "repeat to him thoſe paſſages of the word of God, which "are commonly offered to the remembrance of dying perſons; and aſking him if he underſtood me, he anſwered "me, 'I heard your voice, but did not underſtand what you "ſaid.' Theſe were his laſt words; ſoon after he expired, "juſt at midnight. His body was delivered to the phyſicians, who took out his bowels, and eaſily obtained leave to "bury them in our own principal church, dedicated to the "Virgin Mary." In a letter to a friend.

Thus died this extraordinary perſon, Aug. 28, at night, 1645. His corpſe was carried to Delft, and depoſited in

[u] It is a prayer addreſſed to Jeſus Chriſt, and ſuited to the condition of a dying perſon, who builds his hopes on the Mediator. Le Clerc has recited it at length, in Sentimens de quelq. Theolog. lett. xvii. p. 397.

the tomb of his anceſtors. He wrote this modeſt epitaph for himſelf,

"Grotius hic Hugo eſt Batavûm captivus & exul,
"Legatus regni, Suecia magna, tui."

He had a very agreeable perſon, a good complexion, an aquiline noſe, ſparkling eyes, a ſerene and ſmiling countenance: he was not tall, but very ſtrong and well built. Two medals were ſtruck in honour of him. The firſt has on one ſide his buſt with his name; and on the reverſe a cheſt, on which is the arms of Sweden and France. At the ſide of the cheſt is the caſtle of Louveſtein, and oppoſite to it a riſing-ſun, with theſe words, "Melior poſt aſpera fata reſurgo," I riſe brighter after my adverſities. In the exergue is "Natus 1583, obiit 1645." The ſecond medal, larger than the firſt, on the one ſide repreſents him with the time of his birth and death. "Hugo Grotius, natus 1583, 10 Aprilis: "obiit 1645, 28 Auguſti." On the reverſe is this inſcription in Dutch verſe, "The phœnix of his country; the "oracle of Delft; the great genius; the light which en-"lighteneth the earth." During his embaſſy at Paris he publiſhed ſeveral books, and wrote others, which came out after his deceaſe [w]. Beſides theſe he left ſeveral MSS. in his cloſet, which were purchaſed by the queen of Sweden from his wife. Among them were notes on ſome of the moſt difficult laws; a compariſon of the republics of Athens and Rome with that of Holland; notes to the Hymns of Orpheus; and an illuſtration of the books of Moſes by the writings of the Pagans; beſides theſe ſeveral others that are loſt [x].

[w] Theſe are, firſt, his "Antho-"logia." 2. "Via ad pacem Eccle-"ſiaſticam." 3. "Hiſtoria Gotho-"rum, etc." 4. "Remarks on Juſ-"tinian's Laws." 5. "Commentary "on the Old and New Teſtament, with "ſeveral Pieces annexed." 6. "Diſ-"ſertatio Hiſt. & Politic. de Dogmatis, "Ritibus, & Gubernatione Eccleſiæ, "&c." 7. "De Origine Gentium A-"mericanarum, &c." with two anſwers to De Laets in its defence. 8. "An Introduction to the Laws of Hol-"land." 9. "Notes to Tacitus," publiſhed in Lipſius's edition, 1640, 40. "Notes upon Lucian," publiſhed in 1614. In 1632, there came out a ſmall collection in 12mo, with this title, "Hugonis Grotii quædam inedita, "aliaque ex Belgicè editis Latinè verſa "argumenti theolog. juriſd. politic." and in 1687, an edition of his "Epiſ-"tles."

[x] As theſe are cited in his works, it will be proper to mention them. 1. "Euripidis Iphigenia," mentioned in Epiſt. 402. 2. "A Piece, proving "that the War between different Princes "ought not to hinder the Trade of "the Powers not engaged in it." Epiſt. 207. 3. "The Portrait of Zeno." Epiſt. 465, 466. 469. 4. "The "Tranſlation of Euripidis Supplices," Epiſt. 683. This was thought to be loſt till father Bertier diſcovered it in the library of the jeſuits college at Paris, Aug. 1751.

There

There are many doubts about his religion, occaſioned partly from ſeveral expreſſions dropt from him, out of the ardent zeal with which he laboured to re-unite Chriſtians in one belief, and the great deſire each party had to claim him for theirs. Menage wrote an epigram on this occaſion, the ſenſe of which is, that as many different ſects claimed his religion, as there were towns that contended for the birth of Homer. It is certain that Grotius had a very great reſpect for the church of England; and after his death his widow communicated with that church, which ſhe ſaid ſhe did in conformity with the dying intentions of her huſband. She died at the Hague in the communion of the Remonſtrants; which, as Le Clerc obſerves, was not contrary to the huſband's laſt orders, as the Remonſtrants allowed of the lawfulneſs of communion with the church of England [Y]. Grotius had by her three ſons and three daughters.

[Y] See the Teſtimonia at the end of Le Clerc's edition of "The Truth of "the Chriſtian Religion."

GROVE (HENRY), a learned divine among the Engliſh Preſbyterians, was deſcended from the Groves of Wiltſhire, and the Rowes of Devonſhire. His grandfather Grove was ejected from a living in Devonſhire for nonconformity in 1662; his father ſuffered much in the ſame cauſe for laynonconformity under Charles and James II. The eminent piety of Mr. Rowe, his grandfather by the mother's ſide, may be known by the account of his life by Mr. Theophilus Gale. His father, in particular, filled a life of 80 years honourably and uſefully, and died univerſally eſteemed and lamented [A]. From ſuch parents our author was born at Taunton in Somerſetſhire Jan. 4, 1683; and, at 14 years of age, being poſſeſſed with a ſufficient ſtock of claſſical literature [B], he went through a courſe of academical learning under the Rev. Mr. Warren of Taunton, who was for many years at the head of a flouriſhing academy. Having finiſhed his courſe of philoſophy and divinity under Mr. Warren, he removed to London; and ſtudied ſome time under the Rev. Mr. Rowe, to whom he was nearly related. At this time he contracted a friendſhip with ſeveral perſons

[A] See the character of his parents by himſelf under his article in Biog. Brit. Rem. (A).

[B] Of the claſſics, Horace, Cicero, Salluſt, Tacitus, were his favourites among the Latins; and among the Greeks Xenophon, Plato, Epictetus, and Marcus Antoninus. Homer he did not reliſh, and among the Engliſh poets Cowley was his favourite.

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of merit, and particularly with Dr. Watts, which continued till his death, though they differed in their judgement upon ſeveral points warmly controverted among divines.

After two years ſpent in London, he returned into the country; and, being now 22 years of age, began to preach with great reputation. The ſpirit of devotion which prevailed in his ſermons, early procured the friendſhip of Mrs. Singer, afterwards Mrs. Rowe, which ſhe expreſſed in an "Ode on Death," addreſſed to Mr. Grove. Soon after his beginning to preach, he married; and at the age of 23, upon the death of his tutor, Mr. Warren, was choſen to ſucceed him in the academy at Taunton. The province firſt aſſigned him, was ethics and pneumatology; and he compoſed ſyſtems in each. His concern in the academy obliging him to a reſidence in Taunton, he preached for 18 years to two ſmall congregations in the neighbourhood. In 1708, he commenced author, by a piece intituled, "The Regulation "of Diverſions," drawn up for the uſe of his pupils; and about the ſame time, Dr. Samuel Clarke publiſhed his "Diſcourſe on the Being and Attributes of God;" and the proof therein from the neceſſary ideas of ſpace and duration not convincing our author, he wrote to the doctor for information and ſatisfaction upon that head. This occaſioned their exchanging ſeveral letters; when, not being able to convince each other, the debate was dropped, with expreſſions of great mutual eſteem. The next offering he made to the public, was ſeveral papers in the eighth volume of the "Spectator" [c]. In 1718, he publiſhed "An Eſ-"ſay towards a Demonſtration of the Soul's Immortality." About 1719, when thoſe angry diſputes upon the Trinity unhappily divided the Preſbyterians, and when the animoſities were carried ſo high as to produce excommunications, &c. Mr. Grove's moderate conduct was ſuch, as drew on him the cenſures and diſpleaſure of ſome of his own perſuaſion: the reaſons for this moderate conduct are mentioned in his "Eſſay on the Terms of Chriſtian Communion."

In 1725, he loſt his partner in the academy, the Rev. Mr. James; and was now obliged to take the ſtudents in divinity under his direction. He confined himſelf to no ſyſtem in divinity, but directed his pupils to the beſt writers on natural and revealed religion, and an impartial conſideration

[c] Theſe are N° 588. 601. 626. and 633. The laſt was republiſhed, by the direction of Dr. Gibſon, then Bp. of London, in the "Evidences of the "Chriſtian Religion, by Joſeph Addiſon, Eſq; 1731," 12mo.

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of the chief controverſies therein. He likewiſe ſucceeded Mr. James in his paſtoral charge at Fulwood near Taunton, in which he continued till his death. In 1730, he publiſhed "The Evidence of our Saviour's Reſurrection conſidered;" and, the ſame year, "Some Thoughts concerning the Proof "of a future State from Reaſon," in anſwer to the Rev. Mr. Hallet, junior, which drew him into a diſpute on the point with that divine. In this controverſy, he was thought to diſparage the neceſſity of revelation, in regard to that proof [D]. In 1732, he printed "A Diſcourſe concerning "the Nature and Deſign of the Lord's Supper [E]," where he ſet that inſtitution in the ſame light with Bp. Hoadly. In 1734, he publiſhed, without his name, "Wiſdom the "firſt Spring of Action in the Deity," which was animadverted on, as to ſome particulars, by Mr. Balguy; who, however, allowed the diſcourſe in general to abound with ſolid remarks and ſound reaſonings. In 1736, he publiſhed "A Diſcourſe on ſaving Faith." The ſame year he met with an affliction, which gave him an opportunity of ſhewing the ſtrength of his Chriſtian patience and reſignation; this was the death of his wife: and a little more than a year after this, he died himſelf; for having preached on Feb. 19, 1737-8, and with ſuch an uncommon flow of ſpirits as he ſaid he could hardly govern, he was violently ſeized at night with a fever, which carried him off upon the 27th. His friends erected a handſome monument over his grave, on which is a Latin inſcription compoſed by the late Dr. Ward, rhetoric profeſſor at Greſham-college, who hath alſo obliged the world with an Engliſh verſion of it [F]. Beſides the works already mentioned, he publiſhed many ſermons upon ſeveral occaſions, and alſo a volume of "Miſcellanies in "Proſe and Verſe." After his death came out by ſubſcription his "Poſthumous Works, 1740," in 4 vols. 8vo.

[D] To ſatisfy theſe cenſurers, he publiſhed without his name, in 1732, "Some Queries offered to the Conſi-"deration of thoſe, who think it an "Injury to Religion to ſhew the Rea-"ſonableneſs of it."

[E] In the ſecond edition he added, "Some Devotional Exerciſes relating "to the Lord's Supper."

[F] It is too long to be inſerted here; and beſides, the ſubſtance of it has been interwoven in the courſe of this memoir. The curious reader may ſee a copy of both Latin and Engliſh, in Biog. Brit. Vol. IV. p. 2449. Rem. (F).

GRUTERUS (JANUS), a celebrated philologer, was born Dec. 3, 1560, at Antwerp in Brabant. He was the ſon of John Walter Gruter, burgo-maſter of Antwerp; who, being one of thoſe who ſigned the famous petition to the duchеſs Bayle's Dict. in article.

chefs of Parma, then governefs of the Netherlands, which gave rife to the word *Gueux* [Beggars], was proferibed his country. He croffed the fea to Norwich in England, taking his wife (who was an Engliſh woman) and family along with him. Young Gruter was then but an infant: he had the peculiar felicity of imbibing the elements of learning from his mother, Catherine Tifhem; who, befides French, Italian, and Engliſh, was complete miſtreſs of Latin, and ſo well ſkilled in Greek, that ſhe could read Galen in the original; which, as my author ſays, is more than one phyſician in a thouſand can do [A]. The family, being perſecuted on account of the Proteſtant religion, found an aſylum in England, where they reſided ſeveral years, and at a proper age ſent their ſon to complete his education at Cambridge. His parents, after ſome time, repaſſing the ſea to Middleburg, the ſon followed them to Holland; and, going to Leyden, ſtudied the civil law, and took his doctor's degree there in that faculty; but applying himſelf at the ſame time to polite literature, he became an early author in that way, as appears by ſome Latin verſes which he publiſhed, under the title of "Ocelli," at 20 years of age.

After taking his degree, he went to Antwerp, to his father, who had returned thither as ſoon as the States had poſſeſſed themſelves of it; but, when the city was threatened with a ſiege by the duke of Parma in 1584, was ſent to France, where he reſided ſome years, and then viſited other countries. The particular rout and circumſtances of his travels afterwards are not known; only it is certain, that he read public lectures upon the claſſics at Roſtock, particularly on Suetonius. He was in Pruſſia, when Chriſtian, duke of Saxony, offered him the chair of hiſtory profeſſor in the univerſity of Wittemburg; which place he enjoyed but a few months: for upon the death of that prince, his ſucceſſors deſiring the profeſſors to ſubſcribe the act of concord, on pain of forfeiting their places, Gruterus choſe rather to reſign, than ſubſcribe any confeſſion of faith againſt his conſcience. He was treated with particular ſeverity on this occaſion; for though two others were deprived on the ſame account, yet half a year's ſalary was allowed them by way of gratification, according to the cuſtom of thoſe countries, with regard to perſons honourably diſcharged: whereas this preſent was ſo far from being made to Gruterus, that they did not defray even the expences of his journey. The truth is, he

[A] I am afraid, ſays Bayle, that learned women, have omitted Catharine Tifhem too often.

those who have given us catalogues of

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was the worſt courtier in the world, thought of nothing but his books, and did not loſe his time in endeavouring to gain the protection of favourites by ſubmiſſions and cringing viſits; and he judged that, all things conſidered, it would be more advatageous to him to give up all thoughts of that preſent, than to triſle away his time in tedious ſolicitations. We do not know whither he directed his ſteps next; only we are told, that being at Padua at the time of Riccoboni's death, that profeſſor's place was offered to him, together with liberty of conſcience: the ſalary too was very conſiderable, but he refuſed all theſe advantages. He was apprehenſive that ſo profitable and honourable an employ would expoſe him to the attacks of envy, and he would not ſubmit to the bare exerciſe of his religion in private. He was much better pleaſed with his invitation to Heidelberg, where he filled the profeſſor's chair with great reputation for many years; and, in 1602, had the direction of that famous library, which was afterwards carried to Rome.

This employ ſuited his genius; and ſoon after he publiſhed the moſt uſeful of his works, his large collection of inſcriptions [B], which is dedicated to the emperor Rodolphus II. who beſtowed great encomiums upon it, and gave Gruterus the choice of his own reward. He anſwered that he would leave it to the emperor's wiſdom, only begged it might not be pecuniary. In the ſame temper, upon hearing there was a deſign to give him a coat of arms, in order to raiſe the dignity of his extraction, he declared, that ſo far from deſerving a new coat of arms, he was too much burthened with thoſe which had devolved to him from his anceſtors. The emperor was then deſired to grant him a general licence for all the books of his own publiſhing. The emperor not only conſented to it, but alſo granted him a privilege of licenſing others. The emperor intended to create him a count of the ſacred palace; and the affair was carried ſo far, that the patent was drawn, and brought back to be ratified by his ſign manual; but the emperor happening to die in the interim, it was left without the ſignature, and ſo the affair came to nothing [C]. Nevertheleſs Gruterus beſtowed the ſame encomiums on the good emperor, as if it had been compleated. His privilege, however of licenſing books was of great advantage to him, ſince he publiſhed a vaſt number, being one

[B] It was firſt publiſhed in 1601, but this edition is infinitely exceeded by that, which Grævius printed at Amſterdam in 1707, in 4 vols. folio.

[C] This affair muſt have been long delayed, ſince the emperor did not die till Jan. 23, 1612, 11 years after the publication of Gruterus's work.

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of the moſt laborious writers of his age [D]. This taſk he was the better enabled to execute by the help of his library, which was large and curious; having coſt him no leſs than 1200 crowns in gold. Imagine then, how deep his affliction muſt be, when it was deſtroyed and plundered, together with the city of Heidelberg, in 1622. Oſwald Swendius, his ſon-in-law, endeavoured to ſave it, but in vain. For this purpoſe, he wrote to one of the great officers of the duke of Bavaria's troops; but the wild licentiouſneſs of the ſoldiers could not be reſtrained. Afterwards he went to Heidelberg, and ſaw the havock that had been made at his father's houſe; he then tried to ſave at leaſt what Gruterus's amanuenſis had lodged in the elector's library, and brought the Pope's commiſſion to give him leave to remove them. He received for anſwer, that as to the MSS. the Pope had ordered them all to be ſought for carefully, and carried to Rome; but as to the printed books, leave would be given to reſtore them to Gruterus, provided it was approved by Tilly under his hand. However, this pretended favour proved of no effect, becauſe Tilly could not be ſpoke with.

Gruterus had left Heidelberg before it was taken, and retired to his ſon-in-law's at Bretten, from whence he went to Tubingen, where he ſtayed ſome time. He made ſeveral removes afterwards, and received invitations to read lectures at ſeveral places, particularly one from Denmark. The curators alſo of the univerſity of Franecker offered him the profeſſorſhip of hiſtory in 1624; but when the affairs of the Palatinate were a little ſettled, he returned to Bretten; where, however, he found himſelf very much teazed by ſome young Jeſuits, who were mightily for diſputing. The firſt time he anſwered them with great mildneſs, and ſet them right with regard to ſome paſſages in St. Auſtin, which they had miſquoted; but when they renewed the attack, he began to be angry, called them a parcel of preſumptuous young fellows, and told them how civilly he was treated by Andrew Schottus and James Sirmond. In reality, Gruterus never loved controverſy, eſpecially upon religious ſubjects. Nor indeed was it the buſineſs of a critic of his fame to diſpute about controverted points with young Jeſuits juſt freſh plumed with

[D] There is hardly a Greek or Latin author among the ancients, which he did not either actually illuſtrate with notes and commentaries, or could have done it: no man ever reviſed or reſtored a greater number of ancient monuments, inſomuch that he diſtinguiſhed each year, and almoſt each month of his life, by the treatiſes he publiſhed. He uſed to ſtudy all day, and a great part of the night, and always ſtanding. A complete catalogue of his works may be ſeen in Niceron.

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the ſubtleties of the ſchools; and he found no other way of getting rid of their importunities, than to go and live at a diſtance from them. He retired therefore to a country-houſe, which he purchaſed near Heidelberg, where he uſed to make viſits occaſionally. He came from one of theſe, Sept. 10, 1627; and going to Bernhelden, a country-ſeat belonging to his ſon-in-law Smendius, about a league's diſtance from Heidelberg, he fell ſick the ſame day, and expired there ten days afterwards. His corpſe was carried to Heidelberg, and interred in St. Peter's church. When he lay at the point of death, news came that he was nominated to the lecture of hiſtory, and the Greek tongue, in Groningen.

With reſpect to his character: Bayle is of opinion, that he was not a man of vaſt genius. If that be granted, yet he is an exemplary inſtance to ſhew, how much the want of it is made good by induſtry; ſince the ſame writer allows that his extraordinary application, his boundleſs deſire to inform his mind with a numberleſs multitude of particulars, and the prodigious induſtry he employed in making collections, gained him an univerſality which nature had denied him. In his morals he poſſeſſed one quality rarely to be met with, viz. a diſregard for wealth: he did not ſeek to enlarge his fortune, beſtowed alms with a very liberal hand, and frequently lent money, without enquiring whether the borrower would be able to pay him. Nay, though he had been cheated on theſe occaſions, he nevertheleſs would lend with great pleaſure; and thought it a happineſs that he was not a woman, for then, would he ſay, I could have denied nobody. Neither the ingratitude nor improbity of ſome of his debtors made him more aware of others, and require from them a bond or other ſecurity. This uſual form of proceeding he even neglected, when he was to engage in contracts of much greater moment; as when he paid his daughters' marriage portions; imagining there was no occaſion for deeds, witneſſes, ſigning and ſealing between father and ſon-in-law.

He was married four times, and had iſſue; but what number, or of what gender, is not known. He ſurvived all his wives, one of whom was killed by a fall from the top of the houſe: a diſaſter, which Bayle thinks he did not grieve for in the manner it deſerved. However that be, it is certain he made a very good uſe of the misfortunes he met with in the latter part of his life, as appears by the moral reflections

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he publiſhed [E]. He had one quality, the want of which is a foul blot in the character of many of the learned. His curioſity, though exceedingly great, yet was directed ſolely to objects of erudition.

He never approved the controverſies about religion; and upon this account every party, Romaniſts, Lutherans, and Calviniſts, by turns, claimed him as their own; and as he ſhewed a very different temper in regard to points of literature, where his heat tranſported him to the uſe of very abuſive terms againſt his opponents, one of theſe, Philip Pareus [F], charged him with having a greater eſteem for one ſentence of Apuleius or Petronius, than for all the precepts of Jeſus Chriſt. It cannot be denied that Gruterus brought this upon himſelf; but the accuſation of Atheiſm was an unpardonable outrage. We have ſeen him for conſcience ſake refuſe to ſubſcribe a formulary, when his refuſal loſt him his employment; and rejecting the offer of a profeſſor's chair at Padua, becauſe he could not exerciſe his religion publicly there. Nay, this pretended Atheiſt made the following anſwer to thoſe who aſſured him that he muſt change his religion, or leave the country: "I will ſooner," ſays he, "do "the latter than the former. In caſe I am not permitted to "ſpend my days in cities, I will paſs them in the fields or "groves. The Almighty will then provide for me ſome "herbs or roots to ſupport me during the few years I have "to live."

Bayle. Niceron.

[E] Intituled, "Bibliotheca Exu- "lum, &c. Argent. 1624," 12mo.

[F] See his article in this work. His other opponent was Denys Gothofred, who diſputed ſome of his various readings upon Seneca the philoſopher: againſt which Gruterus publiſhed "Con- "firmatio ſuſpicionum extraordinar. "contra Dion. Godofr. Francof. 1591." 8vo.

GRYNÆUS (SIMON), a very learned German, was the ſon of a peaſant of Suabia, and born at Veringen in the county of Hohenzollern in 1493. He purſued his ſtudies in Pforthſheim at the ſame time with Melanchthon, which gave riſe to a friendſhip between them which laſted long. He continued them at Vienna, and there taking the degree of maſter in philoſophy, was appointed Greek profeſſor. Having embraced the Proteſtant religion, he was expoſed to many dangers; and particularly in Baden, where he was ſome years rector of the ſchool. He was thrown into priſon at the inſtigation of the friars; but at the ſolicitation of the nobles of Hungary, was ſet at liberty, and retired to Wittemberg, where he had a conference with Luther and Melanchthon.

Melchior Adam, &c.

lanchon. Being returned to his native country, he was invited to Heidelberg, to be Greek profeſſor in that city, in 1523. He exerciſed this employment till 1529, when he was invited to Baſil to teach publicly in that city. In 1531, he took a journey into England, and carried with him a recommendatory letter from Eraſmus to William Montjoy, dated Friburg, March 18, 1531. After deſiring Montjoy to aſſiſt Grynæus as much as he could, in ſhewing him libraries, and introducing him to learned men, Eraſmus adds: "Eſt homo Latinè Græcequè ad unguem doctus, in philo- "ſophia & mathematicis diſciplinis diligenter verſatus, nullo "ſupercilio, pudore pene immodico. Pertraxit hominem "iſtuc Britanniæ viſendæ cupiditas, ſed præcipue Bibliothe- "carum veſtrarum amor. Rediturus eſt ad nos, &c." Eraſmus recommended him alſo to Sir Thomas More, from whom he received the higheſt civilities. In 1534, he was employed, in conjunction with other perſons, to reform the church and ſchool of Tubingen. He returned to Baſil in 1536, and in 1540 was appointed to go to the conferences of Worms, with Melanchthon, Capito, Bucer, Calvin, &c. He died of the plague at Baſil in 1541.

Eraſm. Epiſt. 39. lib. 26.

He did great ſervice to the commonwealth of learning, and we are obliged to him for editions of ſeveral ancient authors. He was the firſt who publiſhed the "Almageſt" of Ptolemy in Greek, which he did at Baſil in 1538, and added a preface concerning the uſe of that author's doctrine. He alſo publiſhed a Greek "Euclid" with a preface in 1533, and Plato's works with ſome commentaries of Proclus in 1534. He corrected in ſome places Ficinus's Latin verſion of Plato: yet it ſhould ſeem as if he did not excel as a tranſlator, for Huetius calls him "verboſe, and more like a paraphraſt." His edition of Plato was addreſſed to John More, the chancellor's ſon, as a teſtimony of gratitude for favours received from the father; and as the following paſſage in the dedication ſhews Sir Thomas, as well as Grynæus, in a very amiable light, we think it not amiſs to inſert it here. "It "is, you know, three years, ſince arriving in England, and "being recommended moſt auſpiciouſly by my friend Eraſ- "mus to your houſe, the ſacred ſeat of the Muſes, I was "there received with great kindneſs, was entertained with "greater, was diſmiſſed with the greateſt of all. For that "great and excellent man your father, ſo eminent for his "high rank and noble talents, not only allowed to me, a "private and obſcure perſon, (ſuch was his love of litera- "ture) the honour of converſing with him in the midſt of "many

De claris interpret.

" many public and private affairs, gave me a place at his " table, though he was the greateſt man in England, took " me with him when he went to court or returned from it, " and had me ever by his ſide, but alſo with the utmoſt gen- " tleneſs and candour enquired, in what particulars my re- " ligious principles were different from his; and though he " found them to vary greatly, yet he was ſo kind as to aſſiſt " me in every reſpect, and even to defray all my expences. " He likewiſe ſent me to Oxford with one Mr. Harris, a " learned young gentleman, and recommended me ſo power- " fully to the univerſity, that at the ſight of his letters all the " libraries were open to me, and I was admitted to the moſt " intimate familiarity with the ſtudents."

Grynæi epiſt. ad J. M. Platonis oper. præfix.

GRYPHIUS (SEBASTIAN), a celebrated printer, of Lyons in France, was a German, and born at Suabia near Augſburg in 1493. He performed the duties of his profeſſion with ſo much honour, that he was publicly applauded for it by very learned men. Conradus Geſner has even dedicated one of his books, namely, the twelfth of his pandects, to him; and takes occaſion to beſtow the following praiſes on him. " You, moſt humane Gryphius, who are " far from meriting the laſt place among the excellent print- " ers of this age, came firſt into my mind: and eſpecially " on this account, becauſe you have not only gained greater " fame than any foreigner in France, by a vaſt number of " moſt excellent works, printed with the greateſt beauty and " accuracy, but becauſe, though a German, you ſeem to " be a country-man, by your coming to reſide among us." Baillet ſays, that Julius Scaliger dedicated alſo to him his work, " De Cauſis Linguæ Latinæ:" but he is miſtaken. Scaliger wrote a kind letter to Gryphius, in the ſame manner as Quintilian wrote to Trypho, a bookſeller, which is indeed printed at the head of the work: but the dedication is to Silvius Scaliger, his eldeſt ſon, to whom he alſo addreſſed his " Ars Poetica." Scaliger was too proud to dedicate a book to a printer.

Jugemens des Sçavans, Tom. I.

Menage, Anti-Baillet, Tom. I. p. 55, 56.

Gryphius is allowed to have reſtored the art of printing at Lyons, which was before exceedingly corrupted; and the great number of books printed by him are valued by the connoiſſeurs. He printed many books in Hebrew, Greek, and Latin, with new and very beautiful types; and his editions are no leſs accurate than beautiful. The reaſon is, that he was a very learned man, and perfectly verſed in the languages of ſuch books as he undertook to print. Thus a certain

certain epigrammatiſt has obſerved, that Robert Stephens was a very good corrector, Colinæus a very good printer, but that Gryphius was both an able printer and corrector. This is the epigram:

"Inter tot norunt libros qui cudere, tres ſunt
"Inſignes: languet cætera turba fame.
"Caſtigat Stephanus, ſculpit Colinæus, utrumque
"Gryphius edocta mente manuque facit."

He died, 1556, in his 63d year: and his trade was carried on honourably in the ſame city by his ſon, Anthony Gryphius. One of the moſt beautiful books of Sebaſtian Gryphius is a Latin Bible: it was printed, 1550, with the largeſt types that had then been ſeen, in 2 vols. folio. Menage, P. 57.

GUADAGNOLO (PHILIP), a great orientaliſt of Italy, was born about 1596 at Magliano. After going through his ſtudies, he entered among the "Clerici regulares minores," and made his profeſſion at Rome in 1612. His genius prompted him to the ſtudy of languages, to which he devoted himſelf entirely; ſo that he acquired the Greek, Hebrew, Chaldee, Syriac, Perſian, and Arabic languages, but excelled chiefly in the Arabic. He ſpent the greateſt part of his life in tranſlating books from that language, and in writing books in it, to facilitate the learning of it to others. He taught it many years in the college della Sapienza at Rome; and was indeed ſo perfect a maſter of it, that he ſpoke an oration in it, before Chriſtina queen of Sweden, in 1656. The Eaſtern prelates preſented a petition to Urban VIII. to have the Bible tranſlated into Arabic; and the congregation "de propa-"ganda fide" complying with their deſires, Guadagnolo was immediately pitched upon as the propereſt and beſt qualified perſon to undertake this great work. He began it in 1622, and finiſhed it in 1649: having, however, aſſiſtants under him, and ſometimes only acting the part of a corrector. During the time that he was employed in it, he gave an account twice a week, of what progreſs he had made, to a congregation aſſembled for that purpoſe. It was publiſhed at Rome, 1671, in 3 vols. folio, with this title, "Biblia "Sacra Arabica Sacræ Congregationis de propaganda fide "jeſſu edita ad uſum eccleſiarum orientalium. Additis è "regione Bibliis Vulgatis Latinis." In 1631, he publiſhed a Latin work, intituled, "Apologia pro Chriſtiana Reli-"gione, qua reſpondetur ad objectiones Ahmed filii Zin "Alabedin Perſæ Aſphaenſis contentas in libro inſcripto, Hommes illuſtres de P. Niceron, Tom. VIII.

"Politor Speculi," 4to. The occaſion of this work was as follows. A Spaniard had publiſhed a religious book, intituled, "The true Looking-glaſs;" which falling into the hands of a learned Perſian, he wrote an anſwer to it in his native tongue, intituled, "The Poliſher of the Looking-glaſs;" and added theſe words at the end of it, "Let the Pope anſwer it." This book being brought to Rome in 1625, Urban VIII. ordered Guadagnolo to refute it; which he did ſo effectually, that the Perſian, to whom it was ſent, renounced the Mahometan faith, and became as zealous a defender of Chriſtianity, as he had been before an oppoſer of it. Guadagnolo publiſhed this Apology in Arabic in 1637, 4to. He wrote another work in Arabic, intituled, "Conſiderations againſt the Mahometan Religion;" in which he ſhews, that the Koran is a mere rhapſody of falſehood and impoſture. This is true: but it is as true, that the Pope is as great an impoſtor as Mahomet. He publiſhed alſo at Rome, in 1642, "Breves Inſtitutiones Linguæ Arabicæ," folio: a very methodical grammar. He had alſo compiled a dictionary in that language, but the publication of it was prevented by his death, which happened in 1656. The MS. is preſerved in the convent of San-Lorenzo in Lucina.

GUARINI (BATTISTA), a celebrated Italian poet, was great grandſon of the famous Guarini of Verona, who was the firſt after the reſtoration of letters that taught Greek in Italy, having learnt that language in Conſtantinople; and born at Ferrara, in 1537. In the courſe of his education he ſpent ſome time at Piſa, and alſo at Padua; where he was much eſteemed by the rector of the univerſity, but went very young to Rome. He was apparently bred for the court and public affairs, and ſoon taken notice of by Alphonſus II. who firſt ſent him on an embaſſy to Venice, and then to Piedmont, where he reſided five years. The nuptials of the duke of Savoy with the princeſs Catharine, ſiſter to Philip III. king of Spain, being celebrated about the time of his reſidence at the court of Turin, he had an opportunity of preſenting that prince with his "Paſtor fido," which was then, Guarini himſelf being preſent, exhibited for the firſt time with the greateſt magnificence, as it was afterwards in other parts of Italy. In 1571, he went to Rome to congratulate, on the part of the duke of Ferrara, Gregory XIII. on his elevation to the pontificate. Returning to Ferrara, he ſpoke the funeral oration, when the ſervice was ſolemnized

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there for the emperor Maximilian and Lewis cardinal of Eſte. He afterwards carried his prince's compliments to Henry of Valois upon his election to the crown of Poland; and paſſing through Germany, he had on this occaſion an interview with the emperor; and on his return home, was made ſecretary and counſellor to the duke of Ferrara. He executed all theſe negociations with great integrity and prudence; and when the throne of Poland became vacant by the reſignation of Henry Valois, who quitted it in the view of ſucceeding to the crown of France, after the death of Charles IX. May 1574, Guarini was ſent a ſecond time to Poland, together with Galengui, by Alphonſo duke of Ferrara, to manage his intereſt for that crown. Theſe deputies negotiated the affair with great prudence, though without ſucceſs, on account of a variety of obſtacles which ſtood in the way.

At length, however, not meeting with the return he thought his ſervices deſerved, he grew diſguſted; and, in 1582, applied to the duke for leave to retire, upon pretence of attending his private concerns. During his retreat, he ſpent the winters in Padua, and the ſummers at a delightful country-ſeat of his called La Guarina, ſituate in Poleſine de Rovigo, which duke Borſo had preſented to Battiſta Guarini his grandfather, as a reward for his ſervices performed in France, where he had been his envoy. He had ſpent three years in this retirement, when he was recalled by duke Alphonſo, reſtored to the office of ſecretary of ſtate, and employed in various negociations; but, meeting with ſome vexations, he again quitted the court. Aleſſandro Guarini, his eldeſt ſon, who, in 1587, had married a rich heireſs, niece to cardinal Canani, being weary of living under the ſubjection of his father, and diſguſted with the imperious treatment he met with from him, reſolved to leave his houſe, and live apart with his wife. Battiſta was ſo highly offended at their departure, that he immediately ſeized their income, on pretence of debts due to him for money expended at their marriage. His ſon, deprived of his income for nine months, at laſt applied to the duke of Ferrara to interpoſe his authority, which he did; when commanding the chief judge to take cognizance of the affair, that magiſtrate immediately decided it in favour of Aleſſandro. This ſentence exaſperated the father ſtill more; ſo that, looking on it as a proof that the duke had no regard for him, he addreſſed a letter to him in the moſt reſpectful, but ſtrongeſt terms, to be diſmiſſed the ſervice; which the duke granted, though not without inti-

mating ſome diſpleaſure at Guarini, for ſhewing ſo little regard to the favours he had conferred on him.

In this ill humour, 1588, he offered his ſervice to the duke of Savoy, and was immediately employed; but not continuing long there, he went to Padua, where he had the affliction to loſe his wife in 1589. This loſs inſpired him with different thoughts from thoſe he had hitherto entertained; it is even preſumed by his letters, that he intended to go to Rome, and turn eccleſiaſtic. However, he was diverted from this ſtep by an invitation, received in 1592 from the duke of Mantua, who ſent him to Inſpruck to negociate ſome affairs at the archduke's court. But he afterwards was diſmiſſed this ſervice, as he had been that of Ferrara, by the ſolicitations of duke Alphonſo; who, it is ſaid, could not bear that a ſubject of his, of Guarini's merit, ſhould ſerve other princes. Thus perſecuted, he went to Rome apparently with the deſign juſt mentioned, but was again prevented from executing it by a reconciliation with Alphonſo, which brought him back to Ferrara in 1595. This reconciliation was obtained by his ſon Aleſſandro, who was very much beloved at court. However, freſh quarrels between father and ſon ſoon broke out again, which were afterwards carried to a great height; and great changes happening upon the death of Alphonſo in 1597, Guarini thought himſelf ill uſed, and left Ferrara to go to Ferdinand de Medicis, Grand duke of Tuſcany, who expreſſed a great eſteem for him.

But here again an unlucky accident cut ſhort his hopes; he carried with him to Florence Guarino Guarini, his third ſon, but 15 years of age, and ſent him to Piſa to complete his ſtudies in that city. There the youth fell in love with a noble, but poor widow, named Caſſandra Pontaderi, and married her [A]. Guarini no ſooner heard the news, but ſuſpecting the Grand Duke was privy to the marriage, and even promoted it, he left his ſervice abruptly; and returning to Ferrara, went thence to the prince of Urbino, but in a year's time came back to Ferrara. This was in 1604: he was ſent the ſame year by the magiſtrates of the city of Rome, to congratulate Paul V. on his elevation to the papal chair. This was probably his laſt public employ. He reſided at Ferrara till 1609, going occaſionally to Venice to attend his law-ſuits, which carried him in 1610 to Rome, where

[A] This wife dying after his father, he married Guilia Arioſti, a lady of one of the beſt families in Ferrara, and had by her a ſon, Aleſſandro; to whom the public is obliged for the beſt life extant of our author.

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they were determined in his favour. Paſſing through Venice on his return home, he was ſeized, in his inn there, with the diſtemper which put a period to his life, Oct. 1612, when he was 70 years of age.

He was a knight of St. Stephen, and member of ſeveral academies, beſides other ſocieties; as that of the Ricouvrati of Padua, the Intrepidi of Ferrara, and the Umoriſti of Rome. Notwithſtanding the reputation he had gained by his "Paſtor Fido [B]," he could not endure the title of poet, which he thought ſo far from bringing any honour to the bearers, that it rather expoſed them to contempt. He wrote other things, a complete catalogue of which may be ſeen in Niceron [C]; but this was his favourite work, as appears from the warmth of his reſentment againſt a critic who cenſured it.

[B] It was tranſlated into Engliſh by Sir R. Fanſhaw; and one of the ſcenes very beautifully by Roſcommon: but a good Engliſh tranſlation of the whole is wanted. The moſt valuable edition is that of Veniſe, in 1602, 4to, the moſt ſplendid, that of London, 4to. by Rolli.

[C] Hommes Illuſtres, &c. Vol. XXV.

GUDIUS (MARQUARD), a learned critic, was of Holſtein in Germany; but we know nothing of his parents, nor what year he was born in. He laid the foundation of his ſtudies at Renſburg under Jonſius, and went afterwards to Jena, where he was in 1654. He continued ſome years in this city, manifeſting a ſtrong inclination for letters, and making diligent ſearch after ancient inſcriptions. He was at Francfort in July 1658, when the emperor Leopold was crowned; and went from thence into Holland, where John Frederic Gronovius recommended him to Nicolas Heinſius, as a young man of uncommon parts and learning, who had already diſtinguiſhed himſelf by ſome publications, and from whom greater things were to be expected. His parents in the mean time wanted to have him at home, and offered at any price to procure him a place at court, if he would but abandon letters, which they conſidered as a frivolous and unprofitable employment. But he remained inexorable; preferred a competency with books to any fortune without them; and, above all, was particularly averſe from a court, where "he ſhould," he ſaid, "be conſtantly obliged to keep "the very worſt of company."

Niceron, &c. Tom. XXVI.

His learned friends all this while were labouring to ſerve him. Grævius tried to get him a place at Duiſburg, but could not. The magiſtrates of Amſterdam ſoon after offered him

him a conſiderable ſum to digeſt and reviſe Blondel's "Remarks upon Baronius's Annals," and gave him hopes of a profeſſorſhip: but receiving a letter from Gronovius, which made him a better offer, he declined the undertaking. Gronovius propoſed to him the making the tour of France, Italy, and other countries of Europe, in quality of tutor to a rich young gentleman, whoſe name was Samuel Schas: and this propoſal he readily embraced, though he had another letter from Alexander Morus, with the offer of a penſion of Saumur, and a lodging in the houſe of the celebrated profeſſor Amyrault, if he would read lectures upon ancient hiſtory to ſome French noblemen.

He ſet out with Schas, Nov. 1659; and, April 1660, got to Paris, where he found Menage at work with Diogenes Laërtius, and communicated to him ſome obſervations of his own. He eaſily found admittance to all the learned wherever he came, being furniſhed from Holland with inſtructions and recommendations for that purpoſe. They arrived at Toulouſe, Oct. 1661, where they both fell ſo ill, that they were expected to die: but recovering, they went to Italy, where they ſtayed all 1662, and part of 1663. At Rome, at Florence, at Capua, they found ſeveral of the learned, ſuch as Leo Allatius, Carolus Dati, &c. In 1663, they returned to France, and continued there the remaining part of the year. Gudius, who ſeems to have been a provident man, had deſired his friends at parting, to keep a look-out for any place of ſettlement for him at his return: and accordingly Heinſius, Gronovius, and Grævius, were very attentive to his intereſt. But his pupil Schas had a mind of another tour, and Gudius thought it better to attend him, than to accept of any thing that the others could get him. The truth is, Gudius found himſelf at preſent in a condition to make his fortune: for Schas was a lover of letters; and though immenſely rich, reſolved to ſpend his life in ſtudying. He was withal very fond of Gudius, whom he diſſuaded from accepting any place; and preſſed to accompany him through the libraries of Germany, as he had already done through thoſe of France and Italy.

Before they ſet out for Germany, Iſaac Voſſius, moved with envy upon ſeeing in the hands of Gudius ſo many valuable monuments of literature, which they had collected in their firſt tour, is ſaid to have acted a double part, neither becoming a ſcholar nor an honeſt man. On the one hand, he affected to hold them light, when he talked with Gudius; whom alſo he did not ſcruple to treat with an air of contempt,

tempt, even in the preſence of his friend Gronovius, ſaying, that Gudius for his part had never collated any MS. but always uſed a copyiſt for that purpoſe, and that he did not know the value of them, but was ready to ſell them for a trifle to the firſt purchaſer. On the other hand, when he talked to Schas, he repreſented to him what an ineſtimable treaſure he was in poſſeſſion of, exhorted him not to be the dupe of Gudius, but invited him to join his MSS. with his own; alledging, that they would enjoy them in common during their lives, and after their deaths bequeath them to the public: which unuſual act of generoſity would gain them great honour. But Voſſius miſtook his man, who loved books, and underſtood MSS. perhaps as well as Gudius: and Grævius, in the preface to his edition of "Florus," makes his acknowledgements to Schas, whom he calls *vir eximius*, for having collated three MSS. of that author in the king of France's library. Voſſius uſed other ungenerous and diſhoneſt means to ſet Gudius and Schas at variance; he cauſed a quarrel between Schas and his brother, by inſinuating, that Gudius had too great a ſhare in the poſſeſſions, as well as the affections, of Schas; and he did what he could to ruin Gudius's character with the States of Holland. It was all in vain: but it ſhews what terrible paſſions even learned men are ſometimes ſubject to, and how little they ſtick at the worſt means to gratify them.

Gudius and Schas ſet out for Germany, July 1664; but their excurſion was ſhort, for they returned to the Hague in December. They went over to England, ſome time before they went to Germany: but no particulars of this journey are recorded. He continued at the Hague till 1671, refuſing to accept to any thing, though a profeſſorſhip or two were offered him; and then went to ſettle in his own country, yet without diſuniting himſelf from his pupil, with whom he had lived long as an intimate friend. Heinſius tells Ezekiel Spanheim in a letter, Aug. 1671, that Gudius was made librarian and counſellor to the duke of Holſtein; and in another to Falconieri, June 1672, that he was married. In 1674, he was ſent by that prince to the court of Denmark; and, Dec. 1675, was informed at the Hague, that Schas was dead at Holſtein. He was ſo, and had left his eſtate to Gudius, with legacies to Grævius, Gronovius, Heinſius, and other learned men: which legacies however were revoked in a codicil. There was a conteſt about the will, ſet on foot by the relations of Schas; but Gudius carried the eſtate, and, as Heinſius relates in a letter, 1676, from that

time thought proper to break off his correſpondence with his learned friends in Holland. What a picture of ingratitude! thoſe very friends, to whom he owed his firſt riſe, and who laid the foundation of all his grandeur.

In 1678, he was irretrievably diſgraced with his prince, which created him much affliction. One would think, that a man, who loved books ſo well as he did, far from being afflicted with an accident of this nature, might have been pleaſed to be thus ſet at liberty, and in full power to purſue his humour: but his learning had not freed his mind from avarice and ambition. However, he was a little comforted afterwards, by being made counſellor to the king of Denmark. He died, ſomewhat immaturely, in 1689: Burman calls his death immature; and he could not be old. Though it was conſtantly expected from him, yet he never publiſhed any thing of conſequence. At Jena, in 1657, came out a theſis of his "De Clinicis, ſive Grabatariis veteris Eccle-"ſiæ:" and in 1661, when he was at Paris, he publiſhed "Hippolyti Martyris de Antichriſto librum, Græcè," a piece never printed before. His MSS. however, with his own collations, he commucated to Gronovius, Grævius, Heinſius, and others, who all conſidered him as excellent in philology and criticiſm. "Ingenio & doctrina recondita in "primis hujus ſæculi conſpicuus Marquardus Gudius," are the words of Grævius, in his preface to "Florus:" and Burman, who was far from giving people more than their due, ſpeaks of him in the higheſt terms, in the preface to "Phædrus," which he publiſhed at Amſterdam 1698, merely for the ſake of publiſhing Gudius's notes. To this edition are added four new fables, which Gudius extracted from a MS. at Dijon. Burman had publiſhed in 4to, the year before, at Utrecht, "A Collection of Epiſtles of Gudius and "his Friends," from whence theſe memoirs of him are taken: and, in 1731, came out "Antiquæ Inſcriptiones, cum Græ-"cæ tum Latinæ, olim à Marquardo Gudio collectæ, nu-"per à Joanne Koolio digeſtæ, hortatu conſilioque Joannis "Georgii Grævii; nunc à Franciſco Heſſelio editæ, cum "annotationibus eorum. Leuwardiæ," folio.

GUERCINO, ſo called from a caſt he had in one of his eyes, for his true name was Franceſco Barbierii da Cento, was a celebrated Italian painter, and born near Bologna in 1590. He learned the principles of his art under a Bolognian painter, whoſe capacity was not extraordinary: but converſing afterwards with the works of Michael Angelo and

and the Caracci, whoſe academy he entered into, he made a vaſt progreſs. He deſigned gracefully, and with correctneſs: he was an admirable colouriſt: he was, beſides, very famous for a happy invention and freedom of pencil, and for the ſtrength, relievo, and becoming boldneſs of his figures. While he was forming a manner of deſigning, he conſulted that of his contemporary artiſts. Guido's and Albani's ſeemed to him too weak; and therefore he reſolved to give his pictures more force. He painted for a long time in this ſtrong way, but began, in the decline of life, to alter his ſtyle; and took up another more gay, neat, and pleaſant, yet by no means ſo grand and natural as his former guſto. This however he did, not to pleaſe himſelf, for it was againſt his judgement, but the undiſcerning multitude, who were drawn by Guido's and Albani's great reputation to approve no manner but theirs. He was ſent for to Rome by Gregory XV. and after two years ſpent there with univerſal applauſe, returned home: from whence he could not be drawn by the moſt powerful invitations from either the kings of England or France. Nor could Chriſtina, queen of Sweden, prevail with him to leave Bologne, though in her paſſage through it ſhe made him a viſit, and would not be ſatisfied till ſhe had taken him by the hand: "that hand," ſaid ſhe, "which had painted 106 altar-pieces, 144 pictures for "people of the firſt quality in Europe, and had, beſides, "compoſed ten books of deſigns." He received the honour of knighthood from the duke of Mantua. He died a bachelor in 1666, very rich, notwithſtanding vaſt ſums of money, which he had expended in building chapels, founding hoſpitals, and other acts of charity: for it is remarkable, and much to this painter's honour, that he was every where as illuſtrious and as much venerated for his exemplary piety, prudence, and morality, as he was for his knowledge and ſkill in his profeſſion.

GUEVARA (ANTONY DE), a Spaniſh writer, was born in the province of Alaba, towards the end of the 15th century; and was brought up at court. After the death of Iſabella, queen of Caſtile, he turned Franciſcan monk; but afterwards, having made himſelf known at court, became preacher and hiſtoriographer to Charles V. He was much admired for his politeneſs, eloquence, and great parts; but, pretending to write books, he made himſelf ridiculous to good judges. His high-flown figurative ſtyle, full of antitheſes, is not the greateſt of his faults: an ill taſte, and a wrong

wrong notion of eloquence, put him upon ſuch a way of writing. This however was trifling, compared with his extravagant way of handling hiſtory. The liberty he took to falſify whatever he pleaſed, and to advance, as matter of fact, the inventions of his own brain, approaches near that of romance writers. He broke the moſt ſacred and eſſential laws of hiſtory with a boldneſs that cannot be ſufficiently deteſted; and, when he was cenſured for it, alledged, by way of excuſe, that no hiſtory, excepting the Holy Scripture, is certain enough to be credited. Being in the emperor's retinue, he ſaw a great part of Europe, and was made biſhop of Guadix, in the kingdom of Granada, and then biſhop of Mandonedo in Galicia. He died in 1544. He was the author of ſeveral works in Spaniſh; the moſt famous of which is his "Dial of Princes, or Life of Marcus Aurelius "Antoninus;" for it has been tranſlated into all the languages of Europe. Voſſius has paſſed the following judgement of his life, "which," ſays he, "has nothing in it of "Antoninus, but is all a fiction, and the genuine offspring "of Guevara himſelf; who ſcandalouſly impoſes upon the "reader, plainly againſt the duty of an honeſt man, but "eſpecially of a biſhop. In the mean time he has many "things not unuſeful or unpleaſant, eſpecially to a prince; "whence it is intituled, 'The Dial of Princes.'" Voſſius de Hiſt. Græc. p. 226.

Thoſe who may be ſuppoſed to have ſpoken of Guevara in the moſt indulgent manner, have yet been forced to ſet him in a moſt ſcandalous light. "It deſerves our pity rather than our "cenſure," ſays Nicolas Antonio, "that a writer of ſuch "fame ſhould think himſelf at liberty to forget ancient facts, "and to play with the hiſtory of the world, as with Æſop's "Fables, or Lucian's Monſtrous Stories." Bibl. Hiſp. Vol. I.

Among Guevara's works muſt be ranked his Epiſtles, with which ſome have been ſo charmed, that they have not ſcrupled to call them Golden Epiſtles; but, ſays Montaigne in his dry manner, "Whoever gave them this title, had a very diffe-"rent opinion of them from what I have, and perhaps ſaw "more in them than I do." Eſſays, B. i. c. 48. Bayle had ſuch a contempt for Guevara as an author, that he thinks "the eagerneſs of "foreigners, in tranſlating ſome of his works into ſeveral "languages, cannot be ſufficiently admired." Dict. Guevara.

GUEVARA (Louis Velez de), a Spaniſh comic poet, who recommended himſelf at the court of Philip IV. by his humour and pleaſantries. He is ſaid to have poſſeſſed in the higheſt degree the talent of turning the moſt ſerious things Baillet, Jugemens, &c. Tom. V.

into

into ridicule, and even of diſſipating, in an agreeable manner, the deepeſt and the juſteſt grief. He was the author of ſeveral comedies, which were printed at different places in Spain; and of an humorous piece, intituled, "El diabolo cojudo, "novela de la otra vida," printed at Madrid in 1641. He was born at Ecija in Andalouſia, we know not in what year; but he died in 1646. His being a contemporary with Lopez de Vega did not hinder him from acquiring a great reputation.

GUICCIARDINI (FRANCESCO), the celebrated hiſtorian of Italy, was deſcended of an ancient and noble family at Florence, where he was born March 6, 1482. His father, Piero Guicciardini, being an eminent lawyer, bred up his ſon in his own profeſſion; in which deſign he ſent him, in 1498, to attend the lectures of M. Jacopo Modeſti, of Carmignano, who read upon Juſtinian's Inſtitutes at Florence. Franceſco ſubmitted to this reſolution of his father with ſome reluctance. He had an uncle, who was archdeacon of the metropolitan church of Florence, and biſhop of Cortona; and the proſpect of ſucceeding to theſe benefices, which yielded near 1500 ducats a year, had fired the ambition of the nephew. He had hopes of riſing from ſuch a foundation through richer preferments by degrees to the higheſt, that of a cardinal; and the reverſion of the uncle's places might have been eaſily obtained. But, though his father had five ſons, he could not think of placing any of them in the church, by reaſon of the neglect which he obſerved in the diſcipline. Franceſco proceeded therefore with great vigour in the ſtudy of the law: he took his degrees at Piſa, in 1505; but looking upon the canon law as of little importance, he choſe to be doctor of the civil law only. The ſame year he was appointed a profeſſor of the inſtitutes at Florence, with a competent ſalary for thoſe times. He was now no more than 23 years of age, yet ſoon eſtabliſhed a reputation ſuperior to all the lawyers his contemporaries, and had more buſineſs than any of them. In 1506, he married Maria, daughter of Everardo Salviati, by far the greateſt man in Florence; and, in 1507, was choſen ſtanding counſellor to ſeveral cities of the republic. Two years after he was appointed advocate of the Florentine chapter, a poſt of great honour and dignity, which had been always filled with the moſt learned counſellors in the city; and, in 1509, elected advocate of the order of Calmaldoli.

He

He continued thus employed in the proper buſineſs of his profeſſion till 1511; but that year the criſis of the public affairs gave occaſion to call forth his abilities for more important matters. The Florentines were thrown into great difficulties by the league, which the French and Spaniards had entered into againſt the Pope. Perplexed about their choice to remain neuter or engage in the league, they had recourſe to our advocate, whom they ſent ambaſſador to Ferdinando king of Spain, to treat of this matter; and at the ſame time charged him with other affairs of the higheſt importance to the ſtate. With this character he left Florence, 1512, and arriving ſafely at Bruges, where his Spaniſh majeſty then reſided, remained two years at that court. Here he had an opportunity of exerting and improving his talents as a ſtateſman. Many events happened in that time, the conſequences whereof came within his province to negociate; ſuch as the taking and plundering Ravenna and Prato by the Spaniards, the depoſing of Piero Soderini, and the reſtoration of the family of Medici. The iſſues of theſe and ſeveral other occurrences, which happened at that time, were conducted by him with ſuch an happy addreſs, that the republic found no occaſion to employ any other miniſter; and the king teſtified the ſatisfaction he found in him by the great quantity of fine wrought plate, which he preſented to him at his departure. On his arrival at Florence, in 1514, he was received with uncommon marks of honour; and, in 1515, conſtituted advocate of the conſiſtory by Leo X. at Cortona. The Pope's favours did not ſtop here. Franceſco's extraordinary abilities, with a hearty devotion for the intereſt of the church, were qualifications of neceſſary uſe in the eccleſiaſtical ſtate. Leo therefore, that he might reap the full advantage of them, ſent for him not long after to Rome, reſolving to employ him where his talents might be of moſt ſervice; and he aſſiſted in all the conſultations, to the great ſatisfaction of the Pope. In 1518, when Modena and Reggio were in great danger of being loſt, he was ſent to the government of thoſe cities, and approved himſelf equal to the charge.

His merit in this government recommended him, in 1521, to that of Parma, from whence he drove away the French, and confirmed the Parmeſans in their obedience; and this at a time, when the holy ſee was vacant by the death of Leo, and the people he commanded full of fears, diſheartened, and unarmed. He retained the ſame poſt under Adrian VI. to whom he diſcovered the dangerous deſigns of Alberto Pio da Carpi,

Carpi, and got him removed from the government of Reggio and Rubiera. Clement VII. on his exaltation to the pontificate, confirmed him in that government. This Pope was of the houſe of Medici, to which Guicciardini was particularly attached; and, in return, we ſhall ſee him preſently raiſed to the higheſt dignities in the eccleſiaſtical ſtate. For inſtance, having on his part, in 1523, prevented the duke of Ferrara from ſeizing Modena, the Pope, in acknowledgement thereof, not only made him governor of that city, but conſtituted him preſident of Romagna, with an unlimited authority. This was a poſt of great dignity and power, yet as the factions then ran very high, the ſituation was both laborious and dangerous. However, he not only by his prudence overcame all theſe difficulties, but found means, in the midſt of them, to improve the conveniences and delight of the inhabitants. Their towns that lay almoſt in rubbiſh, he embelliſhed with good houſes and ſtately buildings; a happineſs, of which they were ſo ſenſible, that it rendered the name of Guicciardini dear to them, in ſo much that they were overjoyed, when, after a further promotion of Franceſco, they underſtood he was to be ſucceeded in his government by his brother. This happened in 1526, when the Pope, by a brief, declared him lieutenant-general of all his troops in the eccleſiaſtical ſtate, with an authority over his forces in other parts alſo, that were under the command of any captain-general. It has been obſerved, that he was the chief favourite of Pope Clement, and his preſent ſituation is a moſt illuſtrious proof of that remark. This poſt of lieutenant-general of the forces in the military, added to thoſe which he held in the civil government, were the higheſt dignities which his holineſs could beſtow: inveſted with them, he may be ſaid to ſit on the ſummit of honour; and this honour received a further heightening, by the command of the confederate army, which was given him ſoon after: for, in 1527, he led theſe joint forces to Ravenna, and relieved that country, then threatened with an entire deſtruction. The ſame year he alſo quelled a dangerous inſurrection in Florence, when the army of the league was there under the command of the conſtable of Bourbon.

In 1531, the Pope, thinking he could never do enough for him, made him governor of Bologna, contrary to all former precedents, that city having never before been committed to the hands of a layman. He was in this poſt when his holineſs met Charles V. there, in Dec. 1532, and he aſſiſted at the pompous coronation of the ſaid emperor, on St.

St. Matthias's day following. This ſolemnity was graced with the preſence of ſeveral princes, who all ſhewed our governor particular marks of their reſpect, every one courting his company for the ſake of his inſtructive converſation. He had at this time laid the plan of his hiſtory, and made ſome progreſs in it; which coming to the ears of the emperor before he left Bologna, his imperial majeſty gave orders, when Guicciardini ſhould attend his levee, to have him admitted into his dreſſing-room, where he converſed with him on the ſubject of his hiſtory. So particular a diſtinction gave umbrage to ſome perſons of quality and officers of the army, who had waited many days for an audience. The emperor, being informed of the pique, took Franceſco by the hand, and entering thus into the drawing-room, addreſſed the company in theſe terms; "Gentlemen, I am "told you think it ſtrange that Guicciardini ſhould have "admiſſion to me before yourſelves; but I deſire you would "conſider, that in one hour I can create a hundred nobles, "and a like number of officers in the army; but I ſhall not "be able to produce ſuch an hiſtorian in twenty years. To "what purpoſe ſerve the pains you take to diſcharge your "reſpective functions honourably, either in the camp or "cabinet, if an account of your conduct is not to be tranſ-"mitted to poſterity for the inſtruction of your deſcendants? "Who are they that have informed mankind of the heroic "actions of your great anceſtors, but hiſtorians? It is ne-"ceſſary then to honour them, that they may be encouraged "to convey the knowledge of your illuſtrious deeds to futu-"rity. Thus, gentlemen, you ought neither to be offended "nor ſurprized at my regard for Guicciardini, ſince you "have as much intereſt in his province as myſelf."

Our governor did not remain continually at Bologna, but divided his time between that city and Florence. Feb. this year, he ſent a letter of inſtructions to Florence; and in April received orders from the Pope to reform the ſtate there, and to put Aleſſandro in the poſſeſſion of the government. Wiſe and prudent, however, as he was, diſcontents and faction at length aroſe. As long as Clement ſat in the papal chair, the murmurers grumbled only in private; but upon that Pope's death, in 1534, the diſguſt ſhewed itſelf openly: two noblemen in particular, who till then had been fugitives, entered the city at noon day, with a retinue of ſeveral of their friends, and ſome outlawed perſons, well armed. The governor, looking upon this as done in contempt of his perſon, meditated how to revenge the affront. One evening

two

two proſcribed felons, under Pepoli's protection, were taken up by the officers as they were walking the ſtreets, and carried to priſon: and Guicciardini, without any further proceſs, ordered them to be immediately executed. Pepoli, who was one of theſe noblemen, highly incenſed, aſſembled a number of his friends, and was going in queſt of the governor to ſeek his revenge, when the ſenate ſent ſome of their members to deſire him to return home, and not to occaſion a tumult, which, for fear of diſobliging that body, he complied with.

It was this good diſpoſition of the ſenate towards him, which prevailed with Guicciardini to keep the reins in his hands after the death of Clement. He foreſaw that the people would no longer ſubmit to his commands, and therefore had reſolved to quit the government; but the ſenate, conſidering that many diſorders might happen, if they were left without a governor in the time of the vacant ſee, begged him to continue, promiſing that he ſhould have all the aſſiſtance requiſite. To this he at laſt conſented; and, with true magnanimity and firmneſs of mind, deſpiſing the danger that threatened him, remained in the city, till he underſtood that a new governor was appointed, when he reſolved to quit the place. Some time after his arrival in Florence, upon the death of the duke, he had influence enough in the ſenate, to procure the election of Coſmo, ſon of Giovanni de Medici, to ſucceed in the ſovereignty. But, though he had intereſted himſelf ſo much in the election, yet he ſoon quitted the court, and meddled in public affairs no further than by giving his advice occaſionally, when required. He was now paſt 50, an age when buſineſs becomes diſguſting to perſons of a reflecting turn. His chief wiſh was, that he might live long enough, in a quiet receſs, to finiſh his hiſtory. In this reſolution he retired to his delightful country ſeat at Emmæ, where he gave himſelf up entirely to the work; nor could he be drawn from it by all the intreaties and advantageous offers that were made him by Pope Paul III. who, in the midſt of his retirement, paſſing from Nice to Florence, was at the pains to ſolicit our hiſtorian, firſt in perſon, then by letters, and at laſt by the mediation of cardinal Ducci, to come to Rome. But he was proof againſt all ſolicitations, and, excuſing himſelf in a handſome manner to his holineſs, ſtuck cloſe to his great deſign; ſo that though he enjoyed this happy tranquillity a few years only, yet in that time he brought his hiſtory to a concluſion; and had reviſed the whole, except

the four laſt books [A], when he was ſeized with a fever, which carried him out of this world, May 27, 1540. He died in his 59th year.

As to the productions of his pen, his hiſtory claims the firſt place. It would be tedious to produce all the encomiums beſtowed upon it by perſons of the firſt character: it is ſufficient to obſerve, that lord Bolingbroke calls him "The admirable hiſtorian;" and ſays, he "ſhould not ſcru-"ple to prefer him to Thucydides in every reſpect." In him are found all the tranſactions of that æra, wherein the ſtudy of hiſtory, as that lord ſays, ought to begin; as he wrote in that point of time when thoſe events and revolutions began, that have produced ſo vaſt a change in the manners, cuſtoms, and intereſts of particular nations; and in the policy, eccleſiaſtical and civil, of thoſe parts of the world. And, as Guicciardini lived in thoſe days, and was employed both in the field and cabinet, he had all the opportunities of furniſhing himſelf with materials for this hiſtory: in particular, he relates at length the various cauſes, which brought about the great change in religion by the Reformation; ſhews by what accidents the French kings were enabled to become maſters at home, and to extend themſelves abroad; diſcovers the origin of the ſplendor of Spain in the 15th century, by the marriage of Ferdinand and Iſabella; the total expulſion of the Moors, and the diſcovery of the Weſt-Indies: and, laſtly, in reſpect to the empire, he gives an account of that change which produced the rivalſhip between the two great powers of France and Auſtria; from whence aroſe the notion of a balance of power, the preſervation whereof has been the principal care of all the wiſe councils of Europe, and is ſo to this day. As ſoon as his hiſtory appeared in public, it was immediately tranſlated into Latin, and has had ſeveral editions in moſt of the European languages. Our author wrote ſeveral other pieces, as "The Sacking of "Rome;" "Conſiderations on State Affairs;" "Councils "and Admonitions."

Bolingbroke's third Letter of the ſtudy of hiſtory.

Beſides, there are extant ſeveral of his "Law Caſes," with his opinion, preſerved in the famous library of Signior Carlo Tomaſo Strozzi; and an Epiſtle in verſe, which has given him a place among the Tuſcan poets, in the account of them by Creſcimbeni. It were to be wiſhed, that we could look into his correſpondence; but all his letters, by fatal negligence, have periſhed; our curioſity in that point can only

[A] This is the reaſon why we ſee no more than 16 books in all the firſt editions of his hiſtory, publiſhed by his nephew.

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be ſatisfied by ſome written to him: part of theſe are from cardinal Pietro Bembo, ſecretary to Pope Leo X. and are to be ſeen in his printed letters; and others from Barnardo Taſſo, among which is that famous Sonent in his works,

"Arno ben puoi il tuo natio ſoggierno,
"Laſciar nel Appeninno, &c."

Bembo's letters ſhew, that his correſpondent poſſeſſed the agreeable art of winning the affections both of private perſons and princes.

Guicciardini was ſurvived by his wife (who lived till 1559) and three daughters. Two married into the family of Capponi, and the third into that of Ducci.

GUIDI (ALEXANDER), an Italian poet, was born at Pavia in Milan, 1650; and ſent to Parma at 16 years of age. His uncommon talents for Italian poetry recommended him ſo powerfully at court, that he received encouragement from the duke himſelf. He compoſed ſome pieces at that time, which, though they ſavoured of the bad taſte then prevailing, yet ſhewed genius, and a capacity for better things. He had afterwards a deſire to ſee Rome; and, in 1683, went thither by the permiſſion of the duke of Parma. He was already known by his poems, which were much ſought after; ſo that he found no difficulty in being introduced to perſons of the firſt diſtinction there. The queen of Sweden, Chriſtina, would ſee him; and was ſo pleaſed with a poem, which he compoſed at her requeſt, that ſhe had a great deſire to retain him at her court. The term allowed him by the duke being expired, he returned to Parma; but the queen having ſignified her deſire to that prince's reſident at Rome, and the duke being acquainted with it, Guido was ſent back to Rome in May 1685.

His abode in this city was highly advantageous to him; for, being received into the academy, which was held at the queen of Sweden's, he became acquainted with ſeveral of the learned, who were members of it. He began then to read the poems of Dante, Petrarch, and Chiabrara; which reformed the bad taſte he had contracted. The reading of theſe and other good authors entirely changed his manner of writing; and the pieces he wrote afterwards were of quite a different ſtyle and taſte from what he had written before. Though the queen of Sweden was very kind to him, and obtained a good benefice for him from Innocent XI. yet he did not ceaſe to feel the eſteem of his maſter the duke of

Parma, but received from him a penſion, which was paid very punctually. The death of his royal patroneſs happened in 1689, but he did not leave Rome; for the duke of Parma gave him an apartment in his palace there, and his loſs was abundantly recompenſed by the liberality of many perſons of quality. July 1691, he was made a member of the academy of Arcadians at Rome, under the name of Erilo Cleoneo, nine months after its foundation, and was one of its chief ornaments. Clement XI. who knew him well, and did him kind offices while he was a cardinal, continued his favours to him after he was raiſed to the pontificate.

In 1709, he took a journey to his own country, to ſettle ſome private affairs. He was there when the emperor made a new regulation for the ſtate of Milan, which was very grievous to it; and being capable of any thing as well as poetry, was pitched upon to repreſent to prince Eugene of Savoy the inconveniences and burden of this regulation: for prince Eugene, being then governor of the country, was deputed by the emperor to manage the affair. For this purpoſe Guidi drew up a memorial, which was thought ſo juſt and ſo well reaſoned, that the new regulation was immediately revoked. The ſervice he did his country in this reſpect, procured him a mark of diſtinction from the council of Pavia; who, in 1710, enrolled him in the liſt of nobles and decurions of the town. He was now ſolely intent upon returning to Rome; but made his will firſt, as if he had foreſeen what was ſhortly to happen to him. Upon his arrival there, he applied himſelf to a verſification of ſix homilies of the Pope; which he cauſed to be magnificently printed, and would have preſented it to the pontiff, who was then at Caſtel-Gandolfe. With this view he ſet out from Rome in June 1712, and arrived at Freſcati, where he was ſeized with an apoplectic fit, of which he died in a few hours, aged almoſt 62. His body was carried back to Rome, and interred in the church of St. Onuphrius, near Taſſo.

Though nature had been very kind to his inner man, yet ſhe had not been ſo to his outer; for he was crooked and crumpt both before and behind; his head, which was reaſonably large, did not bear a juſt proportion to his body, which was but ſmall; and he was blind of his right eye. In recompence, however, for theſe bodily defects, he poſſeſſed very largely the faculties of the mind. He was not learned, but he had a great deal of wit and judgement. His taſte lay for heroic poetry, and he had an averſion to any thing free

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or ſatirical. His goût is original, though we may ſometimes perceive that of Dante, Petrarque, and Chiabrara, who were his models.

Though the writers of his life tell us of ſome proſe piece before it, yet the firſt production we know of is, "Poëſie "Liriche, in Parma, 1681;" which, with "L'Amala-"ſunta," an opera, printed there the ſame year, he afterwards made no account of, they being written during the depravity of his taſte. In 1687, he publiſhed at Rome, "Accademia per muſica;" written by order of Chriſtina of Sweden, for an entertainment, which that princeſs made for the earl of Caſtlemain, whom James II. of England, ſent embaſſador to Innocent XI. to notify his acceſſion to the throne, and to implore his holineſs's aſſiſtance in reconciling his three kingdoms to Popery. "L'Endimione di Erilo "Cleoneo, paſtor Arcade, con un diſcorſo di Bione Crateo "al cardinale Albano. In Roma, 1692." The queen of Sweden formed the plan of this ſpecies of paſtoral, and furniſhed the author with ſome ſentiments, as well as with ſome lines, which are marked with commas to diſtinguiſh them from the reſt. The diſcourſe annexed, by way of pointing out the beauties of the piece, was written by John Vincent Gravina. "Le Rime. In Roma, 1704." He takes an opportunity of declaring here, that he rejects all his works, which had appeared before theſe poems, except his "L'En-"dimione." "Sei Omelie di M. S. Clemente XI. Spie-"gate in verſi. In Roma, 1712," folio. This edition is very magnificent, and adorned with cuts. It is not properly either a verſion or a paraphraſe, the author having only taken occaſion, from ſome paſſages in theſe homilies, to compoſe ſome verſes according to his own genius and taſte.

See art. GRAVINA.

In 1726, was publiſhed at Verona, in 12mo, "Poëſie "d'Aleſſandro Guidi non piu raccolte. Con la ſua vita "novamente ſcritta dal ſignor Canonico Creſcimbeni. E "con due Ragionamenti di Vincenzo Gravina, non piu di-"vulgati." This is a collection of his printed poems and MSS. and it conſiſts of pieces which he had recited before the academy of Arcadians upon various ſubjects.

GUIDO RENI, an Italian painter, was born at Bologne in 1575, and learned the rudiments of painting under Denis Calvert, a Flemiſh maſter, who taught in that city, and had a good reputation. But, the academy of the Carracci beginning to be talked of, Guido left his maſter, and entered himſelf of that ſchool, in order to be poliſhed and refined,

He chiefly imitated Ludovico Caracci, yet always retained ſomething of Calvert's manner. He made the ſame uſe of Albert Durer, as Virgil did of old Ennius, borrowed what he pleaſed from him, and made it afterwards his own; that is, he accommodated what was good in Albert to his own manner. This he executed with ſo much gracefulneſs and beauty, that he alone got more money and more reputation in his time than his own maſters, and all the ſcholars of the Caracci, though they were of greater capacity than himſelf. He was charmed with Raphael's pictures; yet his own heads are not at all inferior to Raphael's. Michael Angelo, moved probably with envy, is ſaid to have ſpoken very contemptuouſly of his pictures; and his inſolent expreſſions might have had ill conſequences, had not Guido prudently avoided diſputing with a man of his impetuous temper. Guido acquired ſome ſkill alſo in muſic, by the inſtruction of his father, who was an eminent profeſſor of that art.

Great were the honours this painter received from Paul V. from all the cardinals and princes of Italy, from Lewis XIII. of France, Philip IV. of Spain, and from Udiſlaus king of Poland and Sweden, who, beſides a noble reward, made him a compliment, in a letter under his own hand, for an Europa he had ſent him. He was extremely handſome and graceful in his perſon; and ſo very beautiful in his younger days, that his maſter Ludovico, in painting his angels, took him always for his model. Nor was he an angel only in his looks, if we may believe what Gioſeppino told the Pope, when he aſked his opinion of Guido's performances in the Capella Quirinale, "Our pictures," ſaid he, "are the works "of men's hands, but theſe are made by hands divine." In his behaviour he was modeſt, gentle, and very obliging; lived in great ſplendor both at Bologna and Rome; and was only unhappy in his immoderate love of gaming. To this in his latter days he abandoned himſelf ſo entirely, that all the money he could get by his pencil, or borrow upon intereſt, was too little to ſupply his loſſes; and he was at laſt reduced to ſo poor and mean a condition, that the conſideration of his preſent circumſtances, together with reflexions on his former reputation and high manner of living, brought a languiſhing diſtemper on him, of which he died in 1642. His chief pictures are in the cabinets of the great. The moſt celebrated of his pieces is that, which he painted in concurrence with Domenichino, in the church of St. Gregory. It is obſervable, that there are ſeveral deſigns of this great maſter, in print, etched by himſelf.

GUIGNARD

GUIGNARD (JOHN), a Jeſuit, born at Chartres, and profeſſor of divinity in the college of Clermont, was executed at Paris, Jan. 7, 1595, for high treaſon: that is, for having written a book filled with rebellion and fury againſt Henry III. and Henry IV. of France. As the parliament were carrying on the proſecution againſt Chaſtel, ſome of them, deputed for that purpoſe, went to the college of Clermont, and ſeized ſeveral papers: and among theſe was found a book in the hand-writing of Guignard, containing propoſitions to prove, that it was lawful to kill the king; with inferences, to adviſe the murther of his ſucceſſor alſo. As the juncture of things at that time required the government to proſecute with the ſtricteſt ſeverity a doctrine, which not long before had expoſed the king's life to the wicked attempt of John Chaſtel, it was not thought proper to ſhew the leaſt favour to the Jeſuit. He refuſed to make the *Amende Honorable*, and obſtinately perſiſted till his death, in not acknowledging Henry IV. for king of France; for which he has been placed in the Jeſuits martyrology. The whole kingdom of France abounded then with ſeditious preachers and perſons, who both in their converſation and writings hinted at the aſſaſſination of princes like Henry IV. whom they ſuſpected to favour the enemies of Popery: and this, perhaps, was one of the reaſons, which induced the parliament of Paris to involve all the Jeſuits of France in the cauſe of Chaſtel and Guignard.

See CHASTEL.

GUILLELMA, of Bohemia, in French Guillemete, was the foundreſs of an infamous ſect, which ſtarted up in Italy in the 13th century, and which under the maſk of devotion uſed to practiſe all manner of lewdneſs. It was ſaid of the followers of this woman, as hath been ſaid of ſome other ſects, that they uſed to meet in a cave at night; and, after ſaying certain prayers, to put out the candles, when the men and the women coupled together, as chance ordered it. As to Guillelma, ſhe impoſed ſo effectually upon the world by a ſhew of extraordinary devotion, and played her part ſo well all her life-time, that ſhe was not only reputed holy at her death, but alſo revered as a ſaint a conſiderable time after it. However, her frauds, and the deluſions ſhe had employed, were at laſt diſcovered, in the ſame manner, according to Spondanus, as the frauds of the Fratricelli; upon which her body was dug up, and burnt in 1300. She died in 1281, and had been buried in Milan. Several fe-

See FRATRICELLI.

Spond. ad ann.

male enthuſiaſts aroſe in different places about that time; which made a certain writer ſay, that "the devils had "plotted together to bring religion under petticoat-govern-"ment."

GUILLIM (JOHN), was ſon of John Guillim of Weſtburg in Glouceſterſhire, yet born in Herefordſhire about 1565. He was ſent to a grammar-ſchool at Oxford, and apparently entered a ſtudent of Brazen-noſe-college in 1581. Having compleated his purſuit of literature in the univerſity, he returned to Minſterworth in Glouceſterſhire; and had been there only a ſhort ſpace, when he was called to London, and made a member of the Society of the college of Arms, by the name of Portſmouth; and hence promoted to the honours of Rouge Croix Purſuivant of arms in ordinary in 1617; in which poſt he continued till his death, which happened in 1621. His claim to a place in this work ariſes from his celebrated book, intituled, "The Diſplay of He-"raldry," publiſhed by him in 1610, folio [A], which has gone through many editions. To the fifth, which came out in 1679, was added a treatiſe of honour, civil and military, by captain John Loggan. The laſt was publiſhed, with very large additions, in 1724, and is generally eſteemed the beſt book extant upon the ſubject.

Ath. Oxon. Vol. I. col. 459. and Fuller's Worthies in Herefordſhire.

[A] We are informed by Wood, that it was firſt written by one Dr. Barcham in his younger years, who afterwards becoming chaplain to archbiſhop Bancroft, deemed the ſubject too light for his character; and gave it to his friend Guillim, then an officer at arms, who, adding ſome trivial things, publiſhed it, with Dr. Barcham's leave, under his own name. Ath. Ox. Vol. II. col. 19.

GUISE (WILLIAM), an Engliſh divine, was born at Ablond's Court near Glouceſter, in 1653; and was entered, in 1669, a commoner of Oriel-college, Oxford: which he changed for All-Souls, where he was choſen fellow, a little before he took his firſt degree in arts, April 4, 1674. He commenced M. A. in 1677, and entered into orders; but marrying, he reſigned his fellowſhip. However, he ſtill continued at Oxford; he took a houſe in St. Michael's pariſh, reſolving not to leave the univerſity, on account of his ſtudies, which he proſecuted with indefatigable induſtry, and ſoon became a great maſter of the Oriental learning and languages. In that way he tranſlated into Engliſh, and illuſtrated with a commentary, "Miſnæ pars ordinis primi

"Zeraim

"Zeraim Tituli ſeptem [A];" and was preparing an edition of Abulfeda's Geography, when he was ſeized with the ſmall-pox, which carried him off in 1683. Thomas Smith [B] gives him the title of "Vir longe eruditiſſimus;" and obſerves, that his death was a prodigious loſs to the republic of letters. The foreigners ſtyle him a "perſon of great learning, and the immortal ornament of the univerſity of Oxford [C]." He was buried at St. Michael's church in that city, where a monument was erected to his memory by his widow, with a Latin inſcription. He left iſſue a ſon John, who, being bred to the army, raiſed himſelf to the higheſt poſts there, and was well known in the military world, by the title of General Guiſe. Ath. Oxon. Vol. II.

[A] It was publiſhed by Dr. Edward Bernard, Savilian profeſſor of aſtronomy at Oxford, who prefixed it to Dr. Edward Pocock's Latin verſion of Moſes Maimonides's Præfatio Seder Seraim. Oxf. 1690, 4to.

[B] In Vita Joh. Grævii.

[C] Acta eruditor. Lipſiæ, menſis Jun. 1691, p. 252.

GUNNING (PETER), biſhop of Ely, was the ſon of Peter Gunning of Hoo in Kent, and born there in 1613. He had his firſt education at the king's ſchool in Canterbury, where he commenced an acquaintance with Somner, the antiquary, his ſchool-fellow [A]. At 15, he was removed to Clare-hall in Cambridge, and promoted to a fellowſhip in 1633 [B]: he became an eminent tutor in the college. Soon after he commenced M. A. and had taken orders, he had the cure of Little St. Mary's from the maſter and fellows of Peter-houſe. He became an eminent preacher, and was licenſed as ſuch by the univerſity in 1641; when he diſtinguiſhed himſelf by his zeal for the church and king [C]. About the ſame time, making a viſit to his mother at Tunbridge, he exhorted the people, in two ſermons, to make a charitable contribution for the relief of the king's forces there: which conduct rendered him obnoxious to the powers then in being, who firſt impriſoned him; and, on his refuſing to take the covenant, deprived him of his fellowſhip. This obliged him to leave the univerſity, but not before he had drawn up a treatiſe againſt the covenant, with the aſſiſtance of ſome of his friends, who took care to publiſh it.

Being thus ejected, he removed to Oxford, where he was incorporated M. A. July 10, 1644; and kindly received by

[A] Kennet's Life of Somner.

[B] College Regiſter.

[C] Dr. Gower's Sermon on his Death, p. 17.

Dr. Pink, warden of New-college, who appointed him one of the chaplains of that houſe. During his reſidence there, he officiated two years at the curacy of Caſſingdon, under Dr. Jaſper Mayne, near Oxford; and ſometimes preached before the court, for which ſervice he was complimented, among many other Cambridge-men, with the degree of B. D. June 23, 1646 [D]. Soon after this, he became tutor to the lord Hatton and Sir Francis Compton, and then chaplain to Sir Robert Shirley, who was ſo much pleaſed with his behaviour, in ſome diſputations with a Romiſh prieſt [E], as well as with his great worth and learning in general, that he ſettled upon him an annuity of 100l. Upon the deceaſe of Sir Robert, he held a congregation at the chapel of Exeter-houſe, in the Strand, where he duly performed all the parts of his office according to the liturgy of the church of England; yet he met with no other moleſtation from the uſurper Cromwell, than that of being now and then ſent for and reproved by him. On the return of Charles II. he was reſtored to his fellowſhip, and created D. D. by the king's mandate Sept. 5, 1660; having been firſt preſented to a prebend in the church of Canterbury; ſoon after which he was inſtituted to the rectories of Coteſmore in Rutland, and of Stoke-Bruen in Northamptonſhire. But this was not all; for before the expiration of the year, he was made maſter of Corpus-Chriſti-college in Cambridge, and alſo lady Margaret's profeſſor of divinity: nor did he ſtop even here, for in a few months he ſucceeded to the regius profeſſorſhip of divinity, and the headſhip of St. John's-college, upon the reſignation of Dr. Tuckney, who had been obliged, June 12, 1661, to give way for Gunning [F]; he being looked upon as the propereſt perſon to ſettle the univerſity on right principles again, after the many corruptions that had crept into that body.

All the royal mandates indeed, for his ſeveral preferments, were grounded upon his ſufferings and other deſerts, for he was reckoned one of the moſt learned and beſt-beloved ſons of the church of England: and as ſuch was choſen proctor both for the chapter of the church of Canterbury, and for the clergy of the dioceſe of Peterborough, in the convoca-

[D] Wood's Faſti, Vol. II. col. 41. 55. and Athen. Ox. col. 764.

[E] Theſe were afterwards printed. See the liſt of his works in note [1].

[F] Gunning was ordered, by the king's mandate, to allow the doctor an annuity of 100l. that being the condition on which he reſigned the profeſſorſhip, maſterſhip, and rectory of Someriham. Wood's Athen. Oxon. *ubi ſupra*.

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tion held in 1661; one of the committee upon the review of the liturgy, when it was brought into that ſtate of ſufficiency where it has reſted ever ſince; and was principally concerned in the conference with the Diſſenters at the Savoy the ſame year. In 1669, he was promoted to the biſhopric of Chicheſter, which he held with his regius profeſſorſhip of divinity till 1674, when he was tranſlated to Ely; where, after ten years enjoying it, he died a bachelor, in his 71ſt year, July 6, 1684. His corpſe was interred in the cathedral of Ely, under an elegant monument of white marble, the inſcription upon which has been often printed, and the reader may find it in the places mentioned below [G]. As to his character, he has been ſo variouſly drawn by writers of different principles and parties, that we ſhall not take upon us to determine what is ſo warmly diſputed among them, viz. Whether his head was as good as his heart. This we leave to the reader's judgement, after he has peruſed the ſentiments of the ſeveral writers referred to below [H].

However, all agree in allowing him to be a profound divine, as well as a perſon of great erudition and literature; of a moſt unblameable life and converſation, and of moſt extenſive and exemplary charity. To the former, his writings mentioned below bear teſtimony [I]; and to the latter, his many extraordinary benefactions to the public; of which we have met with the following account. To the rebuilding of Clare-hall, where he had been formerly a fellow, he gave 200l. in his life-time, and left a legacy of 300l. towards a new chapel. To Benet-college, of which he had been maſter, though for a few months only, he left a legacy for the increaſe of commons, as a ſmall acknowledgement of the relation he had borne to, and of his affection for, that ancient foundation [K]. To St. John's-college, where he

[G] Willis's Cathedrals, Vol. II. p. 365. Le Neve's Monum. Anglic. Vol. III. No. 115, &c.

[H] "Sermons in Ely Cathedral, "1684," p. 16. Walker's "Sufferings of the Clergy," part ii. p. 142. "Athenæ Oxonienſes," *ubi ſupra*.— "Lives of the Biſhops from the Reſtoration," p. 249. Echard's "Hiſtory of England," p. 1045."— "Abridgement of Baxter's Life by Calamy," Vol. I. p. 175. Kennet's "Chronicle," p. 508. Burnet's "Hiſtory of his own Times," Vol II. p. 181. 436. 590. "Vindication of "Archbp. Tillotſon," p. 93.

[I] Viz. 1. "A Contention for "Truth, in two public Diſputations "upon Infant Baptiſm, &c. 1658," 8vo. 2. "Schiſm unmaſked, or a "late Conference in 1657, &c." This was publiſhed the following year with a large preface by a Roman Catholic at Paris, 8vo. 3. "A View and "Correction of the Common-prayer, "1662." 4. "The Paſchal or Lent "Faſt apoſtolical and perpetual, 1662," 4to, with an appendix, anſwering the principal objections of the Preſbyterians.

[K] Upon his admiſſion, the double dividend and commons to the maſter were renewed. Hiſt. of Corp. Chr. Coll. Camb.

had been laſt maſter, he bequeathed his whole library of books, thought to have been worth 500l. together with 600l. in money, the half of which was appropriated to building the third court, &c. He gave moreover, 200l. to his own cathedral at Ely, which was laid out upon the pavement in the choir; and 500l. towards rebuilding that of St. Paul. And that every place to which he had borne any relation might taſte of his bounty, he became a ſingular benefactor to the rectories of Coteſmore and Stoke-Bruen, and gave an additional maintenance to ſeveral poor vicars within the fees of Chicheſter and Ely; the excellence of which kind of charity he was ſo ſenſible of, that, by a codicil to his will, dated Sept. 11, 1683, he ordered, after all legacies and payments diſcharged, that the reſidue ſhould be employed upon the preſent relief of poor vicars within the county of Cambridge and iſle of Ely, where the impropriations are in the hands of the biſhop [L]. Dr. Gower adds, that he ſupported many ſcholars in the univerſity, as well as fed the poor from his table; which, with many other kinds of charity there ſpoken of, ſhew him to have been a perſon of univerſal benignity [M].

[L] His will, proved July 26, 1684. Kennet's Caſe of Impropr. p. 257. and Willis's Cathedrals, Vol. II. p. 365.

[M] Funeral Sermon, p. 58.

GUNTER (EDMUND), an Engliſh mathematician, was of Welſh extraction from a family at Gunter's-town in Brecknockſhire; but his father, being ſettled in the county of Hereford, had this ſon born to him there in 1581. As he was a gentleman poſſeſſed of an handſome fortune, he thought proper to breed him up in a liberal way: to which end he was placed under Dr. Buſby at Weſtminſter-ſchool, where he was admitted a ſcholar on the foundation; and in conſequence thereof, elected ſtudent of Chriſt-church, Oxford, in 1599. Having taken both his degrees in arts at the regular times, he entered into orders, and became a preacher in 1614, and proceeded B. D. Nov. 23, 1615. But genius and inclination leading him chiefly to mathematics, he applied early to that ſtudy; and, about 1606, merited the title of an inventor by the new projection of his ſector, which he then deſcribed, together with its uſe, in a Latin treatiſe; and ſeveral of the inſtruments were actually made according to his directions. Theſe being greatly approved [A], as being

[A] The French, from its uſes, call it the compaſs of proportion, and have ſeveral uſeful treatiſes upon it in their own language.

more

more extenſively uſeful than any that had appeared before, on account of the greater number of lines upon them, and thoſe better contrived, ſpread our author's fame univerſally: their uſes alſo were more largely and clearly ſhewn than had been done by others; and though he did not print them, yet many copies being tranſcribed and diſperſed abroad, carried his reputation along with them, recommended him to the patronage of the earl of Bridgewater, brought him into the acquaintance of the celebrated Mr. Oughtred, and Mr. Henry Briggs, profeſſor of geometry at Greſham; and, thus his fame daily increaſing, the more he became known, he was preferred to the aſtronomy chair at Greſham-college on March 6, 1619.

He had invented a ſmall portable quadrant, for the more eaſy finding of the hour and azimuth, and other ſolar concluſions of more frequent uſe, in 1618; and, in 1620, he publiſhed his Latin "Canon Triangulorum, or Table of artificial Sines and Tangents to the Radius of 10,000,000 Parts to each Minute of the Quadrant." This was a great improvement to aſtronomy, by facilitating the practical part of that ſcience in the reſolution of ſpherical triangles without the uſe of ſecants or verſed ſines: the ſame thing being done here by addition and ſubtraction only, for performing which, the former tables of right ſines and tangents required multiplication and diviſion. This admirable help to the ſtudious in aſtronomy was gratefully commemorated, and highly commended, by ſeveral of the moſt eminent mathematicians who were his contemporaries, and who at the ſame time did juſtice to his claim to the improvement beyond all contradiction.

The uſe of aſtronomy in navigation unavoidably draws the aſtronomer's thoughts upon that important ſubject; and as great genii can hardly look into any art without improving it, we find Gunter diſcovering a new variation in the magnetic needle, or the mariner's compaſs, in 1622. Gilbert, in the beginning of that century, had inconteſtably eſtabliſhed the firſt diſcovery of the ſimple variation; after which the whole attention of the ſtudious in theſe matters was employed in ſettling the rule obſerved by nature therein, without the leaſt apprehenſion or ſuſpicion of any other; when our author making an experiment this way at Deptford, in 1622, found that the direction of the magnetiſm there had moved no leſs than five degrees within two minutes, in the ſpace of 42 years. Indeed the fact was ſo ſurprizing, and ſo contrary to the opinion then univerſally received of a

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ſimple variation only, which had ſatisfied and bounded all their curioſity, that our author dropt the matter apparently, expecting, through modeſty, an error in his obſervation to have eſcaped his notice in his experiment. But afterwards, what he had done, induced his ſucceſſor at Greſham to purſue it; and the truth of Gunter's experiment being confirmed by a ſecond, further enquiry was made, which ended in eſtabliſhing the fact. We have ſince ſeen Halley immortalize his name, by ſettling the rule of it, in the beginning of this century.

The truth is, Gunter's inclination was turned wholly the ſame way with his genius; and it cannot be denied that he reached the temple of fame, by treading in that road. To excite a ſpirit of induſtry in proſecuting mathematical knowledge, by leſſening the difficulties to the learner; to throw new light into ſome things therein, which before appeared ſo dark and abſtruſe, as to diſcourage people of ordinary capacities from attempting them; and by that means, to render things of wonderful utility in the ordinary employments of life ſo eaſy and practicable, as to be managed by the common ſort, is the peculiar praiſe of our author, who effected this, by that admirable contrivance of his famous rule of proportion, now called the line of numbers, and the other lines laid down by it, and fitted in his ſcale, which, after the inventor, is called "Gunter's ſcale;" the deſcription and uſe of which he publiſhed in 1624, 4to. together with that of his ſector and quadrant already mentioned [B]. It is no wonder that his fame by this time had reached the ears of his ſovereign, or that prince Charles ſhould give directions, that he ſhould draw the lines upon the dials in Whitehall garden, and give a deſcription and uſe of them; or that king James ſhould order him to print the book the ſame year, 1624. There was, it ſeems, a ſquare ſtone there be-

[B] It was carried the ſame year into France by his friend Wingate, author of a treatiſe of arithmetic that goes under his name; who, communicating it to moſt of the principal mathematicians at Paris, was deſired by them to tranſlate it into French, which he did, and printed it the ſame year, 1624, at Paris, with a dedication to the duke of Orleans, by the advice of Mr. Alleaune, the king's chief engineer. After Wingate's return from France, where he taught the Engliſh tongue to Henrietta Maria, afterwards queen conſort to Charles I. and her ladies, he importuned Gunter to make a fuller explanation how to number upon it the rule of proportion, that ſo the uſe might become more extenſive; but Gunter's anſwer was, that it could not be expected the rule ſhould ſpeak; intimating, that his explanation was ſufficiently clear and perſpicuous as the nature of the thing would admit, but that the practitioner muſt make uſe of his diſcretion, and not altogether depend upon precepts and examples.

fore

fore of the ſame ſize and form, having five dials upon the upper part, one upon each of the four corners, and one in the middle, which was the principal dial, being a large horizontal concave; beſides theſe, there were others on the ſides, eaſt, weſt, north, and ſouth; but the lines on our author's dial, except thoſe which ſhewed the hour of the day, were greatly different. And Dr. Wallis tells us, that one of theſe was a meridian, in fixing whereof, great care was taken, a large magnetic needle being placed upon it, ſhewing its variation from that meridian from time to time. If the needle was placed there with that intention by our author [c], it is a proof that his experiment at Deptford had made ſo much impreſſion upon him, that he thought it worth while to purſue the diſcovery of the change in the variation, of which the world would doubtleſs have reaped the fruits, had his life been continued long enough for it.

But he was taken off Dec. 10, 1626, about his 45th year, the prime of life for ſuch ſtudies. He died in Greſham-college, and was buried in St. Peter the Poor, Broad-ſtreet, without any monument or inſcription; but his memory will always be preſerved in the mathematical world as an inventor, which entitles him to the honour of being the parent of inſtrumental arithmetic. The 5th edition of his works was publiſhed by Mr. Leybourn in 1674, 4to.

[c] Dr. Wallis, from whom we have this account, aſcribes the erection of the dial as well as the needle to Mr. Gellibrand. In the firſt he was certainly miſinformed; and as he ſays the whole was done in 1625, if ſo, the needle too muſt be placed there by Gunter, ſince Gellibrand was then a ſchool-boy.

GUY (THOMAS), founder of Guy's-hoſpital, was the ſon of Thomas Guy, lighterman and coal-dealer in Horſeley-down, Southwark. He was put apprentice, in 1660, to a bookſeller, in the porch of Mercers-chapel, and ſet up trade with a ſtock of about 200l. in the houſe that forms the angle between Cornhill and Lombard-ſtreet. The Engliſh Bibles being at that time very badly printed, Mr. Guy engaged with others in a ſcheme for printing them in Holland, and importing them; but, this being put a ſtop to, he contracted with the univerſity of Oxford for their privilege of printing them, and carried on a great Bible-trade for many years to conſiderable advantage. Thus he began to accumulate money, and his gains reſted in his hands: for, being a ſingle man and very penurious, his expences were next to nothing. His cuſtom was, to dine on his ſhop-counter, Noorthouck's Hiſt. and Claſſic. Dict.

counter, with no other table-cloth than an old news-paper: he was alſo as little nice with regard to his apparel. The bulk of his fortune, however, was acquired by purchaſing ſeamens tickets during queen Anne's wars, and by South-ſea ſtock in the memorable year 1720.

To ſhew, ſays our author, what great events ſpring from trivial cauſes, it may be obſerved, that the public are indebted to a moſt trifling incident, for the greateſt part of his immenſe fortune's being applied to charitable uſes. Guy had a maid-ſervant, whom he had agreed to marry; and, preparatory to his nuptials, he had ordered the pavement before his door to be mended, ſo far as to a particular ſtone which he marked. The maid, while her maſter was out, innocently looking on the paviours at work, ſaw a broken place they had not repaired, and mentioned it to them; but they told her, that Mr. Guy had directed them not to go ſo far. "Well," ſays ſhe, "do you mend it: tell him I bad you, and I know "he will not be angry." It happened, however, that the poor girl preſumed too much on her influence over her wary lover, with whom the charge of a few ſhillings extraordinary turned the ſcale entirely againſt her: for Guy, enraged to find his orders exceeded, renounced the matrimonial ſcheme, and built hoſpitals in his old age.

In 1707, he built and furniſhed three wards on the north-ſide of the outer-court of St. Thomas's-hoſpital in Southwark; and gave 100l. to it annually for 11 years preceding the erection of his own hoſpital. Some time before his death, he erected the ſtately iron gate, with the large houſes on each ſide, at the expence of about 3000l. He was 76 years of age, when he formed the deſign of building the hoſpital near St. Thomas's, which bears his name. The charge of erecting this vaſt pile amounted to 18,793l. beſides 219,499l. which he left to endow it: and he juſt lived to ſee it roofed in. He erected an alms-houſe with a library at Tamworth in Staffordſhire (the place of his mother's nativity, and which he repreſented in parliament) for 14 poor men and women; and for their penſions, as well as for the putting out of poor children apprentices, bequeathed 125l. a year. To Chriſt's-hoſpital, he gave 400l. a year for ever; and the reſidue of his eſtate, amounting to about 80,000l. among thoſe who could prove themſelves in any degree related to him.

Political State, Vol. XXVIII. p. 603.

He died Dec. 17, 1724, in the 81ſt year of his age, after having dedicated to charitable purpoſes more money than any one private man upon record in this kingdom.

GUYET

GUYET (FRANCIS), an eminent critic, was born of a Bayle's Dict.
good family at Angers in 1575. This circumſtance of his life however came to be known only by his heirs; for he never would tell in what year he was born, but concealed his age with as much ſolicitude, as an ancient virgin who propoſes to be married: though indeed, it is ſaid, he had hardly a confidant in any other thing. He loſt his father and mother when a child, and the ſmall eſtate they left him came almoſt to nothing by the ill management of his guardians. Nevertheleſs, he applied himſelf intenſely to books; and being of opinion, that Paris would enable him to perfect his judgement and knowledge by the converſation of learned men, he took a journey thither in 1599. The acquaintance he ſoon got with the ſons of Claudius du Puy proved very advantageous to him; for the moſt learned perſons in Paris did frequently viſit theſe brothers, and many of them met every day in the houſe of Thuanus, where Meſſ. du Puy received company. After the death of that preſident, they held thoſe conferences in the ſame place: and Guyet conſtantly made one. He went to Rome in 1608, and applied himſelf to the Italian tongue with ſuch ſucceſs, that he could make good Italian verſes. He was much eſteemed by cardinal du Perron and ſeveral great perſonages. He returned to Paris by the way of Germany; and was taken into the houſe of the duke d'Epernon, to teach the abbot de Granſelve, who was made cardinal de la Valette in 1621. Being thoroughly ſkilled in Greek and Latin authors, he picked out of them what was moſt proper for his pupil; and explained it to him, not like a pedant, but with a view to the uſe which a man deſigned for great employments would make of it. His noble pupil conceived ſo great an eſteem for him, that he always entruſted him with his moſt important affairs. He took him with him to Rome, and procured him a good benefice; but Guyet, being returned to Paris, choſe to live a private life, rather than in the houſe of the cardinal, and pitched upon Burgundy-college to make his abode in. Here he ſpent the remainder of life, minding nothing but his ſtudies: and applied himſelf chiefly to a work, wherein he pretended to ſhew, that the Latin tongue was derived from the Greek, and that all the primitive words of the latter conſiſted only of one ſyllable. His work came to nothing; for they found, after his death, only a vaſt compilation of Greek and Latin words, without any order or coherence, and without any preface to explain his project. But the reading of the ancient authors was his main buſineſs: for as

to the moderns, he meddled with nothing but hiſtories and voyages. The margins of his claſſics were full of notes; many of which have been publiſhed. Thoſe upon Heſiod were imparted to Grævius, who inſerted them in his edition of that author, 1667. The moſt complete thing that was found among his papers, was his notes upon Terence; and therefore they were ſent to Boeclerus, and afterwards printed. He took great liberties as a critic; for he rejected as ſuppoſititious all ſuch verſes, as ſeemed to him not to favour of the author's genius. Thus he ſtruck out many verſes of Virgil; diſcarded the firſt ode in Horace; and would not admit the ſecret hiſtory of Procopius. Notwithſtanding the boldneſs of his criticiſms, and his free manner of ſpeaking in converſation, he was afraid of the public; and dreaded Salmaſius in particular, who threatened to write a book againſt him, if he publiſhed his thoughts about ſome paſſages in ancient authors. He was ſo happy as to be accounted a man of great learning, though he had printed nothing; and was contented with the cloges others beſtowed upon him. He is ſaid to have been a hearty, ſincere, and honeſt man. He was cut for the ſtone in 1636; bating which, his long life was hardly attended with any illneſs. He died of a catarrh, after three days illneſs, in the arms of James du Puy and Menage his countrymen, April 12, 1655, aged 80. His life is written in Latin with great judgement and politeneſs by Mr. Portner, a ſenator of Ratiſbon, who took the ſuppoſititious name of Antonius Periander Rhætus; and is prefixed to his notes upon Terence, printed with thoſe of Boeclerus at Straſburg, in 1657.

GUYON (JOHANNA-MARY BOUVIERS de la MOTHE), a French lady, memorable for her writings and her ſufferings in the cauſe of Quietiſm, was deſcended of a noble family, and born at Montarges, April 13, 1648. At ſeven years of age ſhe was ſent to the convent of the Urſulines, where one of her ſiſters by half-blood took care of her. She had given ſome extraordinary ſigns of illumination from her earlieſt infancy, and had made a great progreſs in the ſpiritual courſe at eight years of age. She ſurprized the confeſſor of the queen-mother of England, widow of Charles I. who preſented her to that princeſs; by whom ſhe would have been retained, had not her parents oppoſed it, and ſent her back to the Urſulines. She tried to take the habit before ſhe was of age to diſpoſe of herſelf; and her parents, having promiſed her to a gentleman in that country, obliged her to marry him. At the

the age of 28, ſhe loſt her ſpouſe, who leaving her a widow with three ſmall children, two boys and a girl, of whom ſhe had the guardianſhip, the education of theſe, and the management of her fortune, ſeemed to have become her only employment for the future. She governed herſelf by theſe principles, and had put her domeſtic affairs into ſuch an order as required an uncommon capacity, when ſhe was ſuddenly ſtruck with an impulſe to abandon every thing and follow her deſtiny, without knowing what it might be. She had lived, both before and after her marriage, in the ſtricteſt exerciſe of all the auſterities of a religious devotee.

In this turn of mind, ſhe went firſt to Paris, where ſhe became acquainted with M. d'Aranthon, biſhop of Geneva, who perſuaded her to go into his dioceſe, in order to perfect an eſtabliſhment which he had begun at Gex for the reception of newly-converted Catholics. She accordingly went to Gex in 1681, taking only her daughter with her; and her parents writing to her ſome time afterwards to reſign the guardianſhip of them, which was 40,000 livres a year, and give all her fortune to them, ſhe readily complied with the requeſt, reſerving only a moderate penſion for her own ſubſiſtence. Hereupon, the new community at Gex obſerving her humour, put it in the head of M. d'Aranthon, their biſhop, to oblige her to beſtow this remainder upon their houſe, and make herſelf ſuperior of it. But ſhe declined that propoſal, not approving of their regulations; whereat both the biſhop and his community took ſo much offence, that they entreated her to quit their houſe. Hereupon, ſhe retired firſt to the Urſulines of Thonon, and paſſing thence to Turin, and then to Grenoble, ſhe went at laſt to Verceil at the invitation of that biſhop, who had a great veneration for her piety. At length, after an abſence of five years, growing into an ill ſtate of health, ſhe returned to Paris in 1686, to have the advice of the beſt phyſicians there. It was during this reſidence abroad, that ſhe compoſed the "Moyen court & tres facile de faire Oraiſon;" and another piece intituled, "Le Cantique des Cantiques de Salomon "interpreté, ſelon le ſens myſtique," which were printed at Lyons with a licence of approbation; but, as her irreproachable conduct and extraordinary virtues made many converts to the way of contemplation and prayer which was called Quietiſm, the matter in a little time began to make a noiſe, and the more ſo, as letters were ſent from the provinces where ſhe had travelled, complaining of her ſpiritualiſm.

The perſecution began with father de la Combe, a Barnabite monk, who was her confeſſor; and ſhe herſelf was confined by an order from the king in the convent des Filles de la Viſitation, in the ſtreet of St. Anthony, Jan. 1668. Here ſhe was ſeverely examined for the ſpace of eight months, by order of M. Harlai, archbiſhop of Paris; but this ſerved only to illuſtrate her innocence and virtue: and Madam Miranion, the ſuperior of the convent, repreſenting the injuſtice of her detention to Madam Maintenon, that favourite pleaded her cauſe ſo effectually to the king, that ſhe obtained an order for her diſcharge, and afterwards conceived a particular affection and eſteem for her. She had not been long ſet at liberty, when ſhe became known to the abbé Fenelon, afterwards archbiſhop of Cambray, to whom ſhe was introduced by the ducheſs of Bethune; who had formerly lodged in her father's houſe at Montarges, and renewed acquaintance with her upon her coming to Paris. Beſides theſe two, ſhe had connexions with the dukes de Chevreuſe and Beauvilliers, and ſeveral other perſons diſtinguiſhed by their parts and merit. But theſe connexions could not ſcreen her from the zeal of the eccleſiaſtics, who recurred to their uſual ſtratagem on theſe occaſions, making violent outcries of the church's danger from this ſect. In this exigence, ſhe was perſuaded to put her writings into the hands of Boſſuet, Bp. of Meaux, and ſubmit to his judgement. That prelate, after reading all her papers both printed and MS. [A], had a conference with her in perſon, and was ſo much ſatisfied as to communicate with her. In the mean time, the rage of the churchmen roſe daily higher, ſo that an order paſſed for the re-examination of her two books already mentioned. Boſſuet was at the head of this examination, to whom the biſhop of Chalons, afterwards cardinal de Noailles, was joined, at the requeſt of Madam Guyon; and to theſe two were added, M. Tronſon, ſuperior of the ſociety of St. Sulpice; and M. Fenelon. During the examination, ſhe retired to a convent at Meaux, by the deſire of that biſhop. At the end of ſix months 30 articles were drawn up by him, ſufficient, as he thought, to prevent any miſchiefs from Quietiſm: to which four more by way of qualification, being added by Fenelon, the whole 34 were ſigned at Iſay near Paris by all the examinants, May 10, 1695.

[A] Among theſe, beſides the two printed tracts already mentioned, was the hiſtory of her own life, which ſhe had written, and in which ſhe had laid open all the ſecrets of her ſoul with the moſt undiſguiſed ſimplicity; ſo that ſhe made the biſhop in reality her confeſſor.

Madam

Madam Guyon alſo ſigned them at the inſtance of Boſſuet, who prevailed with her likewiſe to ſubſcribe a ſubmiſſion to the cenſure, which he had paſſed in April preceding, upon her printed tracts. The prelate himſelf dictated thoſe acts of ſubmiſſion, in which were found theſe words, among others: "I declare nevertheleſs . . . without any prejudice "to the preſent ſubmiſſion, that I never had any deſign to "advance any thing, that is contrary to the mind of the "Catholic Apoſtolic Roman church, to which I have al-"ways been, and ſhall always continue, by the help of God, "to be ſubmiſſive even to the laſt breath of my life; which "I don't ſay by way of excuſe, but from a ſenſe of my "obligation to declare my ſentiments in ſimplicity. I never "held any of thoſe errors, which are mentioned in the paſto-"ral letter of M. de Meaux; having always intended to "write in a true Catholic ſenſe, and not then apprehending "that any other ſenſe could be put upon my words." To this the biſhop ſubjoined an atteſtation, dated July 16, 1695, purporting that, in conſequence of theſe ſubmiſſions, and of the good teſtimony that had been given of her during her reſidence for ſix months in the convent of St. Mary de Meaux, he was ſatisfied with her conduct, and had continued her in the participation of the holy ſacrament, in which he found her. He declared, moreover, that he had not found her in any wiſe involved in the abominations of Molines, or others elſewhere condemned; and that he never intended to comprehend her in what he had ſaid of thoſe abominations, in his ordonnance of the 15th April preceding. Thus cleared ſhe returned to Paris, not dreaming of any further proſecution; but ſhe was ſoon made ſenſible of her miſtake. All theſe ſubmiſſionss and atteſtations did not prove ſufficient to allay the ſtorm; on the contrary, ſhe was involved in the perſecution of the archbiſhop of Cambray, and, being accuſed with him of Quietiſm, was impriſoned before the expiration of 1695, in the caſtle of Vincennes. She was removed, after ſome time, to the convent of Thomas a Vangirard, and thence thrown into the Baſtile, where ſhe underwent many rigorous examinations, and continued in priſon as a criminal till the meeting of the general aſſembly of the clergy of France in 1700; when, nothing being made [B] out againſt her, ſhe was releaſed. This was the laſt

[B] One of her principal enemies was Harlai, archbiſhop of Paris, who had publiſhed an ordonnance to condemn her "Moyen Court," and the "Cantique des Cantiques," in 1694, and was the author of her firſt impri-

laſt epoch of the eclat which Madam Guyon made; after this ſhe went, firſt, to the caſtle belonging to her children, whence ſhe was permitted to retire to Blois, the next town to that caſtle.

The 12 years ſhe paſſed from this time to her death, the abſolute oblivion in which ſhe lived, and the uniform and retired life which ſhe led the reſt of her days, are a conſpicuous evidence that the noiſe ſhe had made in the world did not proceed from any vain-glorious ambition that ſhe had of making a figure in it. All the days of this laſt ſtage of her life were employed in the conſummation of her love for her God; of which ſhe had not only a plenitude, but was perfectly inebriated therewith. Her tables, the cieling of her chamber, every thing which fell into her hands, ſerved her to write down the happy ſallies of a fruitful genius, filled with its only object. The numerous verſes which proceeded from the abundance of her heart, formed a collection, which was printed after her death, in five volumes, under the title of "Cantiques Spirituels, ou d'Emblemes ſur l'amour di-" vin." Her other writings conſiſt of 20 volumes of the Old and New Teſtament, with "Reflexions & Explications "concernant la vie interieure; Diſcourſes Chrétiennes," in 2 volumes: "Letters to ſeveral Perſons," (who preſerved them) in 4 volumes; her "Life, written by herſelf," in 3 volumes; a volume of "Juſtifications," drawn from the moſt venerable eccleſiaſtical authors, which ſhe made uſe of in her defence before her examiners; and two volumes of "Opuſcles," in which are reprinted her "Moyen Court," and the tract "De Torrens Spirituels, with ſeveral other ſmall pieces.

She died June 9, 1717, having ſurvived almoſt two years and a half the archbiſhop of Cambray, who preſerved a ſingular veneration for her to his laſt breath.

ſonment in 1695, and all the hardſhips ſhe ſuffered there; and the ſame prelate, together with cardinal de Noailles, and Boſſuet, were the grand inſtruments of the perſecution of her friend, the archbiſhop of Cambray. However, as they were united in their ſufferings, ſo were they alſo in their releaſe from them; the archbiſhop, by that all-healing conduct of ſubmitting his opinions to the judgement of the church, had defeated the deſigns of his enemies in 1699, and Madam de Guyon, we ſee, was free from any further trouble ſoon after.

GYMNOSOPHISTS, ancient philoſophers, ſo called by the Greeks, from their going naked. Some of them were of Africa, but the moſt famous were in the Indies. Thoſe of Africa inhabited a mountain in Ethiopia, not far from

the Nile, without either houſe or cell. They did not live in common, nor did they ſacrifice together; but each had his ſmall habitation, where they performed apart their exerciſes and their ſtudies. Theſe philoſophers profeſſed a great frugality, for they lived only upon ſuch things as the earth naturally yielded.

As to the Gymnoſophiſts of the Eaſt, they were divided into Brachmans and Germanes. Strabo relates ſeveral things of the Brachmans, which are very ſingular. They began ſo early to take care of their ſcholars, that they ſent learned men to the mother, as ſoon as they knew ſhe had conceived. Theſe learned men ſeemed to go thither to give their bleſſing to the mother, that ſhe might have a happy time; but their chief deſign was to give her good precepts, and if ſhe was pleaſed with theſe diſcourſes, it was taken as a good omen for the child. As the children grew up, they went through the diſcipline of different maſters. The Brachmans kept out of town in a wood, and led a very rigid life. They ſlept on hides, eat no fleſh, nor had any commerce with women. They ſpent their time in fine diſcourſes, and communicated their ſcience to thoſe that would come and hear them: but none of their hearers were allowed to ſpit or ſpeak; and whoever did, was turned out for that day. When a man had ſpent 37 years in that ſociety, he was at liberty to leave it, in order to lead a more eaſy life: he was then permitted to eat ſuch beaſts as do not labour for men, and to marry many wives. The Brachmans ſaid, that our life ought to be conſidered as a ſtate of conception, and death as a birth to a true and happy life for thoſe, who have philoſophiſed well. They added, that the accidents of human life are neither good nor evil; ſince the ſame things pleaſe ſome, and diſpleaſe others, and are even agreeable and diſagreeable to one and the ſame perſon, at different times. Thus much for morality. As to phyſics and religion, they taught ſeveral things which favoured of folly; their main ſkill not lying here. They believed, however, that the world had a beginning, and would have an end; that it was round; and that God, who made and governed it, penetrated it every where. They believed alſo the immortality of the ſoul, the tribunals of hell, &c. They, who have a mind to be informed more particularly concerning thoſe Indian philoſophers, may conſult a treatiſe of Palladius "De Gentibus Indiæ & Bragmanibus," which was publiſhed at London, 1665, in Greek and Latin.

Geogr. lib. xv.

The Brachmans ſubſiſt ſtill in the Eaſt. The third ſect, that is in vogue among the Chineſe, may be ſaid to hold the religion of the Brachmans or Bramins; and they call it ſo themſelves. They are prieſts, who chiefly reverence three things, the God Fo, his law, and the books which contain their particular ſtatutes. The Brachmans of Bengal lead a very auſtere life; they walk bare-headed and bare-footed upon their burning ſands; and live only upon herbs.—The Brachmans of Indoſtan have very ancient books, which they call ſacred, and which they pretend God gave to the great Prophet Brahma. They preſerve the language, in which thoſe books were written, and uſe no other in their divine and philoſophical explications: by which means they keep them from the knowledge of the vulgar. They believe the tranſmigration of ſouls; and eat no fleſh. They ſay, that the production of the world conſiſted in this; viz. that all things came out of the boſom of God, and that the world ſhall periſh by the return of thoſe ſame things to their firſt original. They explain this opinion by the emblem of a ſpider: for they feign, that a certain immenſe ſpider was the firſt cauſe of things, which wrought the web of this univerſe of matter drawn out of her own bowels, and diſpoſed it with wonderful art: that ſhe from the ſummit of her work continually obſerves, orders, and regulates the motion of every part: and that at laſt, when ſhe has ſatisfied herſelf with the pleaſure of adorning and contemplating her web, ſhe gathers up the thread ſhe had ſpun, and ſo abſorbing all into herſelf again, makes the whole nature of created things to vaniſh. —The Brachmans of Siam believe, that the firſt men were bigger than thoſe of this preſent time, and that they lived many ages without any ſickneſs; that our earth ſhall be deſtroyed one day by fire, and that another will come out of its aſhes, in which there ſhall be no ſea, nor any change of ſeaſons, but an eternal ſpring.—The Brachmans of the country of Coromandel ſay, that there are all at once ſeveral worlds in different parts of the univerſe; that the ſame world is deſtroyed and renewed in certain periods of time; that our earth began with the golden age, and will be deſtroyed by fire.

T. Burnetius, in Appendice Archæolog. Philoſoph.

The Germanes were the other ſort of Gymnoſophiſts in the Eaſt; the moſt conſiderable of whom were called Hylobians, becauſe they lived in the woods. They lived there upon leaves and wild fruits; forbore wine and women; and anſwered the queſtions of princes by meſſengers. There were ſeveral orders of theſe, which it is not material to enumerate,

merate. They had phyſicians among them, who pretended to cure barrenneſs; and not only ſo, but to procure either boys or girls, as their patients pleaſed. Theſe, we may be ſure, did not lead ſedentary lives, like the Hylobians, but were freely entertained in people's houſes; for this wonderful ſcience of getting boys or girls gave them the beſt of titles to eſteem and reverence.

The hiſtory of theſe Gymnoſophiſts may ſerve the ſame good purpoſe that all ſuch hiſtories ſhould ſerve, that of guarding us againſt folly and madneſs; by convincing us, that there is nothing ſo ridiculous and extravagant, but what the wiſe, as they are often falſely called, have been ready to teach, and the multitude as ready to ſwallow.

H.

HABINGTON (WILLIAM), an Engliſh poet and hiſtorian, was deſcended from an antient family, and born at Hendlip, in Worceſterſhire, 1605. He received his education at St. Omer's and Paris, where he was earneſtly preſſed to take upon him the habit of a Jeſuit; but, this ſort of life not ſuiting with his genius, he excuſed himſelf, and left them. After his return from Paris, he was inſtructed in hiſtory and other branches of polite literature, and became, ſays Wood, a very accompliſhed gentleman. He died Nov. 30, 1654, leaving behind him the following monuments of his abilities: 1. "Poems," 1635, in 8vo, 2d edit. under the title of "Caſtara." 2. "The Queen of Arragon," a tragi-comedy. 3. "Obſervations on Hiſtory, 1641," 8vo. 4. "Hiſtory of Edward IV. King of England, 1640," in a thin folio, written and publiſhed at the deſire of Charles I. Nicolſon, ſpeaking of Edward the IVth's reign, ſays, that Habington "has given us as fair a draught of it as the thing "would bear; at leaſt, he has copied this king's picture as "agreeably as could be expected from one ſtanding at ſo "great a diſtance from the original." Our author during the civil war is ſaid by Wood to have run with the times, and not to have been unknown to Oliver Cromwell; but there is no account of his being raiſed to any preferment during the Protector's government. Ath. Oxon. Vol. II. Engliſh Hiſt. Library.

HACKET (WILLIAM), an Engliſh fanatic in the reign of Elizabeth, was at firſt a gentleman's ſervant, and afterwards

wards married a rich widow, whom he ſoon ruined by his extravagance. He was enormouſly vicious; being not only addicted to wine and women, but even to robbing upon the highway. He had never ſtudied, but had a great memory, which he abuſed in repeating the ſermons of miniſters over his cups. At length he ſet up for a prophet, and declared, that England ſhould feel the ſcourges of famine, peſtilence, and war, unleſs it eſtabliſhed the conſiſtorial diſcipline; and that for the future there ſhould be no more Popes. He began to propheſy at York and Lincoln, where for his boldneſs he was publicly whipped, and condemned to be baniſhed. The people believed nevertheleſs, that he had the extraordinary gift of the Holy Spirit; and he was ſo confident of his own favour with heaven, as to affirm, that if all England ſhould pray for rain, and he ſhould pray for the contrary, it would not rain. Coppinger and Arthington, two perſons of learning, joined with him: the firſt by the title of "The "Prophet of Mercy," the ſecond by the title of "The Pro-"phet of Judgement." Theſe two viſionaries pretended an extraordinary miſſion, and gave out, that Hacket was the ſole monarch of Europe; and that, next to Jeſus Chriſt, none upon earth had greater power than he. They afterwards went farther, and equalled him in all things to Jeſus Chriſt, without being oppoſed by Hacket, who uſed to ſay in his prayers, "Father, I know thou loveſt me equally with thy-"ſelf." As they proteſted a moſt unreſerved obedience to him, he ordered them to go and proclaim through all the ſtreets of London, that Jeſus Chriſt was come to judge the world, and lodged in ſuch an inn; and that nobody could put him to death. They did ſo; and, drawing together a vaſt concourſe of people, diſcourſed of the important miſſion of William Hacket. They returned to him; and when they ſaw him, Arthington cried out, "Behold the king of the "earth." They were proſecuted and tried: Hacket was ſentenced to be hanged and quartered, and executed accordingly July 28, 1593.

Camden's Annals, &c.

The blaſphemies he uttered in his prayer upon the ſcaffold are ſo horrid, that we cannot tranſcribe them. He had an inconceivable hatred againſt queen Elizabeth, whom, as he confeſſed to the judges, he had ſtabbed to the heart in effigy; and he curſed her with all manner of imprecations, a little before he was hanged. As for Coppinger and Arthington, the former famiſhed himſelf in priſon, and the latter, upon his repentance, was pardoned.—Theſe inſtances ſerve to ſhew, that there is nothing too extravagant for the human

human heart to be capable of; and might, one would hope, be of uſe to thoſe, who would attentively contemplate them.

HACKET (JOHN), biſhop of Litchfield and Coventry, was deſcended from an antient family, and born in London, Sept. 1, 1592. He was admitted very young into Weſtminſter-ſchool; and, in 1608, elected from thence to Trinity-college in Cambridge. His uncommon parts and learning recommended him to particular notice; ſo that, after taking the proper degrees, he was choſen fellow of his college, and became a tutor of great repute. One month in the long vacation, retiring with his pupil, afterwards lord Byron, into Nottinghamſhire, he there compoſed a Latin comedy, intituled, "Loyala;" which was twice acted before James I. and printed in 1648. He took orders in 1618, and had ſingular kindneſs ſhewn him by Bp. Andrews and ſeveral great men. But, above all others, he was regarded by Dr. Williams, dean of Weſtminſter and biſhop of Lincoln; who being appointed lord-keeper of the great ſeal in 1621, choſe Hacket for his chaplain, and ever loved and eſteemed him above the reſt of his chaplains. In 1623, he was made chaplain to James I. and alſo a prebendary of Lincoln; and the year following, upon the lord-keeper's recommendation, rector of St. Andrew's, Holborn, in London. His patron alſo procured him the ſame year the rectory of Cheam, in Surrey; telling him, that he intended Holborn for wealth, and Cheam for health.

Life of Bp. Hacket, prefixed to his Sermons, by T. Plume, D.D. 1675, folio.

In 1625, he was named by the king himſelf, to attend an ambaſſador into Germany; yet was diſſuaded from the journey by being told, that, on account of his ſevere treatment of the Jeſuits in his "Loyala," he would never be able to go ſafe, though in an ambaſſador's train. In 1628, he commenced D. D. and, in 1631, was made archdeacon of Bedford. His church of St. Andrew's being old and decayed, he undertook to rebuild it, and for that purpoſe got together a great ſum of money in ſtock and ſubſcriptions; but, upon the breaking out of the civil war, the parliament ſeized them, as well as what had been gathered for the repair of St. Paul's cathedral. March 1641, he was one of the ſub-committee appointed by the houſe of lords, to conſult of what was amiſs and wanted correction in the liturgy, in hopes by that means to diſpel the cloud hanging over the church; and made a ſpeech againſt the bill for taking away deans and chapters, which is publiſhed at length in his life by Dr. Plume. March 1642, he was preſented to a reſidentiary's place in St. Paul's, London;

London; but the troubles coming on, he had no enjoyment of it, nor of his rectory of St. Andrew's. Beſides, ſome of his pariſhioners there having articled againſt him at the committee of plunderers, his friend Selden told him, it was in vain to make defences; and adviſed him to retire to Cheam, where he would endeavour to keep him quiet. He was diſturbed here by the earl of Eſſex's army, who marching that way took him priſoner along with them; but was ſoon after diſmiſſed, and from that time lay hid in his retirement at Cheam, where we hear no more of him, except that, in 1648-9, he attended in his laſt moments Henry Rich earl of Holland, who was beheaded for attempting the relief of Colcheſter.

After the reſtoration of Charles II. he recovered all his preferments, and was offered the biſhopric of Glouceſter, which he refuſed; but he accepted ſhortly after that of Litchfield and Coventry, and was conſecrated Dec. 22, 1661. The ſpring following he repaired to Litchfield, where, finding the cathedral almoſt battered to the ground, he ſet up in eight years a complete church again, better than ever it was before, at the expence of 20,000l. of which he had 1000l. from the dean and chapter; and the reſt was of his own charge, and procuring from benefactors. He laid out 1000l. upon a prebendal houſe, which he was forced to live in, his palaces at Litchfield and Eccleſhall having been demoliſhed during the civil war. He added to Trinity-college in Cambridge a building called Biſhop's-hoſtel, which coſt him 1200l. ordering that the rents of the chambers ſhould be laid out in books for the college-library. Beſides theſe acts of munificence, he left ſeveral benefactions by will; as 50l. to Clare-hall, 50l. to St. John's-college, and all his books, which had coſt him about 1500l. to the univerſity-library. He died at Litchfield, Oct. 28, 1670; and was buried in the cathedral, under a handſome tomb, erected by his eldeſt ſon Sir Andrew Hacket, a maſter in chancery; for he was twice married, and had ſeveral children by both his wives.

He publiſhed only the comedy of "Loyola" above-mentioned, and "A Sermon preached before the King, March "22, 1660;" but, after his deceaſe, "A Century of his "Sermons upon ſeveral remarkable Subjects" was publiſhed by Thomas Plume, D.D. in 1675, folio; and, in 1693, "The Life of Archbiſhop Williams," folio, of which an improved abridgement was publiſhed in 1700, 8vo. by Ambroſe Philips. He intended to have written the life of James I. and for that purpoſe, the lord-keeper Williams had given

him

him Camden's MS. notes or annals of that king's reign; but theſe being loſt in the confuſion of the times, he was diſabled from doing it. He was a man of great acuteneſs, and applied himſelf to all parts of learning, but could never make himſelf maſter of the Oriental languages. He ſeems indeed to have been diſcouraged from attempting it; for Selden and Bp. Creighton both affirmed to him, as we are told, that "they often read in Eaſtern writers ten pages without one "line of ſenſe, or one word of moment; and did confeſs "there was no learning like to what ſcholars may find in "Greek authors, as Plato, Plutarch, &c." He was deeply verſed in eccleſiaſtical hiſtory, eſpecially as to what concerned our own church. In the univerſity, when young, he was much addicted to ſchool-learning; but grew afterwards weary of it, as being full of ſhadows without ſubſtance, and containing horrid and barbarous terms, more fit, he would ſay, for incantation than divinity. He was a man of exemplary conduct, and as remarkable for virtue and piety, as for parts and learning. Life, p. 51.

HADDON (Dr. WALTER), an eminent ſcholar, and great reſtorer of the learned languages in England, was deſcended from a good family in Buckinghamſhire, and born in 1516. He was educated at Eton-ſchool, and from thence elected to King's-college in Cambridge; where he greatly diſtinguiſhed himſelf by his parts and learning, and particularly by writing Latin in a fine Ciceronian ſtyle. He ſtudied alſo the civil law, of which he became doctor; and read public lectures in it. In 1550, he was made profeſſor of it; he was alſo for ſome time profeſſor of rhetoric, and orator of the univerſity. During king Edward's reign, he was one of the moſt illuſtrious promoters of the Reformation; and therefore, upon the deprivation of Gardiner, was thought a proper perſon to ſucceed him in the maſterſhip of Trinity-hall. Sept. 1552, through the earneſt recommendation of the court, though not qualified according to the ſtatutes, he was choſen preſident of Magdalen-college in Oxford; but, Oct. 1553, upon the acceſſion of queen Mary, he quitted the preſident's place for fear of being expelled, or perhaps worſe uſed, at Gardiner's viſitation of the ſaid college. He is ſuppoſed to have lain concealed in England all this reign; but, on the acceſſion of Elizabeth, was ordered by the privy council to repair to her majeſty at Hatfield in Hertfordſhire, and ſoon after conſtituted by her one of the maſters of the court of requeſts. Bp. Parker alſo made him judge of his prerogative

prerogative court. In the royal viſitation of the univerſity of Cambridge, performed in the beginning of Elizabeth's reign, he was one of her majeſty's commiſſioners, as appears by the ſpeech he then made, printed among his works. In 1566, he was one of the three agents ſent to Bruges, to reſtore commerce between England and the Netherlands upon antient terms. He died Jan. 1571-2, and was buried in Chriſt-church, London. He was engaged with Sir John Cheke, in turning into Latin and drawing up that uſeful code of eccleſiaſtical law, publiſhed in 1571, by the learned John Fox, under this title, "Reformatio Legum Eccleſiaſticarum," in 4to. He publiſhed in 1653, a letter, or an anſwer to an epiſtle directed to queen Elizabeth by Jerom Oſorio, biſhop of Silva in Portugal, and intituled, "Admonitio ad Elizabetham reginam Angliæ:" wherein the Engliſh nation, and the reformation of the church, were treated in a falſe, abuſive, and ſcurrilous manner. His other works were collected and publiſhed in 1567, 4to, under the title of "Lucubrationes." This collection contains ten Latin orations; 14 letters, beſides the above-mentioned to Oſorio; and alſo poems. Many of our writers ſpeak in high terms of Haddon, and not without reaſon; for through every part of his writings, his piety appears equal to his learning and politeneſs.

Dupin, Biblioth. des Auteurs Eccleſ. Cent. XVI.

HADRIAN VI. Pope of Rome, was born at Utrecht, 1459. His father, whoſe name was Florent Boyens, was in a low condition of life; ſome ſay a barge-maker, others a brewer, and others a weaver. Be this as it will, he was certainly ſo poor, that his ſon Hadrian, who, according to the cuſtom of the country took the ſurname of Florent, being deſirous of a learned education, was forced to beg a place in the Pope's college at Louvain, where poor ſcholars are brought up gratis. We are told, that he uſed to read at night, by the light of the lamps, that were hung up in churches, or the corners of ſtreets; which may ſerve as a proof both of his poverty and his ſtudious temper. As he had a genius proper for learning, he made a great progreſs in all kinds of ſciences, and became in a few years an able divine. The princeſs Margaret, daughter of Maximilian the emperor, being informed of his learning and piety, for his manners were alſo exemplary, gave him a cure in Holland, and furniſhed him with all neceſſary charges to take his degree of D.D. which he did at Louvain in 1491. A little after he was made canon of St. Peter and divinity-profeſſor in

in the ſame city; and afterwards dean of St. Peter, and vice-chancellor of the univerſity. Being now in good circumſtances, and willing to teſtify his gratitude to the univerſity which had raiſed him, he built a college at Louvain of his own name, to receive poor ſcholars. His reputation in a little time gained him many benefices, as the deanery of Antwerp, the treaſury of the chapter of St. Mary the greater at Utrecht, and the provoſtſhip of our Saviour in the ſame city.

In 1507, he was removed from a collegiate life to court; for the emperor Maximilian, wanting a preceptor for his grandſon the archduke Charles, then about ſeven years old, thought he could not find a fitter perſon for that place, than Dr. Hadrian Florent. The young prince made no great progreſs in Latin under him, and it is ſaid that his governor Chievres was the cauſe of it; who, deſiring to have the ſole poſſeſſion of his pupil, and all the glory of his progreſs, cultivated his inclination and biaſs, which lay for politics and arms, and made him quite indifferent about his improvement by the leſſons of the Louvain profeſſor. Hadrian, not able to ſtand it out againſt Chievres, contented himſelf with forewarning his young ſcholar, that he would repent of his negligence hereafter. He did ſo; and Jovius ſpeaks of it as a thing that happened in his preſence, how upon hearing a ſpeech made to him in Latin, after he was emperor, and not underſtanding it, he cried out with a ſigh, "Hadrian told "me how it would be." However, the preceptor had as noble recompences for his pains, how ineffectual ſoever they might prove to his pupil, as any man of that employ ever had; for it was Charles V's intereſt which raiſed him to the Papacy. In Vita Hadriani VI. p. 227.

But to return. Maximilian was ſo pleaſed with the ſervice of Hadrian, that he ſent him his embaſſador to Ferdinand of Spain, whoſe daughter he had married, to obtain the favour of that prince for the archduke Charles; and it is ſaid, he managed things with much greater addreſs, than could be expected from a man who had ſo long breathed the air of an univerſity. Ferdinand honoured Hadrian with the biſhopric of Tortoſa; who ſtill continued ambaſſador, and diſcharged all the functions of that office, till the death of Ferdinand. Charles, then becoming heir of his dominions, left the biſhop of Tortoſa in Spain, that he might have part of the government with Ximenes cardinal of Toledo. He was ſoon after made a cardinal by Leo X. at the recommendation of Maximilian, in a promotion made by that Pope,

July

July 1517. Charles going into Spain, after Ximenes (who had taken too much upon him) was ſent home, was ſo pleaſed, with the negotiations of Hadrian, that when he went to receive the Imperial crown, he appointed him governor of Spain in his abſence.

The holy ſee becoming vacant by the death of Leo X. cardinal Julius de Medicis, who had a powerful faction in the conclave, not being able to carry it for himſelf, agreed at laſt with the other cardinals to give their votes for the cardinal of Tortoſa, who was abſent; judging him fit to be raiſed to the Papacy, as one learned enough in theological matters to oppoſe Luther, and in political to quiet the troubles of Italy. Theſe two qualifications, rarely to be found in the ſame man, met together in Hadrian; who had given proofs of the one by his lectures and writings, and of the other by his government of Spain. He received the news of his election at Victoria in Biſcay, and aſſumed the next day the pontifical habit, in the preſence of ſome biſhops, whom he aſſembled in haſte, without waiting for the legates, whom the ſacred college ſhould ſend. He departed a little after to Rome; and having paſſed through Barcelona, and from thence to Terragon, he embarked for Italy; where arriving, he made his entry at Rome in Auguſt, and was crowned the next day by the name of Hadrian VI. His election was in Jan. 1522; and it diſpleaſed the people of Rome ſo highly, that they loaded the cardinals with curſes, as they went home, on the breaking up of the conclave; crying out and ſaying, that "they had by their infamous cabals not only "betrayed the city of Rome, which was deprived of its head, "but had alſo, which appeared to be next to madneſs, robbed "Italy of the honour of the Popedom."

Jovius, ut ſupra, p. 250.

Hadrian found no little buſineſs at his arrival. Italy was in a combuſtion, by reaſon of a war between the emperor and the king of France. The holy ſee was at variance with the dukes of Ferrara and Urbin. The city of Rome afflicted with ſickneſs: Rimini newly ſeized by the houſe of Malateſta: the cardinals divided, and defying one another: the Iſle of Rhodes beſieged by the Turks: the treaſury exhauſted: the goods of the church engaged by his predeceſſor: the whole eccleſiaſtical ſtate fallen into diſorder through an anarchy of eight months: and, what affected him the moſt, the Reformation by Luther, which gained ground, and grew ſtronger every day in Germany. He applied himſelf as faſt as he could to remedy theſe diſorders, but the ſhortneſs of his pontificate permitted him to do but little; for he died

Oct.

Oct. 24, 1523, in his 64th year, without being able to make any great progreſs in removing the evils which diſturbed the eccleſiaſtical ſtate, within or without. He had very little ſatisfaction in his triple crown, as we may learn from the inſcription he ordered to be engraven upon his tomb: "Adrianus VI. hic ſitus eſt, qui nihil ſibi infelicius in vita duxit, quam quod imperaret;" that is, "Here lies Hadrian VI. who eſteemed no misfortune which happened to him in life, ſo great as that of being called to govern." We need not wonder that he thought the Papal crown ſo heavy, conſidering the general diſorder of affairs during his pontificate; and then he was not ſufficiently acquainted with the genius of the Italians, to avoid offending them in a thouſand inſtances. The news he daily received of the progreſſes and menaces of the Ottomans, and his little experience in the affairs of Italy, ſo diſturbed his head, that he could not forbear ſaying, "he had more ſatisfaction in governing a college of Louvain, than in governing the whole Chriſtian church." If he had not been able to know of himſelf, that his irreſolutions and delays cauſed miſchief and murmurs, he would have known it by the reproaches he received from others, even to his face. Thus an ambaſſador from Spain began his ſpeech to him: "Fabius Maximus, ſanctiſſime pater, rem Romanam cunctando reſtituit; tu vero pariter cunctando rem Romanam ſimulque Europam perdere contendis;" that is, "Moſt holy father, Fabius Maximus by delays reſtored the affairs of Rome; but you by delays go on to ruin, not only Rome, but Europe." "This exordium," Jovius tells us, "ſo confounded the Pope, that, as the cardinals hated him, they were ready to break out into laughter." Jovius, ut ſupra, p. 262. Ibid. p. 276.

The Italians have publiſhed heinous calumnies againſt him; and even they who, inſtead of defaming his morals, acknowledge his probity and zeal, ſcruple not to ſay, that he was unfit for a Pope. His very ſobriety has not eſcaped raillery; for, being little uſed to the dainties of Rome, there was no fiſh he preferred before the ſtock-fiſh; ſo that the price of this fiſh roſe conſiderably in his pontificate, not without the laughter of all the fiſh-market. Inſtead of praiſing him for this, Jovius has had the boldneſs to ſay, that "his taſte was no better in reſpect to good eating, than his judgement in the adminiſtration of public affairs." The joy expreſſed at Rome upon the death of this pontiff, which, as Jovius tells us, was exceſſively great, was in reality a great commendation of him: becauſe nothing rendered him

more odious than his desire to put a stop to the most crying sins, and to employ the severest punishment against them. The report was, that he was going to publish some terrible bulls against Judaizers, scoffers at holy things, simonists, usurers, and sodomites. This last article alarmed both the court and city; and some young men there, after his death, fixed festoons upon his physician's gate, with this inscription in capital letters, "To the deliverer of the country."

Jovius, ut supra, p. 281.

It has been thought strange, that a Pope, who owed his advancement to his learning, and who was himself an author, should give so little countenance to men of letters. One of the things which made him decried by the Italians, was his slighting of poetry and delicacy of style: two accomplishments, by which many under Leo X. had made their fortunes, and upon which they had valued themselves principally in that country for 50 or 60 years. He was so little disposed to favour poets, that one of the reasons Jovius gives for experiencing his kindness was, because he had not joined poetry to the study of the liberal arts. The Paganism which the poets scattered in their works contributed, it seems, not a little to this Pope's coldness for them; for he did not understand raillery in this point, nor could he be prevailed on to be complaisant in these matters. He was no admirer, either of fine painting, or of antique statues; so that when Vianesius, the ambassador from Bologna, was commending the statue of Laocoon, which Pope Julius had bought at an immense price, and set up in the gardens of the Belvidere, he turned away his eyes, to shew his dislike of the images of that idolatrous people. This contempt of poetry and the fine arts may easily be conceived to have rendered him very ungracious in the eyes of the Italians; it was however more pardonable than sinking the funds, as he did, which had been employed for the maintenance of learned men, who came from Greece into Italy, and to whom the West is indebted for the resurrection of letters. Cardinal Bessarion maintained at Rome part of those great genii, and established an academy for them in the Vatican. The greatest number subsisted upon the bounties of Pope Nicolas V. of all whose successors, says a certain writer, there was none but Hadrian VI. who suppressed these gratifications by an œconomy, which doth no honour to his memory. "All the learned "of his time," says La Mothe le Vayer, "promised themselves advancement on his coming to the pontificate, because he owed his fortune and exaltation to learning: and "therefore they could not but be astonished to see him so "ill-

Ibid. p. 277.

" ill-diſpoſed towards all who delighted in polite literature; " calling them Terentianos, and treating them in ſuch a " manner, that it was thought he would have brought in " barbariſm again, had he not died in the ſecond year of his " pontificate." Oeuvr. Tom. I. p. 436.

He was nevertheleſs a great and good man in many reſpects. He did not diſſemble the abuſes he obſerved in the church: he publicly acknowledged them, and that in a ſtrong manner, in his inſtructions to the nuncio, who was to ſpeak in his name at the diet of Nuremberg. " You " ſhall acquaint them," ſays he, " that we ingenuouſly own, " that God has ſuffered his church to be perſecuted by the " Lutherans, becauſe of the ſins of men, eſpecially of the " prieſts and prelates of the church. The Scriptures teſtify, " that the ſins of the people proceed from the ſins of the " prieſts. For this reaſon St. Chryſoſtom obſerves, that " when our Saviour was about to cure the city of Jeruſalem " of its diſeaſes, he firſt of all went into the Temple, that " he might chaſtiſe the ſins of the prieſts, like a good phy- " ſician, who ſtrikes at the root of the diſtemper. We are " ſenſible that for ſome years paſt there have been many " abominations in this holy ſee, abuſes in ſpirituals, exceſſes " in mandates, and, in ſhort, every thing changed for the " worſe: nor is it to be admired, if the diſeaſe has deſcended " from the head to the members, from the pontiffs to the " inferior prelates. All we prelates have gone aſtray, every " one into his own paths; and there has not been one for a " long time who has done good, no not one." He had long wiſhed to introduce among the clergy a reformation of manners, and had laboured to effect this while he was dean of St. Peter's at Louvain: but the fruitleſſneſs of his pains had obliged him to deſiſt from the attempt.

We have ſaid he was an author. He publiſhed a piece or two of ſchool divinity before his advancement to the pontificate, and " Regulæ Cancellariæ Apoſtolicæ" after. He wrote many letters to the princes of Germany, which were printed with the councils, and elſewhere.

HAILLAN (BERNARD DE GIRARD, lord of), a French hiſtorian, of an ancient family, was born at Bourdeaux about 1535. He went to court at 20 years of age, and ſet up early for an author. His firſt appearance in the republic of letters was in the quality of a poet and tranſlator. In 1559, he publiſhed a poem, intituled, " The Union of the " Princes, by the Marriages of Philip King of Spain and Bayle, Niceron, &c.

" the Lady Elizabeth of France, and of Philbert Emanuel " Duke of Savoy and the Lady Margaret of France;" and another intituled, " The Tomb of the moſt Chriſtian King " Henry II." In 1560, he publiſhed an abridged tranſlation of " Tully's Offices," and of " Eutropius's Roman " Hiſtory; and in 1568, of " The Life of Æmilius Pro- " bus." He applied himſelf afterwards to the writing of hiſtory, and ſucceeded ſo well, that by his firſt performances of this nature, he obtained of Charles IX. the title of Hiſtoriographer of France in 1571. He had publiſhed the year before at Paris a book intituled, " Of the State and Succeſs " of the Affairs of France;" which was reckoned very curious, and was often reprinted. He augmented it in ſeveral ſucceſſive editions, and dedicated it to Henry IV. in 1694: the beſt editions of it are thoſe of Paris 1609 and 1613, in 8vo. He had publiſhed alſo the ſame year a work intituled, " Of the Fortune and Power of France, with a " Summary Diſcourſe on the Deſign of a Hiſtory of France:" though Niceron ſuſpects that this may be the ſame with " The Promiſe and Deſign of the Hiſtory of France," which he publiſhed in 1571, in order to let Charles IX. ſee what he might expect from him in ſupport of the great honour he had conferred on him of Hiſtoriographer of France. In 1576, he publiſhed a hiſtory, which reaches from Pharamond to the death of Charles VII. and was the firſt who compoſed a body of the French hiſtory in French. Henry III. was very well pleaſed with this, and ſhewed his ſatisfaction by the advantageous and honourable gratifications he made the author. The reaſons which induced de Haillan to conclude his work with Charles VIIth's death, are very good, and ſhew that he underſtood the duties of an hiſtorian. He conſidered the alternative a man expoſes himſelf to, who writes the hiſtory of monarchs lately dead; viz. that he muſt either diſſemble the truth, or provoke perſons who are moſt to be feared. However, he afterwards promiſed Henry IV. to continue this hiſtory to his time; as may be ſeen in his dedication to him of this work in 1594. He had acquainted his readers with this reſolution ten years before; for dedicating to Henry III. the ſecond edition of his " Hiſtory of " France," corrected and enlarged in 1584, he ſpeaks to him in this manner: " Though I ſaid I would proceed no " farther, nor write the hiſtory of Lewis XI. becauſe it was " already done by Philip de Comines, yet having ſince changed " my reſolution, &c.—That which has cauſed me to do " this is, that de Comines began his hiſtory called 'Me-

" moirs,'

" moirs,' but from the fifth year of his reign; and that all " the cauſes of the wars, and of the great affairs this king " had, are comprized betwixt the beginning of his reign, " and the time wherein de Comines begins to write. And " in that part of hiſtory which he has treated, he has con- " cealed many things, which I have diſcovered and extracted " from many books, memoirs, and diſpatches of that time, " and from many ſecret diſcourſes, written either in his " reign, or a little after his death, free from fear, hatred, " flattery, praiſe, or paſſion, into which they often fall, who " write the hiſtory of their own times, and by the two laſt " of which de Comines has been influenced; being moved " thereto either by his great affection towards his maſter, or " the benefactions he had received from him, or the fear of " his ſucceſſor. And therefore he has not ſaid what others " might ſay, and what other hiſtorians have ſaid, of the ac- " tions, vices, and craft of that king; and praiſing him " more than he ought, he in many places acts the part of an " orator and of a panegyriſt, and not of an hiſtorian; and " in his long digreſſions on the affairs of foreign potentates, " he tranſgreſſes the bounds of hiſtory and of an hiſtorian." Here we ſee his judgement concerning de Comines. As for the promiſes he made of continuing the hiſtory of France, they came to nothing. Nothing of this kind was found among his papers after his death: the bookſellers, who added a continuation to his work as far as to 1615, and afterwards as far as to 1627, took it from Paulus Æmilius, de Comines, Arnoul Ferron, du Bellay, &c.

Du Haillan died at Paris, Nov. 23, 1610. Dupleix remarks, that he was originally a Calviniſt, but changed his religion, in order to ingratiate himſelf at court. It muſt not be forgotten, that he attended, in quality of ſecretary, Francis de Noailles, biſhop of Acqs, in his embaſſies to England and Venice, in 1556 and 1557. His dedications and prefaces ſhew, that he was not diſintereſted enough, either as to glory or fortune. He diſplays too much his labours, and the ſucceſs of his books, their ſeveral editions, tranſlations, &c. and he too palpably manifeſts deſires of reward. " It is very vexatious to ſee," ſays Bayle, " that the men of " learning cannot cure themſelves of this common diſtem- " per," namely, a mercenary ſpirit. " The court and the " army being ſchools of ambition and luxury, and conſe- " quently of hunger and thirſt after riches, it is no wonder " they teach men to do nothing gratis, but to deſire large " recompences for their ſervices: and as this paſſion is not Niceron, &c.

" eaſy to be ſatisfied, without boaſting of what they have " done, and complaining of the want of a juſt reward, " there is no occaſion to take ſo much exception at this con- " duct. But there will be ſtill ſufficient ground to lament, " that ſtudy and the profeſſion of letters ſhould not have " taught du Haillan the prudence to avoid ſo much oſtenta- " tion of his labours, and to forbear complaints of the " meanneſs of his fortune." He could not bear to have his hiſtory criticiſed: and he was greatly exaſperated at thoſe who preſumed to take that liberty. It was with du Haillan, as it always will be with men who make no other uſe of letters than to ſerve the purpoſes of avarice and ambition: for learning, if it be not applied to correct the depravity of the human heart, is but too apt to increaſe it, and ſo is often found to inflame the paſſions, inſtead of appeaſing them.

We will conclude our account of du Haillan with M. Sorel's critique on his hiſtory, becauſe it is allowed to be juſt and impartial. " Du Haillan," ſays he, " was even de- " ſirous to imitate the elegance of the beſt hiſtorians; but, " to avoid pains, he has almoſt tranſlated word for word all " Paulus Æmilius's orations, and has alſo copied him in " his narrations: it is true, he has added a great many cu- " rious obſervations which he found elſewhere. He may be " charged with giving a fabulous exordium to his hiſtory, " entirely of his own invention; making Pharamond and " his faithful counſellors deliberate whether, having the " power in his hand, he ought to reduce the French to an " ariſtocratical and monarchical government, and making " each of them harangue in ſupport of his opinion. We " find there the names of Charimond and Quadrek, imaginary " perſons. It is a thing very ſurprizing: we have but little " certainty that there was ever ſuch a man as Pharamond " in the world; and though we knew that there was, yet it " is an egregious boldneſs to relate things of him which " have no foundation. Dupleix cenſures du Haillan for it, " and reproaches him with having taken his ſpeeches from " Amadis de Gaule: but Amadis has no ſuch political diſ- " courſes. We muſt ſuppoſe, that Dupleix only meant that " du Haillan had invented this, as if it were to write a kind " of a romance: however, if they are not to be found in " Amadis, they may be found in many other places. They " are common-places, which are uſually met with in books " that treat of ſo trite a ſubject, as the different forms of " government.—Notwithſtanding all this, his writings are " more judicious and methodical than thoſe who preceded " him.

" him. His hiſtory inſtructs us in many particulars of the " French government, which he underſtood well enough, " as he has likewiſe ſhewn in his book, ' Of the State and " Succeſs of the Affairs of France.' In fine, he is to be " praiſed for having firſt attempted to put our hiſtory into " a good and agreeable form, which he has effected accord- Sorel, Bibl. Franc. p. 373. " ing to the knowledge of the time in which he lived."

HAINES (JOSEPH), commonly called Count Haines, was a very eminent low comedian, and a perſon of great facetiouſneſs of temper and readineſs of wit. When, or where, or of what parents he was born, are particulars which the hiſtorians of his life are totally ſilent about. It is certain, however, that the earlier parts of his education were communicated to him at the ſchool of St. Martin's in the Fields, where he made ſo rapid a progreſs as to become the admiration of all who knew him. From this place he was ſent by the voluntary ſubſcription of a number of gentlemen, to whoſe notice his quickneſs of parts had ſtrongly recommended him, to Queen's-college, Oxford, where his learning and great fund of humour gained him the eſteem and regard of Sir Joſeph Williamſon, who was afterwards ſecretary of ſtate, and miniſter plenipotentiary at the concluding of the peace of Ryſwick. When Sir Joſeph was appointed to the firſt of thoſe high offices, he took our author as his Latin ſecretary. But taciturnity not being one of thoſe qualities which Haines was eminent for, Sir Joſeph found that, through his means, affairs of great importance frequently tranſpired, even before they came to the knowledge of thoſe who were more immediately concerned in them. He was, therefore, obliged to remove him from an employment for which he ſeemed ſo ill calculated; but recommended him, however, to one of the heads of the univerſity of Cambridge, where he was very kindly received; but a company of comedians coming to perform at Stirbidge fair, Mr. Haines took ſo ſudden an inclination for their employment and way of living, that he threw away his cap and band, and immediately joined their company. It was not long, however, before the reputation of his theatrical abilities procured him an invitation to the Theatre-royal in Drury-lane, where his inimitable performance on the public ſtage, together with his vivacity and pleaſantry in private converſation, introduced him not only to the acquaintance, but even the familiarity of perſons of the moſt exalted abilities, and of the firſt rank in the kingdom. Inſomuch, that a certain noble duke, being Biographia Dramatica.

appointed ambaſſador to the French court, thought it no diſgrace to take Joe Haines with him as a companion, who being, beſides his knowledge of the dead languages, as perfect maſter of the French and Italian, as if he had been a native of the reſpective capitals of Paris and Rome, was greatly careſſed by many of the French nobility. On his return from France, where he had aſſumed the title of count, he again applied himſelf to the ſtage, on which he continued till 1701, on the 4th of April in which year he died of a fever, after a very ſhort illneſs, at his lodgings in Hart-ſtreet, Long-acre, and was buried in the church-yard of St. Paul's, Covent-garden.

There is one dramatic piece, ſaid to be his, intituled, "The "Fatal Miſtake, a Tragedy, 1692," 4to. But the compoſition of it is ſo very miſerable, and ſo devoid of any marks of that humour and ſprightlineſs which ran through his whole converſation, that ſome of the writers ſeem inclinable to acquit him of being the author of it. Yet we know not whether that is quite a ſufficient reaſon for ſo doing, as it is by no means uncommon to find, among men of profeſſed drollery, that the manner is much more than the matter; and the table, as Shakſpeare has it, is often ſet in a roar, by jokes, which, if repeated without the immediate humour of the ſpeaker, to accompany them, would ſcarcely excite a ſmile, unleſs of contempt. And it is remarkable of the very perſon we are now treating of, that ſome of his prologues and epilogues, which uſed to force thunder-claps of applauſe from the audience when ſpoken by himſelf, and according to his own conceptions in the writing of them, appear but flat and inſipid when we come to read them in the cloſet. We do not mean this, however, in any degree to depreciate Mr. Haines's merit. That he poſſeſſed a great ſhare of genuine wit, we do not in the leaſt queſtion; and although every jeſt-book will furniſh numbers of droll turns of humour, which are ſaid to have come from him, we cannot better cloſe this account of him, than by the repetition of one undoubtedly authentic Bon Mot of his, handed down to us by his contemporary Colley Cibber, who, in his Apology, relates this ſtory. "Joe Haines," ſays he, "be-"ing aſked what could tranſport Collier into ſo blind a zeal "for the general ſuppreſſion of the ſtage, when only ſome "particular authors had abuſed it, whereas the ſtage, he "could not but know, was generally allowed, when rightly "conducted, to be a delightful method of mending our mo-"rals?" "For that very reaſon," replied Haines, "Col-

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" lier is by profeſſion a moral-mender himſelf, and two of a " trade, you know, can never agree."

HAKEWILL (GEORGE), a learned divine, was the ſon of a merchant in Exeter, and born there in 1579. After a proper education in claſſical literature, he was admitted of St. Alban's-hall in Oxford; where he became ſo noted a diſputant and orator, that it ſeems he was unanimouſly elected fellow of Exeter-college at two years ſtanding. He was afterwards made chaplain to prince Charles, and archdeacon of Surrey in 1616; but never raiſed to any higher dignity, on account of the zealous oppoſition, he made to the match of the Infanta of Spain with the prince his maſter. Wood relates the ſtory thus. After Hakewill had written a ſmall tract againſt that match, not without reflecting on the Spaniard, he cauſed it to be tranſcribed in a fair hand, and then preſented it to the prince. The prince peruſed it, and ſhewed it to the king: who, being highly offended at it, cauſed the author to be impriſoned. This was in Aug. 1621; ſoon after which, being releaſed, he was diſmiſſed from his attendance on the prince. He was afterwards elected rector of Exeter-college, but reſided very little there; for the civil war breaking out, he retired to his rectory of Heanton near Barnſtable in Devonſhire, and there continued to the time of his death; which happened in 1649. He wrote ſeveral things; but his principal work, and that for which he is now known, is " An Apology or Declaration of the Power " and Providence of God in the Government of the World, " proving that it doth not decay, &c." in four books, 1627. To which were added two more in the third edition, 1635, folio. Ath. Oxon. Vol. II.

He had a brother John, who was mayor of Exeter in 1632; and an elder brother William, who was of Exeter-college, and removed from thence to Lincoln's-inn, where he arrived at eminence in the ſtudy of the common law. He was always a Puritan, and therefore had great intereſt with the prevailing party in the civil war. He publiſhed ſome pieces in his own way; and among the reſt, " The Liberty " of the Subject againſt the pretended Power of Impoſi- " tions, &c. 1641," 4to.

HAKLUYT (RICHARD), famous for his ſkill in the naval hiſtory of England, was deſcended from an ancient family at Eyton in Herefordſhire, and born about 1553. He was trained up at Weſtminſter-ſchool; and, in 1570, removed

moved to Chriſt-church college in Oxford. While he was at ſchool, he uſed to viſit his couſin Richard Hakluyt of Eyton, Eſq; at his chambers in the Middle-temple: which Richard Hakluyt was well known and eſteemed, not only by ſome principal miniſters of ſtate, but alſo by the moſt noted perſons among the mercantile and maritime part of the kingdom, as a great encourager of navigation, and the improvement of trade, arts, and manufactures. At this gentleman's chambers young Hakluyt met with books of coſmography, voyages, travels, and maps; and he was ſo infinitely pleaſed with them, that he reſolved from henceforward to direct his ſtudies that way, to which he was not a little encouraged by his couſin. For this purpoſe, as ſoon as he got to Oxford, he made himſelf a maſter in the modern as well as ancient languages; and then read over whatever printed or written diſcourſes of voyages and diſcoveries, naval enterprizes, and adventures of all kinds he found extant, either in Greek, Latin, Italian, Spaniſh, Portugueſe, French, or Engliſh. By this means he became ſo conſpicuous in theſe branches of ſcience, that he was choſen to read public lectures in them at Oxford, and was the firſt man there who introduced maps, globes, ſpheres, and other inſtruments of this art, into the common ſchools. In proceſs of time, he became known to and reſpected by the principal ſea commanders, merchants, and mariners of our nation; and though it was but a few years after that he went to reſide a long time beyond ſea, yet his fame travelled thither long before him. He held a correſpondence with the learned in theſe matters abroad, as with Ortelius, the king of Spain's coſmographer, Mercator, &c.

In 1582, he publiſhed a ſmall "Collection of Voyages "and Diſcoveries;" in the epiſtle dedicatory of which to Mr. Philip Sidney it appears, that his lecture upon navigation above-mentioned was ſo well approved of by Sir Francis Drake, that the latter made ſome propoſals to continue and eſtabliſh it in Oxford. The ſame year he received particular encouragements from ſecretary Walſingham to purſue the ſtudy of coſmography, and to perſevere in the ſame commendable collections and communications. The ſecretary alſo gave him a commiſſion to confer with the mayor and merchants of Briſtol, upon the naval expedition they were undertaking to Newfoundland; and incited him to impart to them ſuch intelligence and advertiſements, as he ſhould think uſeful. Hakluyt did ſo; and in acknowledgement of the ſervices he had done them, the ſecretary ſent

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him the following letter, to be found in the third volume of his voyages in folio. " Sir Francis Walſingham to Mr. " Richard Hakluyt of Chriſt-church in Oxford. I under- " ſtand, as well by a letter I long received from the mayor " of Briſtol, as by conference with Sir George Pekham, " that you have endeavoured and given much light for the " diſcovery of the Weſtern parts yet unknown. As your " ſtudie in theſe things is very commendable, ſo I thanke " you much for the ſame; wiſhing you to continue your " travel in theſe and like matters, which are like to turne, " not only to your owne good in private, but to the public " benefite of this realm. And ſo I bid you farewell. From " the court, the 11th of March 1582. Your loving friend, " Francis Walſingham."

About 1584, he attended Sir Edward Stafford as his chaplain, when that gentleman went over ambaſſador to France; and continued there ſome years with him. He was made a prebendary of Briſtol in his abſence. During his reſidence at Paris, he contracted an acquaintance with all the eminent mathematicians, coſmographers, and other literati in his own ſphere of ſtudy. He enquired after every thing that had any relation to our Engliſh diſcoveries; and prevailed with ſome to ſearch their libraries for the ſame. At laſt, having met with a choice narrative in MS. containing " The " notable Hiſtory of Florida," which had been diſcovered about 20 years before by captain Loudonniere and other French adventurers, he procured the publication thereof at Paris at his own expence. This was in 1586; and, May 1587, he publiſhed an Engliſh tranſlation of it, which he dedicated, after the example of the French editor, to Sir Walter Raleigh. The ſame year he publiſhed a new edition of Peter Martyr's book, intituled " De Orbe Novo," illuſtrated with marginal notes, a commodious index, a map of New England and America, and a copious dedication, alſo, to Sir Walter Raleigh; and this book he afterwards cauſed to be tranſlated into Engliſh.

Hakluyt returned to England in the memorable year 1588, and applied himſelf to ſet forth the naval hiſtory of England more expreſsly and more extenſively than it had ever yet appeared: and in this he was encouraged by Sir Walter Raleigh in particular. He applied himſelf ſo cloſely to amaſs, tranſlate, and digeſt all voyages, journals, narratives, patents, letters, inſtructions, &c. relating to the Engliſh navigations, which he could procure either in print or in MS. that, towards the end of 1589, he publiſhed his ſaid collections

tions in one volume folio, with a dedication to Sir Francis Walſingham, who was a principal patron and promoter of the work. About 1594, he entered into the ſtate of matrimony; yet it did not divert him from going on with his collections of Engliſh voyages, till he had increaſed them into three volumes folio: and as he was perpetually employed himſelf, ſo he did not ceaſe to invite others to the ſame uſeful labours. Thus Mr. John Pory, whom he calls his honeſt, induſtrious, and learned friend, undertook, at his inſtigation, and probably under his inſpection, to tranſlate from the Spaniſh "Leo's Geographical Hiſtory of Africa," which was publiſhed at London, 1600, in folio. Hakluyt himſelf appeared in 1601, with the tranſlation of another hiſtory, written by Antonio Galvano in the Portugueſe tongue, and corrected and amended by himſelf. This hiſtory was printed in 4to, and contains a compendious relation of the moſt conſiderable diſcoveries in various parts of the univerſe from the earlieſt to the later times.

Dedication to Sir Robert Cecil, before his 3d vol. of Voyages, folio, 1600.

In 1605, he was made a prebendary of Weſtminſter; which, with the rectory of Wetheringſet in Suffolk, is all the eccleſiaſtical promotion we can find he arrived at. About this time the tranſlation of Peter Martyr's "Hiſtory of the "Weſt-Indies" was undertaken, and firſt publiſhed by Mr. Lok, at the requeſt and encouragement of our author: for, beſides his own publications of naval hiſtory, far ſuperior to any thing of the like kind that had ever appeared in this kingdom, he was no leſs active in encouraging others to tranſlate and familiarize among us the conqueſts and diſcoveries of foreign adventurers. This, and the ſpirit with which he alſo animated thoſe of his countrymen, who were engaged in naval enterprizes, by his uſeful communications, gained the higheſt eſteem and honour to his name and memory, from mariners of all ranks, in the moſt diſtant nations no leſs than his own. Of this there are ſeveral inſtances; and particularly in thoſe Northern diſcoveries, that were made at the charges of the Muſcovy merchants in 1608, under captain W. Hudſon: when among other places there denominated, on the continent of Greenland, which were formerly diſcovered, they diſtinguiſhed an eminent promontory, lying in 80 degrees northward, by the name of Hakluyt's Headland. In 1609, he publiſhed a tranſlation from the Portugueſe of an hiſtory of Virginia, intituled, "Virginia richly valued, by the Deſcription of the maine "Land of Florida, her next Neighbour, &c." and dedicated it to the right worſhipful counſellors, and others the chearful

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chearful adventurers for the advancement of that Chriſtian and noble plantation of Virginia. Upon the revival of our plantation in that country, which afterwards enſued, Drayton the poet thus apoſtrophiſes our author, in his "Ode to "the Virginian Voyage:"

"Thy voyages attend
"Induſtrious Hakluyt;
"Whoſe reading ſhall inflame
"Men to ſeek fame,
"And much to commend
"To after-times thy wit."

In 1611, we find Edmund Hakluyt, the ſon of our author, entered a ſtudent of Trinity-college, Cambridge. In the ſame year the Northern diſcoveries, in a voyage to Peckora in Ruſſia, called a full and active current, they arrived at by the name of Hakluyt's River; and, in 1614, it appears that the banner and arms of the king of England were erected at Hakluyt's Headland above-mentioned. Our hiſtorian died Nov. 23, 1616, and was buried in Weſtminſter-abbey. His MS. remains, which might have made another volume, falling into the hands of Mr. Purchas, were diſperſed by him throughout his four volumes of voyages.

HALDE (JOHN BAPTIST DU), a learned Frenchman, was born at Paris in 1674; and entered into the ſociety of the Jeſuits, among whom he died in 1743. He was extremely well verſed in all which regarded the Aſiatic geography; and we have of his a work, intituled, "Grande "Deſcription de la Chine & de la Tartarie," which he compoſed from original memoirs of the Jeſuitical miſſionaries. This great and learned work, on which he ſpent much time and pains, was publiſhed after his death in four volumes folio; and contains many curious and intereſting particulars. He was concerned in a collection of letters, called "Des Lettres Edifiantes," in 18 volumes, begun by father Gobien. He publiſhed alſo ſome Latin poems and orations.

HALE (Sir MATTHEW), a moſt learned lawyer, and chief juſtice of the King's-bench, was born at Alderſly in Glouceſterſhire, Nov. 1, 1609. His father was a barriſter of Lincoln's-inn; and being puritanically inclined, cauſed him to be inſtructed in grammar-learning by Mr. Staunton, vicar of Wotton-under-Edge, a noted Puritan. In 1626, he was admitted of Magdalen-hall in Oxford, where he laid the

Life and Death of Sir Matthew Hale, by G. Burnet, 1682.

the foundation of that learning and knowledge, on which he afterwards raiſed ſo vaſt a ſuperſtructure. Here however he fell into many levities and extravagances, and was preparing to go along with his tutor, who went chaplain to lord Vere into the Low-countries, with a reſolution of entering himſelf into the prince of Orange's army: from which mad ſcheme he was diverted, by being engaged in a law-ſuit with Sir William Whitmore, who laid claim to part of his eſtate. Afterwards, by the perſuaſions of ſerjeant Glanville, he reſolved upon the ſtudy of the law, and was admitted of Lincoln's-inn, Nov. 1629. And now he became as grave, as before he had been gay; ſtudied at the rate of 16 hours a day; and threw aſide all appearance of vanity in his apparel. He is ſaid indeed to have neglected the point of dreſs ſo much, that, being a ſtrong and well-built man, he was once taken by a preſs-gang, as a perſon very fit for ſea-ſervice: which pleaſant miſtake made him regard more decency in his cloaths for the future, though never to any ſuperfluity or vanity in them. What confirmed him ſtill more in a ſerious and regular way of life, was an accident, which is related to have befel one of his companions. Hale, with other young ſtudents of the Inn, being invited out of town, one of the company called for ſo much wine, that, notwithſtanding all Hale could do to prevent it, he went on in his exceſs, till he fell down as dead before them: ſo that all preſent were not a little affrighted at it, and did what they could to bring him to himſelf again. This particularly affected Hale, being naturally of a religious make; who thereupon went into another room, and, falling down upon his knees, prayed earneſtly to God, both for his friend, that he might be reſtored to life again, and for himſelf, that he might be forgiven the being preſent and countenancing ſo much exceſs: and he vowed to God that he would never again keep company in that manner, nor drink a health while he lived. His friend recovered; and henceforward he forſook all his gay acquaintance, and divided his whole time between the duties of religion, and the ſtudies of his profeſſion.

Burnet, &c. p. 12.

Ibid. p. 8, 9, 10.

Not ſatisfied with the law-books then publiſhed, but reſolved to take things from the fountain-head, he was very diligent in ſearching records; and with collections out of the books he read, together with his own learned obſervations, he made a moſt valuable common-place book. He was early taken notice of by the attorney-general Noy, who directed him in his ſtudies, and admitted him to ſuch an intimacy with him, that he came to be called young Noy. Sel-

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den alſo ſoon found him out, and took ſuch a liking to him, that he not only lived in great friendſhip with him, but left him at his death one of his executors. Selden put him upon a more enlarged purſuit of learning, which he had before confined to his own profeſſion; ſo that he arrived in time to a conſiderable knowledge in the civil law, in arithmetic, algebra, and other mathematical ſciences, as well as in phyſic, anatomy, and ſurgery. He was alſo very converſant in experimental philoſophy, and other branches of philoſophical learning; and in ancient hiſtory and chronology. But above all, he ſeemed to have made divinity his chief ſtudy, ſo that thoſe who read what he has written upon theological queſtions, might be inclined to think, that he had ſtudied nothing elſe. "It is incredible," ſays Burnet, "that one man, in no great compaſs of years, ſhould have acquired ſuch a variety of knowledge; and that in ſciences which require much leiſure and application. But as his parts were quick, and his apprehenſion lively, his memory great, and his judgement ſtrong, ſo his induſtry was almoſt indefatigable. He roſe always betimes in the morning; was never idle; ſcarce ever held any diſcourſe about news, except with ſome few in whom he confided entirely. He entered into no correſpondence by letters, except about neceſſary buſineſs, or matters of learning, and ſpent very little time in eating or drinking: for as he never went to public feaſts, ſo he gave no entertainments but to the poor. He followed our Saviour's direction, of feaſting none but theſe literally: and in eating and drinking he obſerved not only great plainneſs and moderation, but lived ſo philoſophically, that he always ended his meal with an appetite; by which he not only loſt little time when he dined, but was fit for any exerciſe of the mind immediately after. By theſe means he gained a great deal of time, which others for the moſt part waſte unprofitably." Life, &c. p. 18, 19.

Some time before the civil wars broke out, he was called to the bar, and began to make a figure in the world; but then, obſerving how difficult it was to preſerve his integrity, and yet live ſecurely, he reſolved to follow thoſe two maxims of the Roman Atticus, whom he propoſed to himſelf as a pattern; viz. "To engage in no faction nor meddle in public buſineſs, and conſtantly to favour and relieve thoſe that were loweſt." He often relieved the Royaliſts in their neceſſities, which ſo ingratiated him with them, that he came generally to be employed by them in his profeſſion. He was

one of the counſel to the earl of Strafford, archbiſhop Laud, and king Charles himſelf; as alſo to the duke of Hamilton, the earl of Holland, the lord Capel, and the lord Craven: but being eſteemed a plain honeſt man, and of great knowledge in the law, he was entertained by both parties, the Preſbyterians as well as Loyaliſts. In 1643, he took the covenant, and appeared ſeveral times with other lay perſons among the aſſembly of divines. He was then in great eſteem with the parliament, and employed by them in ſeveral affairs for his counſel, particularly in the reduction of the garriſon at Oxford; being, as a lawyer, added to the commiſſioners named by the parliament, to treat with thoſe appointed by the king. In that capacity he did good ſervice, by adviſing them, eſpecially the general Fairfax, to preſerve that ſeat of learning from ruin. Afterwards, though he was greatly grieved at the murder of Charles I. yet he took the oath called the Engagement; and, Jan. 1651-2, was one of thoſe appointed to conſider of the reformation of the law. Cromwell, who well knew the advantage it would be to have the countenance of ſuch a man as Hale to his courts, never left importuning him, till he accepted the place of one of the juſtices of the common bench, as it was called: for which purpoſe he was by writ made ſerjeant at law, Jan. 25, 1653-4. In that ſtation he acted with great integrity and courage. He had at firſt great ſcruples concerning the authority under which he was to act: and after having gone two or three circuits, he refuſed to ſit any more on the crown ſide; that is, to try any more criminals. He had indeed ſo carried himſelf in ſome trials, that the powers then in being were not unwilling he ſhould withdraw himſelf from meddling any farther in them: of which Burnet gives the following inſtance. Soon after he was made a judge, a trial was brought before him upon the circuit at Lincoln, concerning the murder of one of the townſmen, who had been of the king's party, and was killed by a ſoldier of the garriſon there. He was in the field with a fowling-piece on his ſhoulder, which the ſoldier ſeeing, he came to him and ſaid, he was acting againſt an order the protector had made, viz. "That none who had been of the king's party ſhould carry "arms;" and ſo would have forced the piece from him. But the other not regarding the order, and being the ſtronger man, threw down the ſoldier; and having beat him, left him. The ſoldier went to the town, and telling a comrade how he had been uſed, got him to go with him, and help him to be revenged on his adverſary. They both watched his

Burnet, &c. p. 20, 21.

Whitelock's Memorials, p. 520, 521.

Life, &c. p. 23.

his coming to town, and one of them went to him to demand his gun; which he refuſing, the ſoldier ſtruck at him; and as they were ſtruggling, the other came behind, and ran his ſword into his body, of which he preſently died. It was in the time of the aſſizes, ſo they were both tried. Againſt the one there was no evidence of malice prepenſe, ſo he was only found guilty of manſlaughter, and burnt in the hand; but the other was found guilty of murder: and though colonel Whaley, who commanded the garriſon, came into the court, and urged, that the man was killed only for diſobeying the protector's order, and that the ſoldier was but doing his duty; yet the judge regarded both his reaſonings and threatenings very little, and therefore not only gave ſentence againſt him, but ordered the execution to be ſo ſuddenly done, that it might not be poſſible to procure a reprieve.

When Cromwell died, he not only excuſed himſelf from accepting the mourning that was ſent him, but alſo refuſed the new commiſſion offered him by Richard; alledging, that "he could act no longer under ſuch authority." He did not ſit in Cromwell's ſecond parliament in 1656; but in Richard's, which met in Jan. 1658-9, he was one of the burgeſſes for the univerſity of Oxford. In the Healing Parliament in 1660, which recalled Charles II. he was elected one of the knights for the county of Glouceſter; and moved, that a committee might be appointed, to look into the propoſitions that had been made, and the conceſſions that had been offered by Charles I. during the late war, that from thence ſuch propoſitions might be digeſted, as they ſhould think fit to be ſent over to the king at Breda. The king upon his return recalled him in June, by writ, to the degree of ſerjeant at law: and, upon ſettling the courts in Weſtminſter-hall, conſtituted him in November chief baron of the Exchequer. When chancellor Clarendon delivered him his commiſſion, he told him, that "if the king could have "found out an honeſter and fitter man for that employment, "he would not have advanced him to it; and that he had "therefore preferred him, becauſe he knew none that de"ſerved it ſo well." He continued 11 years in that place, and very much raiſed the reputation and practice of the court by his impartial adminiſtration of juſtice, as alſo by his generoſity, vaſt diligence, and great exactneſs in trials. According to his rule of favouring and relieving thoſe that were loweſt, he was now very charitable to the Nonconformiſts, and took care to cover them as much as poſſible from the ſeverities of the law. He thought many of them had

Burnet, &c. P. 30.

Burnet's Hiſt. of his own Time, Vol. I.

Burnet's Life, &c. P. 32.

had merited highly in the affair of the king's reſtoration, and at leaſt deſerved that the terms of conformity ſhould not have been made ſtricter than they were before the war. But as he lamented the too rigorous proceedings againſt them, ſo he declared himſelf always on the ſide of the church of England: ſaying, "Thoſe of the ſeparation were good men, "but they had narrow ſouls, or they would not break the "peace of the church about ſuch inconſiderable matters as Burnet, &c. p. 39. "the points in difference were." In 1671, he was promoted to the place of lord chief juſtice of England, and behaved in that high ſtation with his uſual ſtrictneſs, regularity, and diligence: but about four years and a half after this advancement, he was on a ſudden brought very low by an inflammation in his midriff, which in two days time broke his conſtitution to that degree, that he never recovered: for his illneſs turned to an aſthma, which terminated in a dropſy. Finding himſelf unable to diſcharge the duties of his function, he petitioned, in Jan. 1675-6, for a writ of eaſe; which being delayed, he ſurrendered his office in February. He died Dec. 25th following, and was interred in the church-yard of Alderley among his anceſtors: for he did not approve of burying in churches, but uſed to ſay, "That "churches were for the living, and church-yards for the Ibid. p. 70. "dead." He was knighted ſoon after the Reſtoration; and twice married, having by his firſt wife ten children.

He was the author of ſeveral things which were publiſhed by himſelf: namely, 1. "An Eſſay touching the Gravita- "tion or Non-gravitation of Fluid Bodies, and the Reaſons "thereof." 2. "Difficiles Nugæ, or Obſervations touch- "ing the Torricellian Experiment, and the various Solutions "of the ſame, eſpecially touching the Weight and Elaſti- "city of the Air." 3. "Obſervations touching the Prin- "ciples of natural Motion, and eſpecially touching Rare- "faction and Condenſation." 4. "Contemplations moral "and divine." 5. "An Engliſh Tranſlation of the Life "of Pomponius Atticus, written by Corn. Nepos; toge- "ther with Obſervations political and moral." 6. "The "primitive Origination of Mankind conſidered and ex- "plained according to the Light of Nature, &c." He left alſo at his deceaſe other works which were publiſhed; namely, 1. "Pleas of the Crown; or a methodical Summary of "the principal Matters relating to that Subject." 2. "Diſ- "courſe touching Proviſions for the Poor." 3. "A Trea- "tiſe touching the Sheriffs Accounts:" to which is joined his "Trial of Witches at the Aſſizes held at Bury St. Ed- "mund's

" mund's on March 1, 1664." 4. " His Judgement of the " Nature of true Religion, the Cauſes of its Corruption, " and the Church's Calamity by Men's Addition and Vio- " lences, with the deſired Cure." 5. Several tracts; as, " A Diſcourſe of Religion under three Heads, &c." His " Treatiſe concerning Proviſion for the Poor" already mentioned." " A Letter to his Children, adviſing them how to " behave in their Speech." " A Letter to one of his ſons " after his Recovery from the Small-pox." 6. " Diſcourſe " of the Knowledge of God and of ourſelves, firſt by the " Light of Nature, ſecondly, by the ſacred Scriptures." 7. " The original Inſtitution, Power, and Juriſdiction of Par- " liaments." 8. " The Hiſtory of the Pleas of the Crown;" firſt publiſhed in 1736 from his original MS. and the ſeveral references to the records examined by the originals, with large notes, by Sollom Emlyn of Lincoln's-inn, Eſq; 2 vols. folio. The Houſe of Commons had made an order, Nov. 29, 1680, that it ſhould be printed then; but it never was printed till 1736. By his will he bequeathed to the ſociety of Lincoln's-inn his MS. books, of ineſtimable value, which he had been near 40 years in gathering with great induſtry and expence. " He deſired they ſhould be kept ſafe " and all together, bound in leather, and chained; not lent " out or diſpoſed of: only, if any of his poſterity of that " ſociety ſhould deſire to tranſcribe any book, and give good " caution to reſtore it again in a prefixed time, they ſhould " be lent to him, and but one volume at a time: They are," ſays he, " a treaſure not fit for every man's view; nor is " every man capable of making uſe of them." Burnet, &c. p. 116.

HALES (JOHN), uſually called the Ever Memorable, was born at Bath in Somerſetſhire, in 1584, and educated in grammar-learning there. At 13 years of age, he was ſent to Corpus-Chriſti college in Oxford; and, in 1605, Ath. Oxon. Vol. II. choſen fellow of Merton by the intereſt and contrivance of Sir Henry Savile, warden of that college; who, obſerving the prodigious pregnancy of his parts, reſolved to bring him in, and employed him, though young, in his edition of the works of St. Chryſoſtom. His knowledge of the Greek tongue was ſo conſummate, that he was not only appointed to read the Greek lecture in his college, but alſo made in 1612 Greek profeſſor to the univerſity. Sir Thomas Bod- Ibid. ley, founder of the Bodleian library, dying in 1613, Hales was choſen by the univerſity to make his funeral oration: and the ſame year admitted a fellow of Eton-college. Five Ibid.

years after, in 1618, he accompanied Sir Dudley Carleton, king James's ambaſſador to the Hague, in quality of chaplain; and by this means procured admiſſion to the ſynod of Dort, held at that time. He had the advantage of being preſent at the ſeſſions or meetings of that ſynod, and was witneſs to all their proceedings and tranſactions; of which he gave Sir Dudley an account in a ſeries of letters, printed afterwards among his "Golden Remains." His friend Farindon tells us, in a letter prefixed to this collection, that Hales "in his younger days was a Calviniſt, and even then "when he was employed at that ſynod; and that at the well "preſſing of St. John iii. 16. by Epiſcopius there, 'I bid "John Calvin good night,' as he hath often told me." He grew very fond of the Remonſtrants method of theologizing; and after his return to England, being of a frank and open diſpoſition, wrote and talked in ſuch a manner, as brought him under the ſuſpicion of being inclined to Socinianiſm: ſo far, in ſhort, that books actually written by Socinians were attributed to him.

In the mean time, he had a moſt ardent thirſt after truth, and a deſire to have religion freed from whatever did not belong to it, and reduced to its primitive purity and ſimplicity; which temper of his was ſufficiently made known by a ſmall tract, he wrote for the uſe of his friend Chillingworth, concerning Schiſm and Schiſmatics; in which he traced the original cauſe of all Schiſm, and delivered with much freedom, his principles about eccleſiaſtical peace and concord. This tract being handed about in MS. a copy of it fell into the hands of Laud; who, being diſpleaſed with ſome things in it, occaſioned Hales to draw up a vindication of himſelf, in a remarkable letter, which was firſt printed in the 7th edition of a pamphlet, intituled "Difficulties and Diſcouragements, &c." He alſo ſent for him, in 1638, to Lambeth, and, after a conference of ſeveral hours, appears not only to have been reconciled to him, but even to have admitted him into his friendſhip. Some are of opinion, that the Archbp. uſed Hales's aſſiſtance in compoſing the ſecond edition, in 1639, of his "Anſwer to the Jeſuit Fiſher," where the objections of A. C. againſt the firſt edition are ſo fully and ſo learnedly confuted; and it is certain, that Hales was the ſame year preferred to a canonry of Windſor, which could not be done without the approbation and favour of the Archbp. This, however, he did not enjoy longer than to the beginning of the civil wars in 1642. About the time of Laud's death, he retired from the college at Eton to private lodgings

lodgings in that town, where he remained for a quarter of a year unknown to any one, living only upon bread and beer; and when he heard of the Archbp's death, wiſhed his own head had been taken off inſtead of his. He continued in his fellowſhip at Eton, though refuſing the Covenant, nor complying in any thing with the times; but was ejected upon his refuſal to take the Engagement. After this, he underwent incredible hardſhips, and was obliged to ſell one of the moſt valuable libraries that ever was in the poſſeſſion of a private man, for the ſupport of himſelf and his friends.

Nothing ſhews the unfortunate condition he was and had been in, better than the converſation he had one day with his intimate friend Farindon. This worthy perſon coming to ſee Hales ſome few months before his death, found him in very mean lodgings at Eton, but in a temper gravely chearful, and well becoming a good man under ſuch circumſtances. After a ſlight and homely dinner, ſuitable to their ſituation, ſome diſcourſe paſſed between them concerning their old friends, and the black and diſmal aſpect of the times; and at laſt, Hales aſked Farindon to walk out with him into the church-yard. There this unhappy man's neceſſities preſſed him to tell his friend, that he had been forced to ſell his whole library, ſave a few books, which he had given away, and ſix or eight little books of devotion, which lay in his chamber; and that for money, he had no more than what he then ſhewed him, which was about ſeven or eight ſhillings; and "beſides," ſaid he, "I doubt I am indebted for "my lodging." Farindon, it ſeems, did not imagine that it had been ſo very low with him, and therefore was much ſurprized to hear it; but ſaid, that "he had at preſent mo-"ney to command, and to-morrow would pay him fifty "pounds, in part of the many ſums he and his wife had re-"ceived of him in their great neceſſities, and would pay him "more as he ſhould want it." But Hales replied, "No, "you don't owe me a penny; or, if you do, I here forgive "you; for you ſhall never pay me a penny. I know you "and yours will have occaſion for much more than what "you have lately gotten: but if you know any other friend "that hath too full a purſe, and will ſpare me ſome of it, "I will not refuſe that." To this Hales added, "When I "die, which I hope is not far off, for I am weary of this "uncharitable world, I deſire you to ſee me buried in that "place in the church-yard," pointing to the place. "But "why not in the church," ſaid Farindon, "with the pro-"voſt (Sir Henry Savile), Sir Henry Wotton, and the reſt

Walker's Attempt towards recovering an account of the numbers and sufferings of the clergy, &c. in the late times of the grand rebellion, p. 94.

" of your friends and predeceſſors?" " Becauſe," ſays he, " I am neither the founder of it, nor have I been a benefactor to it, nor ſhall I ever now be able to be ſo, I am " ſatisfied." He died May 19, 1656, aged 72; and the day after was buried in Eton-college church-yard. He is reported to have ſaid in his former days, that he " thought " he ſhould never die a martyr;" but he ſuffered more than many martyrs have ſuffered, and certainly died little leſs than a martyr to the eſtabliſhment in church and ſtate.

Ath. Oxon.

All writers and parties have agreed in giving to him the character of one of the greateſt as well as beſt of men, that any age has produced. " He was," ſays Wood, " highly " eſteemed by learned men beyond, and within the ſeas; " from whom he ſeldom failed to receive letters every week, " wherein his judgement was deſired as to ſeveral points of " learning." And as with the profound learning of a ſcholar, he had all the politeneſs of a man of wit, ſo the ſame

Ibid.

hiſtorian tell us, that " when the king and court reſided at " Windſor, he was frequented by noblemen and courtiers, " who delighted much in his company; not for his ſevere " or retired walks of learning, but for his polite diſcourſes, " ſtories, and poetry, in which laſt, it is ſuppoſed, he was " excellent." That he had a talent for poetry, appears from Sir John Suckling's mentioning him in his " Seſſion " of Poets:

" Hales ſet by himſelf moſt gravely did ſmile
" To ſee them about nothing keep ſuch a coil.
" Apollo had ſpied him, but knowing his mind
" Paſt by, and called Falkland that ſat juſt behind:"

and it is well known, that he was intimately acquainted with the moſt eminent wits and poets of his time, ſuch as Falkland, Suckling, Davenant, Jonſon, &c. But his talent for poetry, how excellent ſoever, was far from being the moſt conſiderable of his accompliſhments, as Bp. Pearſon will in-

Preface to Mr. Hales's Remains.

form us upon his own knowledge: for he tells us, that he ſhall ſpeak nothing more than long experience and intimate acquaintance with him ſhall warrant him to ſpeak. " Mr. " Hales," ſays he, " was a man of as great ſharpneſs, quick- " neſs, and ſubtilty of wit, as ever this or perhaps any na- " tion bred. His induſtry did ſtrive, if it were poſſible, to " equal the largeneſs of his capacity, whereby he became as " great a maſter of polite, various, and univerſal learning, " as ever yet converſed with books. Proportionate to his " reading was his meditation; which furniſhed him with a

" judgement

" judgement beyond the vulgar reach of man, built upon " unordinary notions, raiſed out of ſtrange obſervations and " comprehenſive thoughts within himſelf. So that he really " was a moſt prodigious example of an acute and piercing " wit, of a vaſt and illimited knowledge, of a ſevere and " profound judgement. Although this may ſeem, as in " itſelf it truly is, a grand elogium, yet I cannot eſteem " him leſs in any thing which belongs to good men, than " in thoſe intellectual perfections; and had he never under- " ſtood a letter, he had other ornaments ſufficient to endear " him. For he was of a nature, as we ordinarily ſpeak, ſo " kind, ſo ſweet, ſo courting all mankind, of an affability " ſo prompt, ſo ready to receive all conditions of men, that " I conceive it near as eaſy a taſk to become ſo knowing, as " ſo obliging. As a Chriſtian, none was ever more ac- " quainted with the nature of the Goſpel, becauſe none " more ſtudious of the knowledge of it, or more curious in " the ſearch, which, being ſtrengthened by thoſe great ad- " vantages before mentioned, could not prove otherwiſe " than highly effectual. He took indeed to himſelf a liberty " of judging, not of others, but for himſelf; and if ever " any man might be allowed in thoſe matters to judge, it " was he who had ſo long, ſo much, ſo advantageouſly con- " ſidered; and, which is more, never could be ſaid to have " had the leaſt worldly deſign in his determinations. He " was not only moſt truly and ſtrictly juſt in his ſecular " tranſactions, moſt exemplarily meek and humble notwith- " ſtanding his perfections, but beyond all example charita- " ble, giving unto all, preſerving nothing but his books to " continue his learning and himſelf; which when he had " before digeſted, he was forced at laſt to feed upon, at the " ſame time the happieſt and moſt unfortunate Helluo of " books, the grand example of learning, and of the envy " and contempt which followeth it." A grand elogium indeed! and yet on all hands agreed to be a juſt one. We may well therefore join with Andrew Marvel, in " reckon- " ing it," as he did, " not one of the leaſt ignominies of that " age, that ſo eminent a perſon ſhould have been, by the " iniquity of the times, reduced to thoſe neceſſities under " which he lived."

Rehearſal tranſproſed, p. 175. 2d edit.

We do not find that Hales ever ſuffered any thing to be publiſhed in his life-time, except his oration at the funeral of Sir Thomas Bodley, in 1613: this was printed at Oxford that year, and again in the " Vitæ ſelectorum aliquot " virorum, &c." by Bates, in 1681. Bp. Pearſon ſays, that

that "while he lived, none was ever more ſolicited and "urged to write, and thereby truly teach the world, than "he; but that none was ever ſo reſolved, pardon the ex- "preſſion, ſo obſtinate againſt it." However, two or three years after his death, namely in 1659, there came out a collection of his works with this title, "Golden Remains of the "ever memorable Mr. John Hales of Eton-college, &c." which was enlarged with additional pieces in a ſecond edition of 1673. This collection conſiſts of Sermons, Miſcellanies, and Letters; all of them written upon particular occaſions. In 1677, there appeared another collection of his works, intituled, "Several Tracts by the ever memorable Mr. John "Hales, &c." The 1ſt of which is, "Concerning the Sin "againſt the Holy Ghoſt;" 2. "Concerning the Sacra- "ment of the Lord's Supper, and whether the Church may "err in Fundamentals;" 3. "A Paraphraſe on the 12th "Chapter of the Goſpel according to St. Matthew;" 4. "Concerning the Power of the Keys, and auricular Con- "feſſion;" 5. "Concerning Schiſm and Schiſmatics;" and ſome ſhort pieces intituled, "Miſcellanies." There is no preface nor advertiſement to this volume, which ſeems to have been put out by the unknown editor with caution; but it is finely and correctly printed, with Mr. Hales's picture before it. To theſe two volumes of poſthumous works we muſt add the letter to Archbp. Laud, mentioned before, which was printed in 1716.

Pref. to Golden Remains.

HALES (STEPHEN), was born in 1677, of a good family in Kent; his grandfather having been created a baronet by Charles II. In 1696, he was entered a penſioner at Benet-college in Cambridge; and was admitted a fellow in 1703. The bent of his genius to natural philoſophy began ſoon to ſhew itſelf. Botany was his firſt ſtudy; in which he took infinite pains, when he was a very young man. With Ray's "Catalogue of Cambridge Plants" in his pocket, we are told, he took many a painful walk among Gogmagog hills, and the bogs of Cherryhunt Moor. In theſe expeditions likewiſe he uſed to collect foſſils; and ſometimes inſects, and contrived a curious inſtrument for taking ſuch of them as could fly: and in chemiſtry is ſaid, even when very young, to have made a conſiderable progreſs. He not only conſtantly attended the lectures, which Vigain read in the cloyſters of Queen's-college; but himſelf went through the proceſs of moſt of Mr. Boyle's experiments. But what made him moſt remarkable at the univerſity, was the inven-

tion

tion of a machine of braſs, to demonſtrate the motions of the planets. This machine was conſtructed with great ingenuity; and was nearly the ſame with that which was afterwards invented by Rowley, under the name of the Orrery.

Our philoſopher, who had now been admitted to a doctor's degree, began to be much taken notice of in the philoſophical world; and was elected a fellow of the Royal Society. He ſoon after received the thanks of that learned body, for ſome experiments he communicated to them, on the nature of vegetation. In 1741, he publiſhed his invention of ventilators, which he continued to improve as long as he lived. About ſix or ſeven years afterwards, one of theſe machines was put up in the priſon of the Savoy; the benefit of which was ſoon acknowledged. In general between 50 and 100 had died every year of the gaol diſtemper in that place; but, after his machine was erected, four perſons only died in two years, though the number of priſoners often exceeded 200. The uſe of ventilators afterwards became general, in the king's ſhips and other places. In the laſt war, after long ſolicitations, he procured an order from the French king to erect ventilators in the priſons where the Engliſh were kept; and the writer of this memoir has heard him merrily ſay, "he hoped nobody would inform againſt "him for correſponding with the enemy." It would be endleſs to mention his various reſearches into nature, and his various ſchemes for the benefit of mankind; moſt of which are to be found in the Tranſactions of the Royal Society, which he choſe as his vehicle for the communication of them to the public. They all diſcover great knowledge of the ſecrets of nature, which he was able to apply to agriculture, phyſic, and various other arts in life. His "Statical Eſſays," in two volumes 8vo, have been often printed, and are well known.

He ſpent moſt of the latter part of his life at his parſonage at Teddington, near Hampton-Court. Here he was honoured with the friendſhip of ſome of the greateſt perſons in the nation; whom, without any of the faſhionable modes of polite breeding, he viſited and received with patriarchal ſimplicity. Among thoſe who honoured him with a particular eſteem, was the late prince Frederic, father of the preſent king; who would often take great pleaſure in ſurprizing him in his laboratory. After the death of that prince, when the houſhold of the princeſs was ſettled, he was appointed her almoner; and ſoon afterwards nominated to a canonry of Windſor. When he firſt heard of the honour that was

deſigned

deſigned him, he immediately waited upon the princeſs, and engaged her to put a ſtop to the affair. His circumſtances, he ſaid, were ſuch as entirely ſatisfied him; and a better income would only be a greater incumbrance.

Hales deſerved, as much as any man ever did, the title of a Chriſtian Philoſopher. All his ſtudies, and all his reſearches into nature, tended only to one point, that of doing good to mankind. In this employment, bleſt with ſerenity of mind, and an excellent conſtitution of body, he attained the age of 84 years; and died, after a ſhort illneſs, Jan. 4, 1761.

HALIBEIGH, a Polander, whoſe original name was Bobowſki, was born a Chriſtian; but, being taken by the Tartars while a child, was ſold to the Turks, who educated him in their religion. He acquired the knowledge of 17 languages, among the reſt, of the French, Engliſh, and German, having had part of his education in theſe countries; and became interpreter to the Grand Signior. He tranſlated into the Turkiſh language the cathechiſm of the church of England, and all the Bible. He compoſed a Turkiſh grammar and dictionary, and other things which were never printed. His principal work is, "A Treatiſe upon the Li-"turgy of the Turks, their Pilgrimages to Mecca, their "Circumciſion, and Manner of viſiting the Sick;" which was publiſhed by Thomas Smith in Latin, in the appendix of the "Itinera Mundi ab Abrahamo Peritſol," printed at Oxford in 1691. His death, which happened in 1675, prevented the execution of a deſign, which he had formed of returning to the Chriſtian religion. He is ſuppoſed to have furniſhed Ricaut, the conſul of Smyrna, with ſome materials for his book intituled, "The State of the Ottoman "Empire."

HALIFAX (CHARLES, earl of). See MONTAGUE.

HALL (JOSEPH), an eminent and learned divine, and ſucceſſively biſhop of Exeter and Norwich, was born July 1, 1574, in Briſtow Park, within the pariſh of Aſhby de la Zouch in Leiceſterſhire, of honeſt parentage. His ſchool-education was at his native place; and, at the age of 15, he was ſent to Emanuel-college in Cambridge; of which in due time, after taking his degrees, he became fellow. He often diſputed and preached before the univerſity; and he read alſo the rhetoric lecture in the public ſchools for two years with great applauſe. He diſtinguiſhed himſelf as a wit and

Some Specialties in the Life of Joſ. Hall, &c. written with his own hand. Prefixed to the Shaking of

and poet in this early ſeaſon of his life; for he publiſhed in 1597, "Virgidemiarum: Satires in ſix Books." The three firſt are called toothleſs ſatires, poetical, academical, moral: the three laſt, biting ſatires. They were reprinted at Oxford in 1753, 8vo. He calls himſelf in the prologue the firſt ſatyriſt in the Engliſh language:

the Olive-tree, or his remaining works, Lond. 1660. 4to.

"I firſt adventure, follow me who liſt,
"And be the ſecond Engliſh ſatyriſt."

After ſix or ſeven years ſtay in college, he was preſented to the rectory of Halſted in Suffolk by Sir Robert Drury; and, being thus ſettled, married a wife, with whom he lived happily 49 years. In 1605, he accompanied Sir Edmund Bacon to the Spa, where he compoſed his ſecond "Century "of Meditations." He had an opportunity, in this journey, of informing himſelf with his own eyes of the ſtate and practices of the Romiſh church; and at Bruſſels he entered into a conference with Coſter the Jeſuit. After his return, having ſome miſunderſtanding with his patron about the rights of his living, he reſolved to quit it, as ſoon as he could conveniently; and while he was meditating on this, Edward Lord Denny, afterwards earl of Norwich, gave him the donative of Waltham-Holy-Croſs in Eſſex. About the ſame time, which was in 1612, he took the degree of D. D. He had been made chaplain a little before to Prince Henry, who was much taken with his Meditations, and with two ſermons he had preached before him; and on that account conferred this honour upon him. In the ſecond year of his monthly attendance, when he ſolicited a diſmiſſion, the prince ordered him to ſtay longer, promiſing him ſuitable preferments: but, being loth to forſake his noble patron, who had placed his heart much upon him, he waved the offer, and remained 22 years at Waltham. In the mean time he was made prebendary of the collegiate church of Wolverhampton, and, in 1616, dean of Worceſter, though he was then abſent, attending the embaſſy of Lord Hay into France. The year after, he attended his majeſty into Scotland as one of his chaplains; and the year after that, viz. in 1618, was ſent to the ſynod of Dort, with others of our Engliſh divines. Indiſpoſition obliged him to return home very ſoon: however, before his departure, he preached a Latin ſermon to that famous aſſembly, which by their preſident and aſſiſtants took a ſolemn leave of him: and the deputies of the States diſmiſſed him with an honourable retribution, and ſent after

him a rich gold medal, having on it the portraiture of the ſynod (which is now, 1783, the property of Dr. Farmer, the preſent worthy and learned maſter of Emanuel-college).

Having refuſed in 1624 the biſhopric of Glouceſter, he accepted in 1627 that of Exeter. Though he was reckoned a favourer of Puritaniſm, yet he wrote, in the beginning of the troubles, with great ſtrength in defence of Epiſcopacy. Concerning his being ſuſpected of Puritaniſm, take his own words: "The billows went ſo high, that I was three ſeve-"ral times upon my knee to his majeſty, to anſwer theſe "great criminations; and what conteſtation I had with ſome "great lords concerning theſe particulars, it would be too "long to report: only this, under how dark a cloud I was "hereupon I was ſo ſenſible, that I plainly told the lord "archbiſhop of Canterbury, that, rather than I would be ob-"noxious to thoſe ſlanderous tongues of his miſinformers, I "would caſt up my rochet. I knew I went right ways, and "would not endure to live under undeſerved ſuſpicions."

Specialties, P. 42. Nov. 1641, he was tranſlated to the ſee of Norwich; but on Dec. 30 following, having joined with other biſhops in the proteſtation againſt the validity of all laws made during their forced abſence from the parliament, he was voted amongſt the reſt to the Tower, and committed thither Jan. 30, in all the extremity of froſt, at eight o'clock in a dark evening. About June 1642, he was releaſed upon giving 5000l. bail, and withdrew to Norwich; where he lived in tolerable quiet till April 1643. But then, the order for ſequeſtering notorious delinquents being paſſed, in which he was included by name, all his rents were ſtopped, and he had nothing to live on but what the parliament allowed him; all the while ſuffering the greateſt inconveniences, which he has given an account of in a piece, intituled his "Hard "Meaſure." In 1647, he retired to a little eſtate, which he rented at Higham near Norwich; and in this retirement he ended his life Sept. 8, 1656, in his 82d year. He was buried in the church-yard of that pariſh without any memorial: for in his will he has this paſſage, "I do not hold God's "houſe a meet repoſitory for the dead bodies of the greateſt "ſaints."

He is univerſally allowed to have been a man of great wit and learning; and of as great meekneſs, modeſty, and piety. He was ſo great a lover of ſtudy, that he earneſtly wiſhed his health would have allowed him to do it, even to exceſs. His work, beſides the "Satires" above-mentioned, make in all five volumes in folio and 4to; and "are filled," ſays Mr. Bayle, "with fine thoughts, excellent morality, and

Dict. art. HALL.

"a great

" a great deal of piety." His writings ſhew, that he was very zealous againſt Popery; neither was he more favourable to thoſe who ſeparated from the mother-church without an extreme neceſſity. He lamented the diviſions of Proteſtants, and wrote ſomething with a view of putting an end to them.

Two of his pieces were publiſhed in 1662, with Dury's " Irenicorum Tractatuum Prodromus." His " Miſcella- " neous Letters" are, in the judgement of Mr. Bayle, very good: they are without date; but being dedicated to prince Henry, we may conclude they were wrote before 1613, becauſe that prince died Nov. 6, 1612. He obſerves, in his epiſtle dedicatory, that it was not as yet uſual in England to publiſh diſcourſes in form of letters, as was done in other nations. In the catalogue of his works is a ſatirical piece, intituled, " Mundus idem & alter, &c." that is, " The World " different, yet the ſame." This is, as Mr. Bayle ſays, a learned and ingenious fiction, wherein he deſcribes the vicious manners of ſeveral nations; the drunkenneſs of one, the lewdneſs of another, &c. and does not ſpare the court of Rome. We cannot find out in what year it was firſt publiſhed; but it was reprinted at Utrecht, 1643, in 12mo, to which edition, adorned with maps, is joined, becauſe of the conformity of the matter, Campanella's " City of the Sun," and the " New Atalantis" of chancellor Bacon. Gabriel Naude ſays of this work, that " it is calculated leſs to divert " the readers, than to inflame their minds with the love of " virtue." Our author did not approve of Engliſh gentlemen travelling into foreign countries; and compoſed a book on that ſubject, which he dedicated to Lord Denny his patron. It is intituled, " Quo vadis? or, a juſt Cenſure of " Travel, as it is commonly undertaken by the Gentlemen " of our nation." He is not the only perſon who has complained of the bad effects of travelling; but, with regard to this ſubject, much may be ſaid on both ſides. Juſtus Lipſius approved of it, and has given very good inſtructions concerning it, in the 22d Letter of the 1ſt Century.

Art. DURY.

Bibliog. Poliit. p. 517. edit. 1692.

See his Works.

HALL (JOHN), born at Durham, in Auguſt, 1627; after one year ſpent at St. John's-college, Cambridge, removed to Gray's-Inn, London, where he was called to the bar; but entering into the politics of the times, and writing on ſubjects of that ſort, he attracted the notice of parliament, who ſent him into Scotland to attend Oliver Cromwell, and afterwards diſtinguiſhed him by other marks of favour: but, being,

Select Collection of Poems, by Nichols, Vol. VII. p. 49.

being too much addicted to pleaſure, he fell a ſacrifice to its indulgence; and returning to his native city of Durham, died there, Aug. 1, 1656. In 1646, (during his ſhort reſidence at Cambridge) being then but 19 years of age, he publiſhed "Horæ Vacivæ, or Eſſayes," a ſufficient proof of his abilities. His poems came out the ſame year. He publiſhed the firſt Engliſh verſion of Longinus, which he intituled "The Height of Eloquence, Lond. 1652," 8vo. This he tranſlated from the Greek, as he alſo did "Hiero-"cles upon the Golden Verſes of Pythagoras;" before which is an account of the ingenious tranſlator and his works, by John Davis of Kidwelly, by whom it was publiſhed in 1657, 8vo. More of him and his writings may be ſeen in Wood's Athen. Oxon. 2d Ed. Vol. I. p. 534. Several of his poems are preſerved in the "Select Collection," reprinted from a little volume (intituled, "Poems by John Hall, Cambridge, "printed by Roger Daniel, Printer to the Univerſitie, 1646, "for J. Rothwell at the Sun in St. Paul's Church-Yard, to "which in 1647 was added 'The Second Booke of Divine "Poems by J. H.") which is now become exceedingly ſcarce. Recommendatory verſes are prefixed to it by Jo. Pawſon (his tutor), H. More, W. Dillingham, W. Harrington, Ja. Windet, R. Marſhall, T. Smithſby, and Edw. Holland [A].

[A] In the ſecond part of Cleiveland's Works, 8vo, 1687, (intituled "Cleiveland Revived;" which contains ſome pieces by Fletcher, Denham, Jaſper Mayne, and Tho. Weaver, &c. ſee Wood, II. p. 317). are the following poems by J. Hall, who ſeems to have formed himſelf on Cleiveland's model, viz. "On a little Gen-"tleman," p. 297. "On an ugly "Woman," p. 298. "On Parſons, "the great Porter," p. 302. "To "Chloris," [rather Julia,] p. 309. "Upon Wood of Kent," p. 315. "To his Miſtreſs," p. 334. "On an "Eunuch," p. 353. "The Flight," p. 358. "On a Burning Glaſs," p. 375. "Not to Travel," p. 377.

HALLÉ (PETER), profeſſor of canon law in the univerſity of Paris, was born at Bayeux in Normandy, Sept. 8, 1611. He ſtudied philoſophy, the law, and divinity, for five years in the univerſity of Caen; and alſo applied himſelf to poetry, under the direction of his uncle Anthony Hallé, who was an eminent poet, with ſuch ſucceſs, that he gained the prizes in the poetical exerciſes that are performed every year in theſe two cities, "to the honour of the immaculate conception of "the Virgin Mary." This procured him ſo much reputation, that, though he was ſtill very young, he was choſen teacher of rhetoric in the univerſity of Caen. Some time after, being rector of the univerſity, he made an oration to M. Seguier,

M. Seguier, chancellor of France, then in Normandy, to ſuppreſs ſome popular inſurrections; which was ſo much approved by that head of the law, that he received a doctor of law's cap from his hands in 1640. He attended M. Seguier to Paris, and gained ſuch reputation by ſome pieces he publiſhed, that they offered him the maſterſhip of five different colleges; and he was incorporated in his abſence (a very unuſual thing!) into the body of the univerſity, 1641. He was made king's poet, and reader of the Latin and Greek tongues in the royal college, 1646. His ſtrong application to ſtudy having ruined his health, he was obliged to reſt for two years, in order to recover it. He afterwards reſolved to raiſe the glory of the faculty of the law, which was miſerably ſunk; and, in 1655, he obtained the poſt of regius profeſſor of the canon law, when he vigorouſly began, and, though he met with great difficulties, ſucceſsfully executed what he had reſolved.

Beſides "Canonical Inſtitutions," which he publiſhed in 1685, he wrote alſo for the uſe of his pupils ſeveral treatiſes upon the civil and canon laws; as, concerning Councils, the Pope's Authority, the Regale, Simony, Uſury, Cenſures, Regular Perſons, Eccleſiaſtical Benefices, Matrimony, Laſt Wills and Teſtaments, &c. He had publiſhed in 1655, 8vo, "A Collection of Latin Poems and Orations." He died Dec. 27, 1689.

HALLER, an illuſtrious phyſician, who died at Bern in Switzerland, Dec. 12, 1777, in his 75th year. While profeſſor of medicine at Gottingen, he filled ſucceſſively the botanical, chemical, and anatomical chairs; and raiſed the reputation of that univerſity to a very high pitch. He is ſuppoſed to have been the moſt acute, various, and original genius, that has appeared in the medical world ſince Boerhaave. His ſtudies, however, were not confined to medicine: he wrote many ingenious moral eſſays, ſome theological tracts, and a few odes, which, for elegance of diction and harmony of numbers, are not reckoned inferior to any poetical productions in the German language. In 1760, he retired to Bern; where he was elected a ſenator, and enjoyed the firſt authority in the adminiſtration of public affairs, till the time of his death.

HALLEY (EDMUND), a moſt eminent Engliſh philoſopher and aſtronomer, was born in the pariſh of St. Leonard Shoreditch, near London, Oct. 29, 1656. His father, a wealthy

wealthy citizen and ſoap-boiler in Wincheſter-ſtreet, put him to St. Paul's ſchool under the learned Dr. Thomas Gale: where he not only excelled in all parts of claſſical learning, but made an uncommon advance in mathematical; ſo much that, as Wood ſays, he had perfectly learnt the uſe of the celeſtial globe, and could make a complete dial; and we are informed by Halley himſelf, that he obſerved the change of the variation of the magnetic needle at London in 1672, that is, one year before he left ſchool. In 1673, he was entered a commoner of Queen's-college in Oxford, where he applied himſelf to practical and geometrical aſtronomy, in which he was greatly aſſiſted by a curious apparatus of inſtruments, which his father, willing to encourage his ſon's genius, had purchaſed for him. At 19, he began to oblige the public with new obſervations and diſcoveries, and continued to do ſo to the end of a very long life. It would greatly exceed the bounds propoſed in theſe memoirs, to enter into a detail of all Halley's productions; and the reader will be able to form as clear a notion of the man, from a relation of ſome of the moſt conſiderable. Beſides particular obſervations, made from time to time upon the celeſtial phænomena, he had, from his firſt admiſſion into college, purſued a general ſcheme for aſcertaining the true places of the fixed ſtars, and thereby correcting the errors of Tycho Brahe. His original view therein was to carry on the deſign of that firſt reſtorer of aſtronomy, by compleating the catalogue of thoſe ſtars from his own obſervations: but, upon farther enquiry, finding this province taken up by Hevelius and Flamſtead, he dropped that purſuit, and formed another; which was, to perfect the whole ſcheme of the heavens by the addition of the ſtars, which lie ſo near the ſouth pole, that they could not be obſerved by thoſe aſtronomers, as never riſing above the horizon either at Dantzick or Greenwich. With this view he left the univerſity, before he had taken any degree, and applied himſelf to Sir Joſeph Williamſon, then ſecretary of ſtate, and to Sir Jonas Moore, ſurveyor, both encouragers of theſe ſtudies; who applauding his purpoſe, mentioned it to Charles II. The king was much pleaſed with the thing, and immediately recommended him to the Eaſt-India company, who thereupon promiſed to ſupply him with all the accommodations and conveniences they could, and to carry him to St. Helena, then in their poſſeſſion by a grant from the crown, which he pitched upon as a very proper ſituation for his deſign. Accordingly he embarked for that iſland, Nov. 1676; and arriving there

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there ſafely in three months, ſtuck cloſe to his teleſcope, till he finiſhed his taſk, and compleated his catalogue. This done, he returned to England, Nov. 1678; and having delineated a planiſphere, wherein he laid down the exact places of all the ſtars near the ſouth pole from his own obſervations, he preſented it, with a ſhort deſcription, to his majeſty. Among theſe ſtars there appeared (ſuch was his addreſs) the "Conſtellation of the Royal Oak," with this deſcription: "Robur Carolinum in perpetuam ſub illius latebris ſervati "Caroli Secundi Magnæ Britanniæ Regis memoriam, in "cœlum merito tranſlatum." The king was greatly ſatisfied with Halley, and gave him at his own requeſt a letter of mandamus to the univerſity of Oxford for the degree of M. A. the words of which are, that "his majeſty has re-"ceived a good account of his learning as to the mathe-"matics and aſtronomy, whereof he has gotten a good teſ-"timony by the obſervations he has made during his abode "in the iſland of St. Helena." This letter was dated Nov. 18, and the ſame month he was alſo choſen fellow of the Royal Society. Indeed his catalogue of theſe ſouthern ſtars merited particular honour: it was an entirely new acquiſition to the aſtronomical world, and might not unaptly be called, "Cœlum Auſtrale eo uſque incognitum;" and thence he acquired a juſt claim to the title, which by Flamſtead was not long after given him, the Southern Tycho.

Eloge of Mr. Halley, in the Memoirs of the Royal Academy at Paris in 1742.

Wood's Faſti.

Preface to the Doctrine of the Sphere, in Sir Jonas Moore's Syſtem of the Mathematics, Lond. 1681.

In 1697, he was pitched upon by the Royal Society to go to Dantzick, for the ſatisfaction of Hevelius the conſul, to adjuſt a diſpute between him and our Hooke, about the preference of plain or glaſs ſights in aſtroſcopical inſtruments. He ſet out May 14 of this year, with a letter recommendatory from that ſociety, and arrived at that city on the 26th. He waited on the conſul immediately, and, after ſome converſation, agreed to enter upon the buſineſs of his viſit that ſame night; on which, and every night afterwards, when the ſky permitted, the two aſtronomers made their obſervations together till July 18, when Halley left Dantzick, and returned to England. Here he continued till the latter end of the following year 1680; when he ſet out upon what is uſually called the grand tour, accompanied by the celebrated Mr. Nelſon, who had been his ſchool-fellow, and was his friend. They croſſed the water in Dec. to Calais; and, in the mid-way from thence to Paris, Halley had, firſt of any one, a ſight of the remarkable comet, as it then appeared a ſecond time that year in its return from the ſun. He had, the November before, ſeen it in its deſcent, and now haſtened

See HEVELIUS.

See Halley's Letter to Nelſon, concerning Dodwell's Book De Cyclis, at the end of Brokeſby's Life of Dodwell, 1715.

to complete his obſervations upon it, in viewing it from the Royal Obſervatory of France. That building had been finiſhed not many years before; and Halley's deſign in this part of his tour was to ſettle a friendly correſpondence between the two royal aſtronomers of Greenwich and Paris; watching, in the mean time, all occaſions of improving himſelf under ſo great a maſter as Caſſini, as he had done before under Hevelius. From Paris he went with his fellow-traveller by the way of Lyons to Italy, where he ſpent a great part of the year 1681: but his affairs then calling him home, he left Mr. Nelſon at Rome, and returned to England, after making ſome ſtay a ſecond time at Paris.

Soon after his return to England, he married the daughter of Mr. Tooke, auditor of the Exchequer; and took a houſe at Iſlington near London, where he immediately ſet up his tube and ſextant, and eagerly purſued his favourite ſtudy. In 1683, he publiſhed his "Theory of the Variation of the Magnetical Compaſs," wherein he ſuppoſes "the whole globe of the earth to be one great magnet, having four magnetical poles or points of attraction, &c." The ſame year alſo, he entered early upon a new method of finding out the longitude by a moſt accurate obſervation of the moon's motion. His purſuits are ſaid to have been interrupted about this time by the death of his father, who, having ſuffered greatly by the fire of London, as well as by a ſecond marriage, into which he had imprudently entered, was found to have waſted his fortunes: but he ſoon reſumed them; for, Jan. 1684, he turned his thoughts upon the ſubject of Kepler's ſeſquialterate proportion, and, after ſome meditation, concluded from it, that the centripetal force muſt decreaſe in proportion to the ſquares of the diſtances reciprocally. He found himſelf, however, unable to make it out in any geometrical way, and therefore firſt applied to Mr. Hooke and Sir Chriſtopher Wren; who not affording him any aſſiſtance, he went to Cambridge to Mr. Newton, who ſupplied him fully with what he had ſo ardently ſought. But Halley, having now found an immenſe treaſure, could not reſt, till he had prevailed with the owner to enrich the public therewith; and to this interview the world is in ſome meaſure indebted for the "Principia Mathematica Philoſophiæ "Naturalis." The "Principia" were publiſhed in 1686; and Halley, who had the whole care of the impreſſion by the direction of the Royal Society, preſented it to James II. with a diſcourſe of his own, giving a general account of the

aſtronomical

aſtronomical part of that book. He alſo wrote a very elegant copy of verſes in Latin, which are prefixed to the "Principia."

The ſame year he undertook to explain the cauſe of a natural phænomenon, which had till then baffled the reſearches of the ableſt geographers. The Mediterranean Sea is obſerved not to ſwell in the leaſt, although there is no viſible diſcharge of the prodigious quantity of water which runs into it from nine large rivers, beſides ſeveral ſmall ones, and the conſtant ſetting in of the current at the mouth of the Streights. His ſolution of this difficulty gave ſo much ſatisfaction to the ſociety, that he received orders to proſecute theſe enquiries. He did ſo; and having ſhewn, by the moſt accurate experiments, how that great increaſe of water was actually carried off in vapours raiſed by the action of the ſun and wind upon its ſurface, he proceeded with the like ſucceſs to point out the method uſed by nature to return the ſaid vapours into the ſea. This circulation he ſuppoſes to be carried on by the winds driving theſe vapours to the mountains; where being collected, they form ſprings, which uniting become rivulets or brooks, and many of theſe again meeting in the vallies, grow into large rivers, emptying themſelves at laſt into the ſea: thus demonſtrating, in the moſt beautiful manner, the way in which the equilibre of receipt and expence is continually preſerved in the univerſal ocean. Mr. Halley ſtill continued to give his labours to the world by the canal of the "Philoſophical Tranſactions," of which, for many years, his pieces were the chief ornament and ſupport. Their various merit is thrown into one view by the writer of his "Eloge," cited above; who, having mentioned his "Hiſ-"tory of the Trade-winds and Monſoons," proceeds in theſe terms: "This was immediately followed by his eſti-"mation of the quantity of vapours which the ſun raiſes "from the ſea; the circulation of vapours; the origin of "fountains; queſtions on the nature of light and tranſpa-"rent bodies; a determination of the degrees of mortali-"ty, in order to adjuſt the valuation of annuities on lives; "and many other works, in which almoſt all the ſciences, "aſtronomy, geometry, and algebra, optics and dioptrics, "baliſtic and artillery, ſpeculative and experimental philoſo-"phy, natural hiſtory, antiquities, philology, and criticiſm; "being about 25 or 30 diſſertations, which he produced "during the nine or ten years of his reſidence at London; "and all abounding with ideas new, ſingular, and uſeful."

In 1691, the Savilian profeſſorſhip of aſtronomy at Oxford being vacant, he applied for that place, but did not ſucceed. Whiſton, in the "Memoirs of his own Life," tells us from Dr. Bentley, that Halley "being thought of for "ſucceſſor to the mathematical chair at Oxford, Bp. Stil-"lingfleet was deſired to recommend him at court; but "hearing, that he was a ſceptic and a banterer of religion, "the biſhop ſcrupled to be concerned, till his chaplain Bent-"ley ſhould talk with him about it, which he did. But "Halley was ſo ſincere in his infidelity, that he would not "ſo much as pretend to believe the Chriſtian religion, though "he thereby was likely to loſe a profeſſorſhip; which he did "accordingly, and it was then given to Dr. Gregory." Halley publiſhed his "Theory of the Variation of the Mag-"netical Compaſs," as we have already obſerved, in 1683; which, though it was well received both at home and abroad, he found, upon a review, liable to great and inſuperable objections. Yet the phænomena of the variation of the needle, upon which it is raiſed, being ſo many certain and indiſputed facts, he ſpared no pains to poſſeſs himſelf of all the obſervations relating to it he could poſſibly come at. To this end he procured an application to be made to king William, who appointed him commander of the Paramour Pink, Aug. 19, 1698; with expreſs orders to ſeek by obſervations the diſcovery of the rule of the variations, and, as the words of his commiſſion run, "to call at his majeſty's ſettlements "in America, and make ſuch further obſervations as are ne-"ceſſary for the better laying down the longitude and lati-"tude of thoſe places, and to attempt the diſcovery of what "land lies to the ſouth of the Weſtern ocean." He ſet out on this attempt Nov. 24th following, and proceeded ſo far as to croſs the line; but his men growing ſickly and untractable, and his firſt lieutenant mutinying, he returned home in June 1699. After getting his lieutenant tried and caſhiered, he ſet off, September following, a ſecond time, having the ſame ſhip with another of leſſer bulk, of which he had alſo the command. He traverſed the vaſt Atlantic ocean from one hemiſphere to another, as far as the ice would permit him to go; and in his way back touched at St. Helena, the coaſt of Brazil, Cape Verd, Barbadoes, Madeiras, the Canaries, the coaſt of Barbary, and many other latitudes, arriving in England Sept. 1700. Having thus furniſhed himſelf with a competent number of obſervations, he publiſhed in 1701 "A General Chart, ſhewing at

Vol. I. p. 108.

"one

"one View the Variation of the Compaſs in all thoſe Seas, "where the Engliſh Navigators were acquainted;" and hereby, firſt of any one, laid a ſure foundation for the diſcovery of the law or rule, whereby the ſaid variation changes all over the world.

The captain (for he had now acquired that title and character) had been at home little more than half a year, when he went in the ſame ſhip, with another expreſs commiſſion from the king, to obſerve the courſe of the tides in every part of the Britiſh channel at home, and to take the longitude and latitude of the principal head-lands, in order to lay down the coaſt truly. Theſe orders were executed with his uſual expedition and accuracy; and ſoon after his return he publiſhed, in 1702, a large map of the Britiſh channel. The emperor of Germany having reſolved to make a convenient and ſafe harbour for ſhipping in that part of his dominions which borders upon the Adriatic, captain Halley was ſent this year by queen Anne to view the two ports on the Dalmatian coaſt, lying to that ſea. He embarked Nov. 27, went over to Holland, and paſſing thence through Germany to Vienna, proceeded to Iſtria, with a view of entering upon the execution of the emperor's deſign; but ſome oppoſition being given to it by the Dutch, it was laid aſide: nevertheleſs, the emperor preſented him with a rich diamond ring from his own finger, and gave him a letter of high commendation, written with his own hand to queen Anne. He was likewiſe received with great reſpect by the king of the Romans, by prince Eugene, and the principal officers of that court. Preſently after his arrival in England, he was diſpatched again upon the ſame buſineſs; and paſſed his time through Oſnaburgh and Hanover, where he ſupped with his late Britiſh majeſty, then electoral prince, and his ſiſter the queen of Pruſſia. Arriving at Vienna, he was preſented the ſame evening to the emperor, who directly ſent his chief engineer to attend him to Iſtria; whither they repaired, and added ſome new fortifications to that of Trieſte, the port of Boccari being found fit to receive all kind of ſhipping with ſafety.

Having ſeen the work finiſhed, he returned to England, Nov. 1703; and Wallis being deceaſed a few weeks before, Halley was appointed Savilian profeſſor of geometry at Oxford in his room, and had the degree of LL. D. conferred upon him by that univerſity. He was ſcarcely ſettled at Oxford, when Aldrich, dean of Chriſt-church, engaged him

to tranſlate into Latin from the Arabic "Apollonius de Sec-"tione Rationis." At the ſame time, from the account given of them by Pappus, he reſtored the two books, which are loſt of the ſame author, "De Sectione Spatii;" and the whole work was publiſhed by him in one volume 8vo, at Oxford, 1706. Afterwards he took a ſhare with his colleague, Dr. David Gregory, in preparing for the preſs the ſame Apollonius's "Conics;" and ventured to ſupply the whole 8th book, which is loſt, of the original. He likewiſe added Serenus on the "Section of the Cylinder and "Cone," printed from the original Greek with a Latin tranſlation, and publiſhed the whole, 1710, in folio; not to mention, that in the midſt of all theſe publications the "Miſ-"cellanea Curioſa," in three vols. 8vo, had come out under his direction in 1708. In 1713, he ſucceeded Dr. afterwards Sir, Hans Sloane, in the poſt of ſecretary to the Royal Society; and, upon the death of Flamſtead in 1719, was appointed to ſucceed him at Greenwich by George I. which made Halley, that he might be more at liberty for the proper buſineſs of his ſituation, reſign the poſt of ſecretary to the Royal Society in 1721.

Upon the acceſſion of the late king, his conſort queen Caroline thought proper to make a viſit at the Royal Obſervatory; and being pleaſed with every thing ſhe ſaw, took notice, that Dr. Halley had formerly ſerved the crown as a captain in the navy: and ſhe ſoon after obtained a grant of his half-pay for that commiſſion, which he enjoyed from that time during his life. An offer was alſo made him of being appointed mathematical preceptor to the duke of Cumberland; but he declined that honour, by reaſon of his advanced age, and becauſe he deemed the ordinary attendance upon that employ not conſiſtent with the performance of his duty at Greenwich. Aug. 1729, he was admitted as a foreign member of the Academy of Sciences at Paris. About 1737, he was ſeized with a paralytic diſorder in his right hand, which, it is ſaid, was the firſt attack he ever felt upon his conſtitution: however, he came as uſual once a week, till within a little while before his death, to ſee his friends in town on Thurſday, before the meeting of the Royal Society. His paralytic diſorder increaſing, his ſtrength gradually wore away, and he came at length to be wholly ſupported by ſuch cordials as were ordered by his phyſician Dr. Mead. He expired as he ſat in his chair, without a groan, Jan. 14, 1741-2, in his 86th year. His corpſe was interred near Greenwich,

Greenwich, in the church-yard of a ſmall village called Lee, where was erected over him a handſome tomb with this inſcription:

Sub hoc marmore
Placide requieſcit cum uxore chariſſima
EDMUNDUS HALLEIUS, LL. D.
Aſtronomorum ſui ſeculi facile princeps.
Ut vero ſcias, lector,
Qualis quantuſque vir ille fuit,
Scripta ejus multifaria lege:
Quibus omnes fere artes & ſcientias
Illuſtravit, ornavit, amplificavit.

Æquum eſt igitur,
Ut quem cives ſui virum
Tantopere coluere
Memoriam ejus poſteritas
Grata veneretur.

Natus } eſt A. C. { MDCLVI.
Mortuus } { MDCCXLI.

Hoc ſaxum optimis parentibus
Sacrârunt duæ filiæ pientiſſimæ
Anno C. MDCCXLII.

HAMEL (JOHN BAPTISTE DU), a French philoſopher and divine, was born at Vire in Lower Normandy, 1614. He paſſed through his firſt ſtudies at Caen, and his courſe of rhetoric and philoſophy at Paris. At eighteen, he wrote a treatiſe, in which he explained, in a very ſimple manner, and by one or two figures, Theodoſius's three books upon Spherics; to which he added a tract upon Trigonometry extremely ſhort yet perſpicuous, and deſigned as an introduction to aſtronomy. In one of his latter works he obſerves, that he was prompted by the vanity natural to a young man to publiſh this book: but, as Fontenelle remarks, there are few perſons of that age capable of ſuch an inſtance of vanity. At 19, he entered himſelf into the congregation of the oratory, where he continued ten years, and left it in order to be curate of Neuilli upon the Marne. He applied in the mean time intenſely to ſtudy, and diſtinguiſhed himſelf greatly by publiſhing works upon aſtronomy and philoſophy. In 1666, Colbert propoſed to Lewis XIV. a ſcheme, which was approved by his majeſty, for eſtabliſhing a royal academy of ſciences; and appointed our author ſecretary of it. In 1668, he attended M. Colbert de Croiſſy, plenipotentiary for the peace at Aix la Chapelle; and upon the concluſion of it, accompanied him in his embaſſy to England, where he formed an acquaintance with the moſt eminent perſons of this nation, particularly with Boyle, Ray, and Willis. From thence he went over to Holland, and ſo returned to France, having made a great number of uſeful obſervations in his travels. In 1678, his "Philoſophia Vetus & Nova, ad Uſum "Scholæ accommodata in Regia Burgundia pertractata," was printed at Paris in 4 vols. 12mo; and, in 1681, enlarged

Niceron, &c. Dupin, Nov. Bibl. des Aut. Eccleſ. &c. Fontenelle, Eloge de M. Hamel.

larged and reprinted there in ſix. This work, which was done by the order of M. Colbert, contains a judicious collection of the ancient and modern opinions in philoſophy. Several years after the publication of it, the Jeſuits carried it into the Eaſt-Indies, and taught it with ſucceſs; and father Bovet, a miſſionary in China, wrote into Europe, that when his brethren and himſelf engaged in drawing up a ſyſtem of philoſophy in the Tartarian language for the emperor, one of the chief ſources they drew from was Du Hamel's "Philoſophia Vetus & Nova." His works in this way, now become numerous, were collected and publiſhed at Nuremberg 1681, in 4 vols. 4to, under the title of, "Opera "Philoſophica & Aſtronomica:" and they were highly valued then, though the improvements in philoſophy ſince his time have brought them into diſcredit, by rendering them of little or no uſe. In 1697, he reſigned his place of ſecretary of the Royal Academy of Sciences, which by his recommendation he procured for M. de Fontenelle. He had ſome years before this devoted himſelf to divinity, and publiſhed large works in this way. However, he did not loſe all care of his former ſtudies, but publiſhed at Paris in 1698, "Regiæ Scientiarum Academiæ Hiſtoria," 4to, in four books; which being greatly liked, he afterwards augmented with two books more. It contains an account of the foundation of the Royal Academy of Sciences and its tranſactions, from 1666 to 1700, and is now the moſt uſeful of any of his works relating to philoſophy; as perhaps the moſt uſeful which he publiſhed in theology, is his laſt work printed at Paris, 1706, in folio, and intituled, "Biblia Sacra Vulgatæ "Editionis, una cum ſelectis ex optimis quibuſque interpretibus notis, prolegomenis, novis tabulis chronologicis & "geographicis."

He died at Paris Aug. 6, 1706, without any ſickneſs, and of mere old age, being almoſt 83. Though he had quitted his cure at Neuilli in 1663, yet he went every year to viſit his old flock; and the day he ſpent there was kept as an holyday by the whole village. He was highly eſteemed by the moſt eminent prelates of France, though he enjoyed but very ſmall preferments. He was a man of great modeſty, affability, piety, and integrity; he was diſintereſted, averſe to all conteſts, and exempt from jealouſy and affectation. He wrote Latin with prodigious purity and elegance.

HAMMOND (Dr. HENRY), a learned Engliſh divine, was born at Chertſey in Surrey, Aug. 18, 1605; and was the

the youngeſt ſon of Dr. John Hammond, phyſician to Henry prince of Wales, who was his godfather, and gave him his own name. He was educated in grammar-learning at Eton-ſchool, and ſent to Magdalen-college, Oxford, in 1618; of which, after taking his degrees in a regular way, he was elected fellow in 1625. Some time after he applied himſelf to divinity; which however he did not purſue in the ordinary way, by having recourſe to modern ſyſtems and voluminous compilations of men who perhaps knew as little of the matter as himſelf, but, as Fell ſays, "by beginning that ſcience "at the upper end, as conceiving it moſt reaſonable to "ſearch for primitive truth in the primitive writers, and not "to ſuffer his underſtanding to be prepoſſeſſed by the con-"trived and intereſted ſchemes of modern, and withal ob-"noxious, authors." In 1633, he was preſented to the rectory of Penſhurſt in Kent, by Robert Sydney earl of Leiceſter. That nobleman happening to be one of his auditors while he was ſupplying a turn at court for Dr. Frewen, then preſident of his college, and one of his majeſty's chaplains, was ſo deeply affected with the ſermon, and formed ſo juſt a meaſure of the preacher's merit, that he conferred on him this living, then void, and in his gift. Upon this he quitted his college, and went to his cure, where he reſided, as long as the times permitted him, punctually performing every branch of the miniſterial function in the moſt diligent and exemplary manner. In 1640, he was choſen one of the members of the convocation, called with the long parliament, which began that year; and, in 1643, made archdeacon of Chicheſter by the unſought-for favour of Dr. Brian Duppa, then biſhop of Chicheſter, and afterwards of Winchеſter. The ſame year alſo he was named one of the aſſembly of divines, but never ſat amongſt them.

Fell's Life of Dr. Hammond, p. 1, 2. Lond. 1622.

Fell, &c. P. 7.

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In the beginning of the national troubles he continued undiſturbed at his living, till the middle of July 1643; but joining in the fruitleſs attempt then made at Tunbridge in favour of the king, and a reward of 100l. being ſoon after promiſed to the perſon that ſhould produce him, he was forced to retire privily and in diſguiſe to Oxford. Having procured an apartment in his own college, he ſought that peace in retirement and ſtudy, which was no where elſe to be found. Among the few friends he converſed with, was Dr. Chriſtopher Potter, provoſt of Queen's-college; by whoſe perſuaſion it was, that he publiſhed his "Practical "Catechiſm, 1644." This was one of the moſt valuable books publiſhed at that time; yet becauſe it did not ſuit the

nonſenſe then prevailing, nor the principles of thoſe who cried up Faith to the ſkies, but condemned Works, as fit for little elſe but to make a man's damnation more ſure, great objections were raiſed againſt it by 52 miniſters within the province of London; and eſpecially by the famous Francis Cheyneil, who has contrived to perpetuate his good name by his extraordinary treatment of the excellent Chillingworth. Hammond however defended his book, and the ſame year and the following, put out ſeveral uſeful pieces, adapted to the times. Dec. 1644, he attended as chaplain the duke of Richmond and earl of Southampton; who were ſent to London by Charles I. with terms of peace and accommoda-
Ath. Oxon. tion, to the parliament; and when a treaty was appointed at Uxbridge, he appeared there as one of the divines on the king's ſide, where he managed, greatly to his honour, a diſpute with Richard Vines, one of the Preſbyterian miniſters
Fell, &c. p. 37. ſent by the parliament. Nevertheleſs, a report was afterwards raiſed upon the doctor, that Vines "had utterly ſi-"lenced him;" inſomuch that, to avoid the force of his adverſary's objection, he was obliged to have recourſe to this expedient, that is, "to ſwear by God and the holy angels, "that though at preſent a ſolution did not occur to him, he "could anſwer it." But the doctor, being informed of this ſlander, wrote a letter in his own vindication, wherein he has theſe words: "I am both ſure, that I never called God "and his holy angels to witneſs any thing in my life, nor "ever ſwore one voluntary oath that I know of; and that I "was not, at that meeting, conſcious to myſelf of wanting "ability to expreſs my thoughts, or preſſed with any conſi-
Ibid. p. 38. 43. "derable difficulty, or forced by any conſideration, to wave "the anſwer of any thing objected."

A few days after the breaking of this treaty, a canonry of Chriſt-church in Oxford becoming vacant, the king beſtowed it upon him about March 1645; and the univerſity choſe him their public orator. His majeſty alſo, coming to reſide in that city, made him one of his chaplains in ordinary: notwithſtanding all which employments, he did not remit from his ſtudies, or ceaſe to publiſh books, principally contrived
Ibid. p. 44, 45. to do ſervice in the times they were written in. When Oxford ſurrendered, his attendance as chaplain was ſuperſeded; but when the king came into the power of the army, he was permitted to attend him again, in his ſeveral confinements and removes of Wooburn, Caverſham, Hampton-court, and the Iſle of Wight: at which laſt place he continued till Chriſtmas 1647, the time that all his majeſty's ſervants were

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put away from him. He then returned again to Oxford, where he was choſen ſub-dean of Chriſt-church; in which office he continued till March 30, 1648, when he was forcibly turned out of it by the parliamentary viſitors. Inſtead of being commanded immediately to quit Oxford, as others were, a committee of parliament voted him and Dr. Sheldon to be priſoners in that place, where they continued in reſtraint for about ten weeks. During this confinement he began his "Paraphraſe and Annotations on the New Teſtament;" the ground-work of which is ſaid to be this. Having written in Latin two large volumes of the way of interpreting the New Teſtament, with reference to the cuſtoms of the Jews, and of the firſt Heretics in the Chriſtian church, and alſo of the Heathens, eſpecially in the Grecian games; and, above all, of the importance of the Helleniſtical dialect; he began to conſider, that it might be more uſeful to the Engliſh reader, who was to be his immediate care, to write in our vulgar language, and ſet every obſervation in its natural order, according to the direction of the text. And having ſome years before collated ſeveral Greek copies of the New Teſtament, and obſerved the variation of our Engliſh from the original, and made an entire tranſlation of the whole for his own private uſe, he caſt his work into that form, in which it now appears. It came out firſt in 1653; in 1656, with additions and alterations; and in 1698, Le Clerc put out a Latin tranſlation of it, viz. of the "Paraphraſe and Annotations," with the text of the Vulgate, in which he has intermixed many of his own animadverſions, explained thoſe points which Dr. Hammond had but ſlightly touched, and corrected many of his miſtakes. This is the moſt uſeful of all his works; which however let us quit for the preſent, and look a little after its author.

Fell, &c. p. 48.

Ibid. p. 58.

We left him under confinement at Oxford; from whence he was afterwards removed to the houſe of Sir Philip Warwick at Clapham in Bedfordſhire. The trial of king Charles drawing on, and Dr. Hammond being in no other capacity to interpoſe than by writing, he drew up an addreſs to the general and council of officers, which he publiſhed under this title: "To the Right Honourable the Lord Fairfax, and his "Council of War, the humble Addreſs of Henry Ham-"mond." His grief for the death of his royal maſter was extreme; but after having indulged it for a while, he reſumed his ſtudies, and publiſhed ſeveral pieces. The rigour of his reſtraint being taken off in the beginning of 1649, he removed to Weſtwood in Worceſterſhire, the ſeat of the loyal

Ibid. p. 52, 57.

loyal Sir John Packington, from whom he received a kind invitation; and here ſpent the remainder of his days. In 1651, when Charles II. came into thoſe parts, he waited upon him, and received a letter from his own hand, of great importance, to ſatisfy his loyal ſubjects concerning his adherence to the religion of the church of England. In 1653, he publiſhed, as we have already obſerved, his great work on the New Teſtament, and went on applying antidotes to the diſtempers of the church and ſtate, and oppoſing thoſe monſtrous ill-grounded and abſurd tenets, which were daily broached under the name of religion; particularly thoſe of the Anabaptiſts and other enthuſiaſts. Afterwards he undertook a "Paraphraſe and Commentary on all the Books of "the Old Teſtament;" of which he publiſhed the Pſalms, and went through a third part of the book of Proverbs. His want of health only hindered him from proceeding farther: for that ſtrength of body, which had hitherto attended his indefatigable mind, beginning to fail him about 1654, he was ſeized by thoſe four tormenting diſtempers, each of which has been judged a competent trial of human patience, namely, the ſtone, the gout, the colic, and the cramp; but the ſtone put an end to his life. For, while Charles II. was deſigning him for the biſhopric of Worceſter, and he was preparing to go to London, whither he had been invited by the moſt eminent divines, he was ſeized with a ſharp fit of the ſtone the 4th of April, of which he died the 25th of the ſame month, 1660.

Fell, &c. p. 71. 83.

He was a very handſome man, and of a good conſtitution; and the faculties of his mind were no way inferior to the graces of his body. Declamatory panegyric is not our province: we will therefore content ourſelves with reciting what Wood and Burnet have ſaid of him. "Great were his "natural abilities, greater his acquired; and in the whole "circle of arts he was moſt accurate. He was alſo eloquent "in the tongues, exact in the ancient and modern writers, "well verſed in philoſophy, and better in philology, moſt "learned in ſchool-divinity, and a great maſter in church "antiquity." "His death," ſays Burnet, "was an un- "ſpeakable loſs to the church. For, as he was a man of great "learning, and of moſt eminent merit, he having been the "perſon that, during the bad times, had maintained the "cauſe of the church in a very ſingular manner; ſo he was "a very moderate man in his temper, though with a high "principle, and would probably have fallen into healing "councils. He was alſo much ſet on reforming abuſes,

Ath. Oxon.

"and

" and for raiſing in the clergy a due ſenſe of the obligations " they lay under." Beſides above 30 pieces that came out in his life-time, at leaſt 20 more publiſhed after his deceaſe; all which were collected together by his amanuenſis, the learned Mr. William Fulman, into 4 vols. folio, 1684. Hiſt. of his own Time, edit. 1724. p. 177.

HAMMOND (ANTHONY, Eſq;), deſcended from a family long ſituated at Somerſham-place, in Huntingdonſhire, was born in 1668, and educated at St. John's-college, Cambridge. He was a commiſſioner of the navy, a good ſpeaker in parliament, had the name of " ſilver-tongued Hammond" given him by lord Bolingbroke, and was a man of note among the wits, poets, and parliamentary writers, in the beginning of this century. A volume of " Miſcellany Poems" was inſcribed to him in 1694 by his friend Mr. Hopkins; and in 1720 he was himſelf the editor of " A new Miſcellany " of Original Poems," in which he had himſelf no ſmall ſhare. His own pieces, he obſerves in his preface, " were " written at very different times, and were owned by him, " leſt in a future day they ſhould be aſcribed to other per- " ſons to their prejudice, as the ' Ode on Solitude' has been, " in wrong, to the earl of Roſcommon, and as ſome of the " reſt have been to others." He was the intimate friend of Mr. Moyle, and wrote the " Account of his Life and Writ- " ings" prefixed to his works in 1727. Their acquaintance began, through Sir Robert Marſham, in the latter end of 1690, ſoon after Hammond's return from a ſhort tour into Holland and ſome parts of Flanders. The places of reſort for wits at that period were Maynwaring's coffee-houſe in Fleet-ſtreet, and the Grecian near the Temple; where Moyle having taken a diſguſt againſt the clergy, had ſeveral friendly diſputes with Hammond, and at the ſame place had a ſhare with Trenchard in writing the argument againſt a ſtanding army. In Moyle's works are three valuable letters to Hammond; a copy of verſes, by Hammond, to Moyle; another, by Hopkins, to the ſame; and a third, by Hopkins, to Hammond. In the latter, in 1694, we have the following intimation of what Dr. Johnſon calls " the moſt arduous " work of its kind." Nichols's Select Collection of Poems. Vol. III. p. 265.

With joy I learn'd Dryden's deſign to crown
All the great things he has already done:
No loſs, no change of vigour can he feel,
Who dares attempt the ſacred Mantuan ſtill.

Theſe

Theſe lines are a remarkable confirmation of our excellent Biographer's obſervation, that "the expectation of this work "was undoubtedly great: the nation conſidered its honour "as intereſted in the event. One gave him the different "editions of his author, and another helped him in the ſub-"ordinate parts. The arguments of the ſeveral books "were given him by Addiſon. The hopes of the public "were not diſappointed." "He produced," ſays Pope, "the "moſt noble and ſpirited tranſlation that I know in any lan-"guage. It certainly excelled whatever had appeared in "Engliſh, and appears to have ſatisfied his friends; and, for "the moſt part, to have ſilenced his enemies."

Life by Dr. Johnſon, corrected by Gent. Mag. 1781, p. 273.

HAMMOND (JAMES), well remembered as a man eſteemed and careſſed by the elegant and great, was the ſecond ſon of Anthony Hammond [A], a man of note among the wits, poets, and parliamentary orators in the beginning of this century. He was born about 1710, and educated at Weſtminſter-ſchool; but it does not appear that he was of any univerſity. He was equerry to the prince of Wales, and ſeems to have come very early into public notice, and to have been diſtinguiſhed by thoſe whoſe patronage and friendſhip prejudiced mankind at that time in favour of thoſe on whom they were beſtowed; for he was the companion of Cobham, Lyttelton, and Cheſterfield. He is ſaid to have divided his life between pleaſure and books; in his retirement forgetting the town, and in his gaiety loſing the ſtudent. Of his literary hours all the effects are exhibited in his memorable "Love "Elegies," which were written very early, and his Prologue not long before his death [B]. In 1733, he obtained an income of 400l. a year by the will of Nicholas Hammond, Eſq; a near relation. In 1741, he was choſen into parliament for Truro in Cornwall, probably one of thoſe who were elected by the prince's influence; and died next year in June at Stowe, the famous ſeat of the lord Cobham. His miſtreſs long outlived him, and in 1779 died unmarried bed-chamber woman to the queen. The character which her lover be-

[A] Not the ſon of a Turkey merchant, as erroneouſly ſtated by Shiels, in Cibber's "Lives of the Poets;" nor was he, further, the Mr. Hammond who married a ſiſter of Sir Robert Walpole, as miſtakenly advanced by Dr. Johnſon. The firſt of theſe facts we aſſert on the authority of Dr. Johnſon, the other on that of the Hon. Horace Walpole, in a MS. letter to the writer of this note.

[B] To theſe may be added his "Elegy to Miſs Daſhwood," preſerved at the end of Dr. Johnſon's Life of Hammond, and a Ballad ſung at Vauxhall 30 years ago, beginning, "O how "could I venture to love one like "thee?"

queathed

queathed her was, indeed, not likely to attract courtſhip. Yet it was her own fault that ſhe remained ſingle, having had another very honourable offer. The "Elegies" were publiſhed after his death; and while the writer's name was remembered with fondneſs, they were read with a reſolution to admire them. The recommendatory preface of the editor, who was then believed, and is now affirmed by Dr. Maty, to be the earl of Cheſterfield, raiſed ſtrong prejudices in their favour.

HAMPDEN (JOHN, Eſq;), of Hamden in Buckinghamſhire, famous for ſuſtaining ſingly the weight of a royal proſecution, on his refuſing to pay the ſhip-money in the reign of Charles I. was born at London in 1594. He was of as ancient, Whitlocke ſays the ancienteſt, extraction as any gentleman in his county; and couſin-german to Oliver Cromwell, his father having married the protector's aunt. In 1609, he was ſent to Magdalen-college in Oxford; from whence, without taking any degree, he removed to the inns of court, where he made a conſiderable progreſs in the ſtudy of the law. Sir Philip Warwick obſerves, that "he had "great knowledge both in ſcholarſhip and the law." In his enterance into the world, he is ſaid to have indulged himſelf in all the licence of ſports, and exerciſes, and company, ſuch as were uſed by men of the moſt jovial converſation; but afterwards to have retired to a more reſerved and auſtere ſociety, preſerving however his natural chearfulneſs and vivacity. In the ſecond parliament of king Charles, which met at Weſtminſter, Feb. 1625-6, he obtained a ſeat in the Houſe of Commons, as he alſo did in two ſucceeding parliaments; but made no figure till 1636, when he became univerſally known, by a ſolemn trial at the King's-bench, on his refuſing to pay the ſhip-money. He carried himſelf, as Clarendon tells us, through this whole ſuit with ſuch ſingular temper and modeſty, that he actually obtained more credit and advantage by loſing it, than the king did ſervice by gaining it. From this time he ſoon grew to be one of the moſt popular men in the nation, and a principal leading member in the long parliament. "The eyes of all men were fixed "upon him, as their *pater patriæ*, and the pilot that muſt "ſteer the veſſel through the tempeſts and rocks which "threatened it." After he had held the chief direction of his party in the Houſe of Commons againſt the king, he took up arms in the ſame cauſe, and was one of the firſt who opened the war by an action at a place called Brill, a garriſon of the

Memorials of the Engliſh Affairs, p. 70.

Mem. of the Reign of Charles I. p. 240.

Clarendon's Hiſt. of the Rebellion, Vol. II.

Ibid.

Ibid.

the king's upon the edge of Buckinghamſhire, about five miles from Oxford. He took the command of a regiment of foot under the earl of Eſſex, and ſhewed ſuch ſkill and bravery, that, had he lived, he would probably ſoon have been raiſed to the poſt of a general. But he was cut off early by a mortal wound, which he received in a ſkirmiſh with prince Rupert at Chalgrove-field in Oxfordſhire: for he was there ſhot into the ſhoulder with a brace of bullets, which broke the bone, June 18, 1643; and after ſuffering much pain and miſery, died thereof the 24th, to as great a conſternation of all his party, as if their whole army had been defeated. Many
Ibid. p. 264. men obſerved, ſays Clarendon, that the field in which this ſkirmiſh was, and upon which Hampden received his death-wound, namely, Chalgrove-field, was the ſame place in which he had firſt executed the ordinance of the militia, and engaged that county, in which his reputation was very great, in this rebellion: and it was confeſſed by the priſoners that were taken that day, and acknowledged by all, that upon the alarm that morning, after their quarters were beaten up, he was exceeding ſolicitous to draw forces together to purſue the enemy; and, being a colonel of foot, put himſelf amongſt thoſe horſe as a volunteer, who were firſt ready, and that when the prince made a ſtand, all the officers were of opinion to ſtay, till their body came up, and he alone perſuaded, and prevailed with them to advance: ſo violently did his fate carry him to pay the mulct in the place where he had committed the tranſgreſſion about a year before. This, ſays Clarendon, was an obſervation made at that time; but his lordſhip does not adopt it as an opinion of his own.

Hampden, if we form our judgement of him only from the account of thoſe who were engaged in the oppoſite party to him, was perhaps one of the moſt extraordinary men that ever lived; and it muſt certainly be very amuſing to contemplate the portrait of him, as it is thus delineated by the
Ibid. Vol. I. earl of Clarendon. "He was," ſays the noble hiſtorian, "a "man of much greater cunning, and it may be of the moſt "diſcerning ſpirit, and of the greateſt addreſs and inſinuation "to bring any thing to paſs which he deſired of any man "of that time, and who laid the deſign deepeſt. He was "not a man of many words, and rarely began the diſcourſe, "or made the firſt entrance upon any buſineſs that was aſ-"ſumed, but a very weighty ſpeaker; and after he had heard "a full debate, and obſerved how the houſe was like to be "inclined, took up the argument, and ſhortly, and clearly, "and craftily, ſo ſtated it, that he commonly conducted it to

"the

" the concluſion he deſired.—He was of that rare affability Ibid. Vol. II.
" and temper in debate, and of that ſeeming humility and
" ſubmiſſion of judgement, as if he brought no opinion of
" his own with him, but a deſire of information and inſtruc-
" tion: yet he had ſo ſubtle a way, and under the notion of
" doubts, inſinuating his objections, that he infuſed his own
" opinions into thoſe from whom he pretended to learn and
" receive them. And even with them who were able to
" preſerve themſelves from his infuſions, and diſcerned thoſe
" opinions to be fixed in him, with which they could not
" comply, he always left the character of an ingenuous and
" conſcientious perſon. He was indeed a very wiſe man,
" and of great parts, and poſſeſſed with the moſt abſolute
" ſpirit of popularity, and the moſt abſolute faculties to go-
" vern the people, of any man I ever knew. For the firſt
" year of the parliament, he ſeemed rather to moderate and
" ſoften the violent and diſtempered humours, than to in-
" flame them. But wiſe and diſpaſſionate men plainly diſ-
" cerned, that that moderation proceeded from prudence,
" and obſervation that the ſeaſon was not ripe, rather than
" that he approved of the moderation: and that he begot
" many opinions and motions, the education whereof he
" committed to other men; ſo far diſguiſing his own de-
" ſigns, that he ſeemed ſeldom to wiſh more than was con-
" cluded. And in many groſs concluſions, which would
" hereafter contribute to deſigns not yet ſet on foot, when
" he found them ſufficiently backed by a majority of voices,
" he would withdraw himſelf before the queſtion, that he
" might ſeem not to conſent to ſo much viſible unreaſonable-
" neſs; which produced as great a doubt in ſome, as it did
" approbation in others, of his integrity.—After he was
" among thoſe members accuſed by the king of high-treaſon,
" he was much altered; his nature and carriage ſeeming
" much fiercer than it did before: and without queſtion,
" when he firſt drew his ſword, he threw away the ſcabbard.
" —He was very temperate in diet, and a ſupreme governor
" over all his paſſions and affections; and had thereby a great
" power over other mens. He was of an induſtry and vi-
" gilance not to be tired out, or wearied by the moſt labo-
" rious; and of parts not to be impoſed upon by the moſt
" ſubtle and ſharp; and of a perſonal courage equal to his
" beſt parts: ſo that he was an enemy not to be wiſhed,
" wherever he might have been made a friend; and as much
" to be apprehended where he was ſo, as any man could de-
" ſerve to be. And therefore his death was no leſs pleaſing

" to the one party, than it was condoled in the other. In a " word, what was ſaid of Cinna, might well be applied to " him: he had a head to contrive, a tongue to perſuade, and " a hand to execute, any miſchief, or," as the hiſtorian ſays elſewhere, " any good." Thus is Hampden deſcribed by Clarendon, agreeably to the notions uſually formed of his character after the Reſtoration; which, we ſee, was that of a great man, rather than a good. But as the characters of ſtateſmen, commanders, or men acting in a public capacity, always vary with the times and faſhions of politics, ſo at the Revolution, when paſſive-obedience and non-reſiſtance were diſgraced by law, he came to be eſteemed a good man as well as a great; and, bating a ſmall interval in the days of Sacheverell, has continued to be thought ſo from that time to this. Thus a poet of our own days, in an elegant piece, intituled, " An Elegy in a Country Church-yard," has painted him in the glorious colours of a warm and active patriot:

Ibid. Vol. I. p. 279.

" Perhaps in this neglected ſpot is laid
" Some heart once pregnant with celeſtial fire;
" Hands that the rod of empire might have ſwayed,
" Or wak'd to extaſy the living lyre."

* * * * * * * * * * * * *

" Some village Hampden, that with dauntleſs breaſt
" The little tyrant of his fields withſtood,
" Some mute inglorious Milton here may reſt;
" Some Cromwell, guiltleſs of his country's blood."

We commend, as it deſerves, the public ſpirit of this bard, and generous warmth with which he ſeems to be animated; but, ſhould this ſort of ſpirit once become unfaſhionable, and ſink into contempt, or rather diſgrace amongſt us, our poets muſt change their notes, and ſing in another ſtrain; or we may venture to predict, that they will never make their fortunes by poetry, though their genius for it were finer than Gray's.

HANDEL (GEORGE-FREDERIC), an illuſtrious maſter in muſic, was born at Hall, a city of Upper Saxony, Feb. 24, 1684, by a ſecond wife of his father, who was an eminent phyſician and ſurgeon of the ſame place, and then above 60 years of age. From his very childhood he diſcovered ſuch a propenſity to muſic, that his father, who always intended him for the civil law, was alarmed at it; and took every method to oppoſe this inclination, by keeping him out of the way

Memoirs of the Life of Geo. Fred. Handel. Lond. 1760, 8vo.

way of, and ſtrictly forbidding him to meddle with, muſical inſtruments of any kind. Nevertheleſs, the ſon found means to get a little clavicord, privately conveyed to a room at the top of the houſe; and with this he uſed to amuſe himſelf when the family was aſleep. While he was yet under ſeven years of age, he went with his father to the duke of Saxe Weiſenfels, where it was not poſſible to keep him from harpſicords and other muſical inſtruments. It happened one morning, that while he was playing on the organ, after the ſervice was over, the duke was in the church; and ſomething there was in his manner of playing, which affected his highneſs ſo ſtrongly, that he aſked his valet de chambre (who, by the way, was Handel's brother-in-law) who it was that he heard at the organ? The valet replied, that it was his brother. The duke demanded to ſee him; and, after making proper enquiries about him, expoſtulated very ſeriouſly with the old doctor, who ſtill retained his prepoſſeſſions in favour of the civil law. He told him at length, that every father had certainly a right to diſpoſe of his children as he ſhould think moſt expedient; but that, for his own part, he could not but conſider it as a ſort of crime againſt the public and poſterity, to rob the world of ſuch a riſing genius. The iſſue of this debate was, not only a toleration for muſic, but conſent alſo that a maſter ſhould be called in to forward and aſſiſt him.

The firſt thing his father did, at his return to Hall, was to place him under one Zackaw, organiſt to the cathedral church; who was a perſon of great abilities in his profeſſion, and not more qualified than inclined to do juſtice to any pupil of promiſing hopes. Handel pleaſed him ſo much, that he never thought he could do enough for him. He was proud of a pupil, who already began to attract the attention of the public; and alſo glad of an aſſiſtant, who, by his prodigious talents, was capable of ſupplying his place, whenever he had a mind to be abſent. It may ſeem ſtrange to talk of an aſſiſtant at ſeven years of age; but it is ſtranger, that at nine he began to compoſe the church-ſervice for voices and inſtruments, and from that time actually did compoſe a ſervice every week for three years ſucceſſively. Having far ſurpaſſed his maſter, the maſter himſelf confeſſing it, and made all the improvements he could at Hall, it was agreed he ſhould go to Berlin; and to Berlin he went in 1698, where the opera was in a flouriſhing condition under the encouragement of the king of Pruſſia, grandfather of the preſent. Handel had not been long at court, before his abilities

became known to the king, who frequently ſent for him, and made him large preſents. He farther offered to ſend him to Italy, where he might be formed under the beſt maſters, and have opportunities of hearing and ſeeing all that was excellent in the kind: but there were reaſons for refuſing this offer, and alſo for leaving Berlin, as he did ſoon after. During his ſtay there, he became acquainted with two Italian compoſers, Buononcini and Attilio; the ſame who afterwards came to England while Handel was here, and were at the head of a formidable oppoſition againſt him.

Next to the opera of Berlin, that of Hamburg was in the higheſt requeſt; and thither it was reſolved to ſend him on his own bottom, and chiefly with a view to improvement: but his father's death happening ſoon after, and his mother being left in narrow circumſtances, he thought it neceſſary to procure ſcholars, and obtain ſome employment in the orcheſtra; and by this means, inſtead of a burden, he proved a great relief to her. He had a diſpute at Hamburg with one of the maſters, in oppoſition to whom he laid claim to the firſt harpſicord; and he had the luck to have it determined in his favour. The honour however had like to have coſt him dear; for his antagoniſt ſo reſented his being conſtrained to yield to ſuch a ſtripling competitor, that, as they were coming out of the orcheſtra, he made a puſh at him with a ſword, which had infallibly pierced his heart, but for the friendly Score, which he carried accidentally in his boſom. "Had this happened," ſays his hiſtorian, "in the early ages, "not a mortal but would have been perſuaded that Apollo "himſelf interpoſed to preſerve him, in the form of a muſic-"book."

Memoirs, &c. p. 35.

From conducting the performance, he became compoſer to the houſe; and "Almeria," his firſt opera, was made here, when he was not much above 14 years of age. The ſucceſs of it was ſo great, that it ran for 30 nights without interruption; and this encouraged him to make others, as he did alſo a conſiderable number of ſonatas not extant, during his ſtay at Hamburg, which was about four or five years. He contracted an acquaintance at this place with many perſons of note, among whom was the prince of Tuſcany, brother to the grand duke. The prince, who was a great lover of the art for which his country was famous, would often lament Handel's not being acquainted with the Italian muſic; ſhewed him a large collection of it; and was very deſirous he ſhould return with him to Florence. Handel plainly anſwered, that he could ſee nothing in the muſic

anſwer-

anſwerable to the prince's character of it; but, on the contrary, thought it ſo very indifferent, that the ſingers, he ſaid, muſt be angels to recommend it. The prince ſmiled at the ſeverity of his cenſure; yet preſſed him to return with him, and intimated that no convenience ſhould be wanting. Handel thanked him for the offer of a favour, which he did not chuſe to accept; for he reſolved to go to Italy on his own bottom, as ſoon as he could make a purſe ſufficient for the purpoſe. He had in him from his childhood a ſtrong ſpirit of independency, which was never known to forſake him in the moſt diſtreſsful ſeaſons of his life: and it is remarkable, that he refuſed the greateſt offers from perſons of the firſt diſtinction; nay, and even the higheſt favours from the faireſt of the fair ſex, only becauſe he would not be cramped or confined by particular attachments.

Soon after he went to Italy, and Florence was his firſt deſtination; where, at the age of 18, he made the opera of "Rodrigo," for which he was preſented with 100 ſequins, and a ſervice of plate. This may ſerve to ſhew, what a reception he met with at a place, where the higheſt notions were conceived of him before he arrived. Vittoria, a celebrated actreſs and ſinger, bore a principal part in this opera. She was a fine woman, and had been ſome time in the good graces of his ſerene highneſs; yet Handel's youth and comelineſs, joined with his fame and abilities in muſic, had raiſed emotions in her heart, which however we do not find that Handel in the leaſt encouraged. After about a year's ſtay at Florence, he went to Venice: where he was firſt diſcovered at a maſquerade, while he was playing on a harpſicord in his vizor. Scarlatti happened to be there, and affirmed it could be no one but the famous Saxon or the devil. Being earneſtly importuned to compoſe an opera, he finiſhed his "Agrippina" in three weeks; which was performed 27 nights ſucceſſively, and with which the audience were ſo enchanted, that they ſeemed to be all diſtracted. From Venice he went to Rome, where his arrival was no ſooner known, than he received polite meſſages from perſons of the firſt diſtinction. Among his greateſt admirers was the cardinal Ottoboni, a perſon of a refined taſte and princely magnificence; at whoſe court he met with the famous Corelli, with whom he became well acquainted. Attempts were made at Rome to convert him to Popery; but he declared himſelf reſolved to die a member of that communion, whether true or falſe, in which he had been born and bred. From Rome he went to Naples; and, after he quitted Na-

ples, made a ſecond viſit to Florence, Rome, and Venice. The whole time of his abode in Italy was ſix years; during which he had made abundance of muſic, and ſome in almoſt every ſpecies of compoſition. Theſe early fruits of his ſtudies would doubtleſs be great curioſities, could they be met with.

He was now returned to his native country, but yet had not done travelling, nor was likely to have done, while there was any muſical court which he had not ſeen. Hanover was the firſt he ſtopped at, where he met with Steffani, with whom he had been acquainted at Venice; and who was then maſter of the chapel to George I. when he was only elector of Hanover. At Hanover alſo there was a nobleman who had taken great notice of him in Italy, and who afterwards did him great ſervice, when he came to England for the ſecond time. This perſon was baron Kilmanſeck. He introduced him at court, and ſo well recommended him to his electoral highneſs, that he immediately offered him a penſion of 1500 crowns per ann. as an inducement to ſtay. Handel excuſed his not accepting this high favour, becauſe he had promiſed the court of the elector palatine, and alſo reſolved to paſs over into England, whither it ſeems he had received ſtrong invitations from the duke of Mancheſter: upon which he had leave to be abſent for a twelvemonth or more, and to go whitherſoever he pleaſed; and on theſe conditions he thankfully accepted the penſion.

After paying a viſit to his mother, who was now extremely old and blind, and to his old maſter Zackaw, he ſet out for Duſſeldorp. The elector was highly pleaſed with him, and at parting made him a preſent of a fine ſet of wrought plate for a deſert. From Duſſeldorp he made the beſt of his way through Holland; and embarking for England, he arrived at London in the winter of 1710. He was ſoon introduced at court, and honoured with marks of the queen's favour. Many of the nobility were impatient for an opera from him; whereupon he compoſed "Rinaldo," in which the famous Nicolini ſung. Its ſucceſs was great, and his engagements at Hanover the ſubject of much concern. He returned thither in about a twelvemonth; for beſides his penſion, Steffani had reſigned to him the maſterſhip of the chapel; but, in 1712, he obtained leave of the elector to make a ſecond viſit to England, on condition that he returned within a reaſonable time. The poor ſtate of muſic here, and the wretched proceedings at the Haymarket, made the nobility deſirous that he might be employed in compoſing for the

theatre,

theatre. To their applications the queen added her own authority; and as an encouragement, ſettled on him for life a penſion of 200l. per annum. All this made Handel forget his obligation to return to Hanover; ſo that when his late majeſty came over, at the death of the queen, in 1714, conſcious how ill he had deſerved at his hands, he durſt not appear at court. It happened, however, that his noble friend baron Kilmanſeck was here; and he with others of the nobility contrived the following ſcheme for reinſtating him in his majeſty's favour. The king was perſuaded to form a party on the water; and Handel was bid to prepare ſome muſic for that occaſion. It was performed and conducted by himſelf, unknown to his majeſty, whoſe pleaſure on hearing it was equal to his ſurprize. Upon his enquring whoſe it was, the baron produced the delinquent, and preſented him to his majeſty, as one that was too conſcious of his fault, to attempt an excuſe for it. Thus Handel was reſtored to favour, and his muſic honoured with the higheſt approbation; and as a token of it, the king was pleaſed to add a penſion for life of 200l. a year, to that which queen Anne had before given him. Some years after, when he was employed to teach the young princeſſes, another penſion was added to the former by her late majeſty.

Handel was now ſettled in England, and well provided for. The three firſt years he was chiefly, if not conſtantly, at the earl of Burlington's; where he frequently met Pope. The poet one day aſked his friend Arbuthnot, of whoſe knowledge in muſic he had an high idea, what was his real opinion of Handel, as a maſter of that ſcience? who replied, "Conceive the higheſt that you can of his abilities, and they "are much beyond any thing that you can conceive."—Pope nevertheleſs declared, that Handel's fineſt things, ſo untoward were his ears, gave him no more pleaſure than the airs of a common ballad. The two next years he ſpent at Cannons, then in its glory, and compoſed muſic for the chapel there. While he was here, a project was formed by the nobility, for erecting an academy in the Haymarket; the intention of which was to ſecure a conſtant ſupply of operas, to be compoſed by Handel, and to be performed under his direction. For this purpoſe a large ſum was ſubſcribed, the king ſubſcribing 1000l. the nobility 4000l. and Handel went to Dreſden in queſt of ſingers, from whence he brought Seneſino and Duriſtanti. At this time Buononcini and Attilio, whom we have mentioned before, compoſed for the opera, and had a ſtrong party in their favour, and by whom

a violent oppoſition was maintained; but at laſt the parties were all united, and each was to have his particular part.

The academy being now firmly eſtabliſhed, and Handel appointed compoſer to it, all things went on proſperouſly for a courſe of ten years. Handel maintained an abſolute authority over the ſingers and the band, or rather kept them in total ſubjection. Having one day a diſpute with Cuzzoni on her refuſing to ſing ſomething or other, "Oh, madam," ſaid he, "I know very well that you are a true devil; but "I will make you know, that I am Beelzebub the chief of "the devils." With this he took her up by the waiſt, and, if ſhe made any more words, ſwore that he would fling her out of the window. This may ſerve to ſhew what a notable ſpirit he poſſeſſed, and how well the company were governed. What, however, they regarded hitherto as legal government, at length appeared to be downright tyranny; upon which a rebellion commenced with Seneſino at the head of it, and all became tumult and civil war. Handel, perceiving that Seneſino was grown leſs tractable and obſequious, reſolved to ſubdue him. To manage him by gentle means he diſdained; yet to controul him by force he could not, Seneſino's intereſt and party being too powerful. The one therefore was quite refractory, the other quite outrageous. The merits of the quarrel are not known; but whatever they were, the nobility would not conſent to his deſign of parting with Seneſino, and Handel was reſolved to have no further concerns with him. And thus the academy, after it had gone on in a flouriſhing ſtate for above nine years, was at once diſſolved.

Handel ſtill continued at the Haymarket, but his audience gradually ſunk away. New ſingers muſt be ſought, and could not be had any nearer than Italy. Diſcouraging this! yet to Italy he went, and returning with ſeveral ſingers, he embarked on a new bottom. He carried it on for three or four years, but it did not do. Many of the nobility raiſed a new ſubſcription for another opera at Lincoln's-Inn-Fields, and ſent for Farinelli and others; and, in ſhort, the oppoſition was ſo ſtrong, that in ſpite of his great abilities, his affairs declined; all for want of a little prudence, and a ſpirit that knew how to yield on proper occaſions. His fortune was not more impaired, than his health and his underſtanding. His right arm was become uſeleſs to him from a ſtroke of a palſy; and his ſenſes were greatly diſordered at intervals for a long time. In this unhappy ſtate it was thought neceſſary, that he ſhould go to the vapour-baths at Aix-la-Chapelle; and

and from them he received a cure, which, from the manner, as well as quickneſs of it, paſſed with the nuns for a miracle.

Soon after his return to London in 1736, his "Alexander's Feaſt" was performed at Covent-Garden, and applauded; and ſeveral other attempts of the like nature were made to reinſtate him, but they did not prevail: the Italian party were too powerful; ſo that, in 1741, he went to Dublin, where he was well received. Pope has recorded this paſſage of his hiſtory. A poor phantom, which is made to repreſent the genius of the modern Italian opera, expreſſes her apprehenſions, and gives her inſtructions to dullneſs, already alarmed for her own ſafety, in the following lines:

"But ſoon, ah! ſoon, rebellion will commence,
"If muſic meanly borrows aid from ſenſe:
"Strong in new arms, lo! giant Handel ſtands,
"Like bold Briareus with his hundred hands;
"To ſtir, to rouſe, to ſhake the ſoul he comes,
"And Jove's own thunders follow Mars's drums.
"Arreſt him, empreſs; or you ſleep no more—
"She heard,—and drove him to th' Hibernian ſhore."

DUNCIAD, Book iv. 63.

At his return to London in 1741-2, the minds of moſt men were diſpoſed in his favour, and the æra of his proſperity returned. He immediately began his oratorios in Covent-Garden, which he continued with uninterrupted ſucceſs and unrivalled glory, till within eight days of his death. The laſt was performed on the 6th, and he expired on the 14th of April, 1759. He was buried in Weſtminſter-abbey, where, by his own order, and at his own expence, a monument is erected to his memory. In 1751, a gutta ſerena deprived him of his ſight; but his faculties remained in their full vigour, almoſt to the hour of his diſſolution. It muſt not be forgot, that this great maſter of muſic was a moſt uncommon epicure; which part of his character his hiſtorian endeavours to excuſe, by ſaying, that "the peculiarities of "his conſtitution were as great as thoſe of his character; "that luxury and intemperance are relative ideas; and that "it would be as unreaſonable to confine Handel to the fare "and allowance of common men, as to expect that a London merchant ſhould live like a Swiſs mechanic; that "nature had given him a vigorous conſtitution, an exquiſite palate, a craving appetite; and that his inceſſant and "intenſe application to the ſtudies of his profeſſion rendered

"conſtant

" conſtant and large ſupplies of nouriſhment the more ne-
" ceſſary to recruit his exhauſted ſpirits." He had better have ſaid nothing.

HANMER (Sir THOMAS, Bart.) a diſtinguiſhed ſtateſman and polite writer, was born about 1676; and had his education at Weſtminſter-ſchool, and Chriſt-church, Oxford. When he arrived at years of maturity, he was choſen knight of the ſhire for the county of Suffolk, and he ſat in parliament near 30 years, either as a repreſentative for that county, or for Flintſhire, or for the borough of Thetford. In this venerable aſſembly he was ſoon diſtinguiſhed: and his powerful elocution and unbiaſſed integrity drew the attention of all parties. In 1713, hé was choſen ſpeaker of the houſe of commons; which office, difficult at all times, but at that time more particularly ſo, he diſcharged with becoming dignity. All other honours and emoluments he declined. Having withdrawn himſelf by degrees from public buſineſs, he ſpent the remainder of his life in an honourable retirement amongſt his books and friends: and there (which entitles him to a place in this work) prepared an elegant and correct edition of the works of Shakſpeare. This he made a preſent of to the univerſity of Oxford; and it was printed there 1744, in ſix vols. 4to. with elegant engravings by Gravelot, at the expence of Sir Thomas. He died at his ſeat in Suffolk, April 5, 1746.

HARDING (THOMAS), a famous divine, and the mighty antagoniſt of Bp. Jewel, was born at Comb-Martin in Devonſhire, 1512. His ſchool education was at Winchester, from whence he was removed to New-college, Oxford, and choſen fellow there in 1536. He was afterwards choſen Hebrew profeſſor of the univerſity by Henry VIII. and, as his religion probably kept pace with the king's, ſo being conſequently half reformed at Henry's death, Edward no ſooner aſcended the throne, than Harding became a very good Proteſtant. He was afterwards chaplain to the duke of Suffolk, father of Jane Grey: he had the honour to inſtruct this young lady in the then true religion; but, on the acceſſion of queen Mary, he immediately ſaw his error, and became a confirmed Papiſt. There is a curious epiſtle preſerved by Fox, ſaid to be written by lady Jane to Harding on his apoſtacy; but many are of opinion, and not without reaſon, that the violent flaming zeal, with the coarſe indelicate language of it, can never be the genuine effuſion of a

Prince's Worthies of Devonſhire.

Humphred. in vit. Juelli, p. 139. Acts and Monuments, Vol. III. p. 27.

mild

mild and amiable young lady of 17. He had taken his degrees in arts: in 1554, he proceeded D. D. at Oxford, and was the year after made treaſurer of the cathedral of Saliſbury, as he had been a little before prebendary of Wincheſter. When Elizabeth came to the crown, being deprived of his preferment, he left the kingdom; and, having fixed his abode at Louvain in Flanders, he became, ſays Wood, "the target of Popery," in a warm controverſy with Bp. Jewel, againſt whom, between 1554 and 1567, he wrote ſeven pieces. Ath. Oxon.

He was a man of parts and learning, and not an inelegant writer. Humphrey, in his "Life of Jewel," comparing him with his adverſary, ſays,—"in multis pares ſunt, & "ambo doctrinæ & eloquentiæ gloria præcellentes," p. 142.

HARDINGE (NICHOLAS, Eſq;) of Canbury, near Kingſton in Surrey, (brother of Caleb Hardinge, M. D. grandſon of Sir Robert Hardinge of King's Newton, in the county of Derby, Knt. and father of George Hardinge, Eſq; of the Middle-Temple, barriſter, an eminent counſel, and of Henry, vicar of Kingſton) fellow of King's-college, Cambridge, many years clerk of the houſe of commons, and at laſt member of parliament for Eye in Suffolk, and one of the ſecretaries of the treaſury. In Dec. 1732, he was appointed law reader to the duke of Cumberland, with a ſalary of 100l. He married in Dec. 1738, Jane ſecond daughter of Sir John Pratt, of Wilderneſs in Kent (chief juſtice of the Common Pleas) and ſiſter to the preſent lord Camden; and died April 9, 1758. His library was ſold by auction in 1759. His "Dialogue in the Senate-houſe [A] at Cambridge," is preſerved in the "Poetical Calendar," Vol. IX. p. 92, and his "Denhill Iliad," a poem occaſioned by the hounds running through lady Gray's gardens at Denhill in Eaſt Kent, 1747, in the ſixth volume of the "Select Collection, 1780," p. 82. His Latin poems (in every meaſure and ſtyle) are much admired. Two of them are in the "Muſæ Anglica-"næ," and another in the "Select Collection," Vol. VI. p. 87 [B]. He was a very diligent and able officer in both his departments; and though one of the beſt claſſical ſcholars Anecdotes of Bowyer, by Nichols, p. 129.

[A] In this "Dialogue," the beadle was James Burrough, Eſq; fellow of Caius-college, afterwards maſter, and knighted; well known at Cambridge as an architect.

[B] Since the above was written, a volume of his Latin poems has been printed by his ſon, and circulated only among a few ſelect friends. See an account of it in the "Anecdotes of Bow-"yer," p. 555.

of

of his age, deeply verſed in the hiſtory, laws, and conſtitution of England, on which he could expreſs himſelf with the greateſt preciſion. He obliged his friends with an engraving, by Mr. Vertue, of two views of the chapel of St. Mary, adjoining to the ſouth ſide of the parochial church of Kingſton upon Thames, in the county of Surrey, in which ſeveral Engliſh Saxon kings are ſaid to have been crowned, which was ruined in 1730 by the falling down of one of the pillars and arch next the church [c].

[c] The firſt view repreſents the antient form of the building, with the addition of a modern roof. The other, the modern form of the building in 1726, when the draught of it was taken. The chapel was demoliſhed by digging a grave in March 1729-30; the ſexton and his man were killed on the ſpot, his ſon and daughter dug out alive. "Britiſh Topography," II. 268. There is a mezzotinto print of the ſexton.

HARDOUIN (JOHN), a French Jeſuit, eminent for his great parts, learning, and ſingularities of opinion, was born of obſcure parents, at Kimper in Bretagne, in 1647. He entered young into the ſociety of Jeſuits, and devoted himſelf to the ſtudy of the belles lettres, the learned languages, hiſtory, philoſophy, and divinity. In 1684, he publiſhed in 4to, a work, intituled, "Nummi antiqui populorum & urbium illuſtrati:" in which he often gave explications very ſingular, and as contrary to truth as to good ſenſe. The ſame year, in conjunction with Petavius, "Themiſtii Orationes xxxiii. cum notis," fol. The year following, in 5 vols. 4to, for the uſe of the Dauphin, "Plinii Hiſtoriæ naturalis libris xxxvii, interpretatione & notis illuſtrati." Hitherto he confined himſelf to profane learning, where his whimſies were not ſuppoſed capable of doing much harm; but now, to the great uneaſineſs of many good perſons, he was going to tamper with religious ſubjects; and, in 1687, publiſhed his book intituled, "De Baptiſmo quæſtio triplex." Two years after appeared his "Antirrheticus de nummis antiquis coloniarum & municipiorum," in 4to; and alſo "S. Joannis Chryſoſtomi Epiſtola ad Cæſarium Monachum, notis ac diſſertatione de ſacramento altaris illuſtrata," in 4to. Le Clerc having made ſome reflections upon "St. Chryſoſtom's Letter to Cæſarius," Hardouin replied, in a piece printed in 1690, and intituled, "Defence de la Lettre de S. Jean Chryſoſtome, addreſſée à l'Auteur de la Bibliotheque Univerſelle:" to which Le Clerc returned an anſwer in the 19th volume of that work.

Bibl. Univ. Tom. XV.

In

In 1693, he printed at Paris, in 2 vols. 4to, "Chronologiæ ex nummis antiquis reſtitutæ proluſio, de nummis Herodiadum:" in which he opened more fully that ſtrange paradoxical ſyſtem, of which he had yet done little more than hint. He undertakes to prove from medals, that the greater part of thoſe authors, which have paſſed upon the moderns for ancient, were forged by ſome monks of the 13th century, who gave to them the ſeveral names of Homer, Plato, Ariſtotle, Plutarch, &c. Tertullian, Origen, Baſil, Auguſtin, &c. He only excepts out of this monkiſh manufacture the works of Cicero, Pliny's "Natural Hiſtory," Virgil's "Geprgics," and Horace's "Satires and Epiſtles." Theſe he ſuppoſes the only genuine monuments of antiquity remaining, except ſome few Inſcriptions and Faſti: and with the aſſiſtance of theſe, he thinks, that theſe monks (they muſt have been very ingenious men) drew up and faſhioned all the other ancient writings, as Terence's "Plays," Livy's and Tacitus's "Hiſtories," Virgil's "Eneid," Horace's "Odes," &c. Nay, he puſhed this chimera ſo far, that he fancied he could ſee plainly enough that Æneas in Virgil was deſigned for Jeſus Chriſt, and Horace's miſtreſs Lalage for the Chriſtian religion. An abſurder ſyſtem never came out of the brain of man: however, he appears to have ſeriouſly believed it himſelf, and was perſuaded that his reaſons for it were clear and evident; though he would not publiſh them to the world, nor explain his ſyſtem, though he was frequently called upon ſo to do. This work was ſuppreſſed by public authority at Paris. He afterwards publiſhed "A Letter upon three Samaritan Medals;" "An Eſſay towards the reſtoring Chronology by Medals of Conſtantine's Age;" and "A Chronology of the Old Teſtament, conformable to the vulgar Tranſlation, illuſtrated by ancient Medals:" all which books were likewiſe ſuppreſſed, on account of the paradoxes contained in them.

However, he continued ſtill in his opinion; for in his letters, written to Monſ. Ballonfaux, and printed at Luxemburg in 1700, he ſpeaks of "an impious faction begun a long while ago, which ſtill ſubſiſts, and which by forging an infinite number of writings, that ſeem to breathe nothing but piety, appears to have no other deſign than to remove God out of the hearts of mankind, and to overturn all religion." Mr. La Croze refuted his notion concerning the forgery of the antient writings, in "Diſſertations hiſtoriques ſur divers ſujets, Rot. 1707;" and in "Vindiciæ veterum Scriptorum contra J. Harduinum." La

Croze imagined, that Hardouin advanced his notions in concert with the ſociety of Jeſuits, or at leaſt with his ſuperiors, in order to ſet aſide the ancient Greek and Latin, ſacred and profane writers, and ſo leave all clear to infallibility and tradition only; but Le Clerc was of opinion, that there was no ground for this ſuppoſition. In 1709, there was publiſhed at Amſterdam a volume in folio, intituled, "Joannis "Harduini opera ſelecta, tum quæ jampridem Pariſiis edita "nunc emendatiora & multo auctiora prodeunt, tam quæ "nunc primum edita." Theſe ſelect works conſiſt of his "Nummi antiqui populorum & urbium illuſtrati;" "De "Baptiſmo quæſtio triplex;" edition of "St. Chryſoſtom's "Letter to Cæſarius," with the diſſertation "De Sacra-"mento Altaris;" "De nummis Herodiadum;" his "Diſ-"courſe on the Laſt Supper," which had been printed in 1693; a treatiſe in which he explains the medals of the age of Conſtantine; "Chronology of the Old Teſtament, ad-"juſted by the Vulgate Tranſlation, and illuſtrated by Me-"dals;" "Letters to M. de Ballonfaux;" and other pieces. This volume made a great deal of noiſe, before it was publiſhed. The author had corrected what he thought proper in the works he had already publiſhed; and then put them into the hands of a bookſeller, who undertook to print them faithfully from the copy he had received. He began the impreſſion with the author's conſent, and was conſiderably advanced in it; when the clamour raiſed againſt the paradoxes in thoſe works, obliged Hardouin to ſend an order to the bookſeller, to retrench the obnoxious paſſages. But the bookſeller refuſed to do it, and wrote an anſwer to him, alledging the reaſons of his refuſal: upon which was iſſued "A Declaration of the Father Provincial of the Jeſuits, "and of the Superiors of their houſes at Paris, concerning "a new Edition of ſome Works of Father John Hardouin "of the ſame Society, which has been actually made con-"trary to their Will by the Sieur de Lorme, Bookſeller at "Amſterdam, &c." At the bottom of this was Hardouin's recantation, which runs in theſe curious terms: "I ſubſcribe "ſincerely to every thing contained in the preceding decla-"ration; I heartily condemn in my writings what it con-"demns in them, and particularly what I have ſaid concern-"ing an impious faction, which had forged ſome ages ago "the greateſt part of the eccleſiaſtical or profane writings, "which have hitherto been conſidered as ancient. I am ex-"tremely ſorry that I did not open my eyes before in this "point. I think myſelf greatly obliged to my ſuperiors in

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"the ſociety, who have aſſiſted me in diveſting myſelf of my "prejudices. I promiſe never to advance in word or writing "any thing directly or indirectly contrary to my preſent re-"cantation. And if hereafter I ſhall call in queſtion the "antiquity of any writing either eccleſiaſtical or profane, "which no perſon before ſhall have charged as ſuppoſititious, "I will only do it by propoſing my reaſons in a writing "publiſhed under my name, with the permiſſion of my ſu-"periors, and the approbation of the public cenſors. In "teſtimony of which I have ſigned, this 27th of Dec. 1708, "J. Hardouin, of the ſociety of Jeſus."

Here we have a notable proof of the glorious latitude which Jeſuitical morality allowed its profeſſors; for, notwithſtanding this ſolemn proteſtation, nothing can be more certain, than that Hardouin never departed a tittle from his opinions; but, on the contrary, induſtriouſly cheriſhed and propagated them to the laſt moment of his life. Thus in 1723, when he reprinted his edition of Pliny in three volumes folio, he greatly augmented it with notes, in which were diſperſed many paradoxical conceits, tending to ſupport his general ſyſtem: inſomuch, that Mr. Crevier and father Deſmolets of the Oratory thought themſelves obliged to point them out to the public, and to refute them. Notwithſtanding the clamour raiſed againſt this Jeſuit and his writings, he yet maintained his credit ſo well with the clergy of France, that they engaged him to undertake a new edition of "The "Councils," and gave him a penſion for that purpoſe. It was printed, 1715, in 12 vols. folio, at the royal printing-houſe; but the ſale of it was prohibited by the parliament, who commiſſioned ſome doctors, among whom was the celebrated Dupin, to examine it. Theſe doctors gave in their report, that the edition ſhould either be ſuppreſſed, or at leaſt corrected in a great number of places; becauſe it contained many maxims injurious to the doctrines and diſcipline of the church in general, and to thoſe of the Gallican church in particular; and becauſe ſome very eſſential things were omitted, while others that were ſpurious were inſerted.

Father Hardouin died at Paris, Sept. 3, 1729, in his 83d year; and after his death was publiſhed by an anonymous friend, a volume of his "Opuſcula" in folio. The largeſt and moſt ſingular of theſe is intituled, "Athei detecti;" among whom are to be found Janſenius, Malbranche, Thomaſin, Deſcartes, Regis, Arnaud, Nicole, Paſchal, Queſnel; whoſe irreligion, no doubt, conſiſted chiefly in their being enemies to the Jeſuits. The ſociety, however, thought proper,

per, in their "Memoires de Trevoux," to diſown any concern in the publication of theſe "Opuſcula;" and affected to cenſure freely the errors contained in them. There is ſomething too myſterious in the character and conduct of this Jeſuit, for us to delineate it with exactneſs or certainty, with the lights we have: let us hear therefore what one who was once of his own order, and perſonally acquainted with him, has thought fit to ſay of him: "Some learned men "both Proteſtants and Papiſts have falſely imagined, that "father Hardouin's propoſſeſſion for medals, or his deſign "to ſerve ſome political end of the ſociety, had given this "ſtrange turn to his thoughts. But it was not ſo: his blind "ſubmiſſion to the church of Rome, and after that his reli"gious infatuation for the tenets of the ſchools, which he "takes to be, as the whole ſociety does, the ſtandards of "orthodoxy, are the two true ſprings of his exorbitancies. "For having found in the ancient books hardly any thing "like the orthodox doctrines of the church and of the ſchools, "or rather having found the reverſe, he infers very conſiſt"ently, that theſe books never came from the pen of pious "men ſainted by the church, and who were no doubt or"thodox. As for my part, whatever other people may "think of his ſeeming crazineſs, this is my notion of him, "that father Hardouin muſt be allowed a more competent "judge of the meaning of theſe books, than all the Jeſuits "beſides, as being of greater ſagacity, and incomparably "more converſant with them, and more impartial too, as "well as conſiſtent with himſelf, in giving up ſuch books "which are the great torment of his brethren, and which "they compliment only out of decency; and in clearing his "infallible church of the great blunder of having ſainted the "genuine authors of ſuch writings, as are not only not a "ſhelter for it, but are weapons againſt it. But his unpa"ralleled and unſpeakable irregularities of opinion have made "me ſince thoroughly ſenſible of the terrible havoc, which "may be occaſioned even in a ſagacious and inquiſitive mind "by an awful regard to doctrines, merely becauſe they are "ſettled, and by a determined attachment to the jargon of "ſchool-divinity. Error will lead you into ſtill more and "greater errors; it will do ſo the more, the more diligent "and the more able you are. He is as great an inſtance as "any the world ever was witneſs to, that when a man has "been inured from his youth to a religious love of darkneſs, "and to the hatred of light, as an unqueſtionable firſt prin"ciple, nothing can be expected from him, but all the bad

"effects

" effects of the moſt extravagant fanaticiſm." See page the 10th of " An Anſwer to Dr. Snape's Accuſation. By " Francis de la Pilloniere, formerly a Jeſuit, now living " with the Biſhop of Bangor, 1717," 8vo.

A poſthumous work was publiſhed in 1766, under the title of " Joannis Harduini, Jeſuitæ, ad Cenſuram Scripto- " rum Veterum Prolegomena," with a valuable preface by Mr. Bowyer, the learned printer, to whom a curious Latin pamphlet was addreſſed on that occaſion by his friend Mr. De Miſſy. Anecdotes of Bowyer, p. 367, 368.

We will conclude our account of this famous Jeſuit with an epitaph made for him by M. de Boze, which characterizes him very well:

In expectatione judicii
Hic jacet
Hominum paradoxotatos,
Natione Gallus, Religione Romanus:
Orbis litterati portentum:
Venerandæ antiquitatis cultor & deſtructor.
Docte febricitans,
Somnia & inaudita commenta
Vigilans edidit.
Scepticum pie egit,
Credulitate puer, audacia juvenis, deliriis ſenex.

HARDWICKE (PHILIP YORKE, earl of), was born at Dover in Kent, Dec. 1, 1690; and educated under Mr. Samuel Morland of Bethnal Green, in claſſical and general learning, which he ever cultivated amidſt his higheſt employments. He ſtudied the law in the Middle Temple; and, being called to the bar in 1714, he ſoon became very eminent in his profeſſion. In 1718, he ſat in parliament as member for Lewes in Suſſex; and, in the two ſucceſſive parliaments, for Seaford. March 1719-20, he was promoted to the office of ſolicitor-general, by the recommendation of the lord-chancellor Parker: an obligation he never forgot, returning it by all poſſible marks of perſonal regard and affection. The trial of Mr. Layer at the king's-bench for high treaſon, Nov. 1722, gave him an opportunity of ſhewing his abilities: his reply, in which he ſummed up late at night the evidence againſt the priſoner, and anſwered all the topics of defence, being juſtly admired as one of the ableſt performances of that kind extant. About the ſame time, he gained much reputation in parliament, by opening the bill againſt

Kelly, who had been principally concerned in Bp. Atterbury's plot, as his ſecretary. Feb. 1723-4, he was appointed attorney-general; in the execution of which important office, he was remarkable for his candour and lenity. As an advocate for the crown, he ſpoke with the veracity of a witneſs and a judge: and though his zeal for juſtice and the due courſe of law was ſtrong, yet his tenderneſs to the ſubject, in the court of exchequer, was ſo diſtinguiſhed, that upon a particular occaſion in 1733, the houſe of commons aſſented to it with a general applauſe. He was unmoved by fear or favour, in what he thought right and legal; and often debated and voted againſt the court, in matters relating to the South-Sea company, when he was ſolicitor; and in the affair of lord Derwentwater's eſtate, when he was attorney-general. Upon the reſignation of the great ſeal by Peter lord King, in Oct. 1733, Sir Philip Yorke was appointed lord chief-juſtice of the king's-bench. He was ſoon after raiſed to the dignity of a baron of this kingdom, with the title of lord Hardwicke, baron of Hardwicke, in the county of Glouceſter; and called to the cabinet council. The ſalary of chief-juſtice of the king's-bench, being thought not adequate to the weight and dignity of that high office, was raiſed on the advancement of lord Hardwicke to it, from 2000l. to 4000l. per ann. to the chief-juſtice and his ſucceſſors; his lordſhip refuſing to accept the augmentation of it in any other manner, or any other advantage in lieu of it: and the adjuſtment of the two vacancies of the chancery and king's-bench (which happened at the ſame time) between his lordſhip and lord Talbot, upon terms honourable and ſatisfactory to both, was thought to do as much credit to the wiſdom of the crown in thoſe days, as the harmony and friendſhip, with which they co-operated in the public ſervice, did honour to themſelves. In the midſt of the general approbation, with which he diſcharged his office there, he was called to that of lord high chancellor, on the deceaſe of lord Talbot, Feb. 17, 1736-7.

The integrity and abilities, with which he preſided in the court of chancery, during the ſpace of almoſt 20 years, appears from this remarkable circumſtance, that only three of his decrees were appealed from, and even thoſe were afterwards affirmed by the houſe of lords. After he had executed that high office about 17 years, in times and circumſtances of accumulated difficulty and danger, and had twice been called to the exerciſe of the office of lord high ſteward, on the trials of peers concerned in the rebellion; he was, April

1754,

1754, advanced to the rank of an earl of Great-Britain, with the titles of viſcount Royſton, and earl of Hardwicke. This favour was conferred unaſked, by his ſovereign, who treated him through the whole of his reign, with particular eſteem and confidence, and always ſpoke of him in a manner which ſhewed, that he ſet as high a value on the man, as on the miniſter. His reſignation of the great ſeal, in Nov. 1756, gave an univerſal concern to the nation, however divided at that time in other reſpects. But he ſtill continued to ſerve the public in a more private ſtation; at council, at the houſe of lords, and upon every occaſion where the courſe of public buſineſs required it, with the ſame aſſiduity as when he filled one of the higheſt offices in the kingdom. He always felt and expreſſed the trueſt affection and reverence for the laws and conſtitution of his country: this rendered him as tender of the juſt prerogatives inveſted in the crown for the benefit of the whole, as watchful to prevent the leaſt incroachment upon the liberty of the ſubject. The part which he acted in planning, introducing, and ſupporting the "Bill for aboliſhing the heretable Juriſdictions in Scotland," and the ſhare which he took, beyond what his department required of him, in framing and promoting the other bills relating to that country, aroſe from his zeal to the Proteſtant ſucceſſion, his concern for the general happineſs and improvement of the kingdom, and for the preſervation of this equal and limited monarchy; which were the governing principles of his public conduct through life. And theſe, and other bills which might be mentioned, were ſtrong proofs of his talents as a legiſlator. In judicature, his firmneſs and dignity were evidently derived from his conſummate knowledge and talents; and the mildneſs and humanity with which he tempered it, from the beſt heart. He was wonderfully happy in his manner of debating cauſes upon the bench. His extraordinary diſpatch of the buſineſs of the court of chancery, increaſed as it was in his time, beyond what had been known in any former, was an advantage to the ſuitor, inferior only to that ariſing from the acknowledged equity, perſpicuity, and preciſion of his decrees. The manner in which he preſided in the houſe of lords added order and dignity to that aſſembly, and expedition to the buſineſs tranſacted there. His talents as a ſpeaker in the ſenate, as well as on the bench, were univerſally admired: he ſpoke with a natural and manly eloquence, without falſe ornaments, or perſonal invectives; and when he argued, his reaſons were ſupported and ſtrengthened by the moſt appoſite caſes and examples,

which the ſubject would allow. His manner was graceful and affecting; modeſt, yet commanding; his voice peculiarly clear and harmonious, and even loud and ſtrong, for the greater part of his time. With theſe talents for public ſpeaking, the integrity of his character gave a luſtre to his eloquence, which thoſe who oppoſed him felt in the debate; and which operated moſt powerfully on the minds of thoſe who heard him with a view to information and conviction.

Convinced of the great principles of religion, and ſteady in practice of the duties of it, he maintained a reputation of virtue, which added dignity to the ſtations which he filled, and authority to the laws which he adminiſtered. His attachment to the national church, was accompanied with a full conviction, that a tender regard to the rights of conſcience, and a temper of lenity and moderation, are not only right in themſelves, but moſt conducive in their conſequences to the honour and intereſt of the church. The ſtrongeſt recommendation to him of the clergy to the eccleſiaſtical preferments in his diſpoſal, was, their fitneſs for the diſcharge of the duties of their profeſſion. And that reſpectable body owes a particular obligation to his lordſhip, and his predeceſſor lord Talbot, for the oppoſition which they gave in the houſe of lords to the "Act for the more eaſy Recovery of "Tythes, Church-rates, and other eccleſiaſtical Dues, from "the People called Quakers," which might have proved of dangerous conſequences to the rights and property of the clergy; though it had paſſed the other houſe, and was known to be powerfully ſupported. Many facts and anecdotes which do him honour, may be recollected and ſet down, when reſentments, partialities, and conteſts are forgot.

The amiableneſs of his manners, and his engaging addreſs, rendered him as much beloved by thoſe who had acceſs to him, as he was admired for his greater talents, by the whole nation. His conſtitution in the earlier part of his life, did not ſeem to promiſe ſo much health and vigour as he afterwards enjoyed, for a longer period than uſually falls to the ſhare of men of more robuſt habit of body. But his care to guard againſt any exceſſes, ſecured to him an almoſt uninterrupted tenour of health: and his habitual maſtery of his paſſions, gave him a firmneſs and tranquillity of mind unabated by the fatigues and anxieties of buſineſs; from the daily circle of which, he roſe to the enjoyment of the converſation of his family and friends, with the ſpirits of a perſon entirely vacant and diſengaged. Till the latter end of his 73d year, he preſerved the appearance and vivacity of youth in his countenance,

countenance, in which the characters of dignity and amiableneſs were remarkably united: and he ſupported the tedious diſorder which proved fatal to him, and which was of the dyſenteric kind, with an uncommon reſignation, and even chearfulneſs, till the cloſe of life. He died in his 74th year, at his houſe in Groſvenor-ſquare, March 6, 1764. His body lies interred at Wimple in Cambridgeſhire, by that of his lady, Margaret, daughter of Charles Cocks, Eſq; of Worceſterſhire, and niece of lord-chancellor Sommers.

HARE (Dr. FRANCIS), an Engliſh biſhop, of whoſe birth we have no particulars, was bred at Eton-ſchool, and from that foundation became a fellow of King's-college, Cambridge; where he had the tuition of the marquis of Blandford, only ſon of the illuſtrious duke of Marlborough, who appointed him chaplain general to the army. He afterwards obtained the deanery of Worceſter, and from thence was promoted to the biſhopric of Chicheſter, which he held with the deanery of St. Paul's to his death, which happened in 1740. He was diſmiſſed from being chaplain to George I. in 1718, by the ſtrength of party prejudices, in company with Dr. Moſs and Dr. Sherlock, perſons of diſtinguiſhed rank for parts and learning.

About the latter end of queen Anne's reign he publiſhed a remarkable pamphlet, intituled, "The Difficulties and "Diſcouragements which attend the Study of the Scrip-"tures, in the Way of private Judgement:" in order to ſhew, that ſince ſuch a ſtudy of the Scriptures is an indiſpenſable duty, it concerns all Chriſtian ſocieties to remove, as much as poſſible, thoſe diſcouragements. In this work, his manner appeared to be ſo ludicrous, that the convocation fell upon him, as if he were really againſt the ſtudy of the holy Scriptures: and Whiſton ſays, that, finding this piece likely to hinder that preferment he was ſeeking for, he aimed to conceal his being the author. The ſame writer charges him with being ſtrongly inclined to Scepticiſm; that he talked ludicrouſly of ſacred matters; and that he would offer to lay wagers, about the fulfilling of Scripture-prophecies. But the principal ground for theſe invidious inſinuations ſeems to be, that though he never *denied* the genuineneſs of the apoſtolical conſtitutions (of which by the bye he procured for Whiſton the collation of two Vienna MSS.) yet "he was not firm believer enough, nor ſerious enough in "Chriſtianity, to hazard any thing in this world for their "reception." He publiſhed many pieces againſt Bp. Hoad-

Memoirs of the Life of Whiſton, p. 102.

Ibid. p. 97.

Ibid. p. 101.

ly, in the Bangorian controverſy, as it is called; and alſo other learned works, which were collected after his death, and publiſhed in four vols. 8vo. 2. An edition of "Terence," with notes, in 4to. 3. "The Book of Pſalms in the He-"brew, put into the original poetical Metre," 4to. In this laſt work, he pretends to have diſcovered the Hebrew metre, which was ſuppoſed to be irretrievably loſt. But his hypotheſis, though defended by ſome, yet has been confuted by ſeveral learned men, particularly by Dr. Lowth in his "Me-"tricæ Hareanæ brevis confutatio," annexed to his lectures "De Sacrâ Poeſi Hebræorum."

HARE (HENRY). See COLRANE.

HARIOT (THOMAS), an eminent mathematician, was born at Oxford, or, as Anthony Wood expreſſes it, "tum-"bled out of his mother's womb into the lap of the Oxo-"nian Muſes," in 1560. Having been inſtructed in gram-mar-learning in that city, he became a commoner of St. Mary-hall, where he took the degree of B. A. in 1579. He had then ſo diſtinguiſhed himſelf by his uncommon ſkill in mathematics, as to be recommended ſoon after to Sir Walter Raleigh, as a proper preceptor to him in that ſcience. Accordingly that noble knight became his firſt patron, took him into his family, and allowed him a handſome penſion. In 1585, he was ſent over by Sir Walter with his firſt colony to Virginia; where being ſettled, he was employed in diſcovering and ſurveying that country, in obſerving what commodities it produced, together with the manners and cuſtoms of its inhabitants. He publiſhed an account of it under this title, "A brief and true Report of the Newfound-"land of Virginia;" which was reprinted in the third volume of Hakluyt's "Voyages." Upon his return to England, he was introduced by his patron to the acquaintance of Henry earl of Northumberland; who "finding him," ſays Wood, "to be a gentleman of an affable and peaceable na-"ture, and well read in the obſcure parts of learning," allowed him a yearly penſion of 120l. About the ſame time Robert Hues, well known by his "Treatiſe upon the Globes," and Walter Warner, who is ſaid to have communicated to the famous Harvey the firſt hint concerning the circulation of the blood, being both of them mathematicians, received penſions from him of leſs value. So that in 1606, when the earl was committed to the Tower for life, Hariot, Hues, and Warner, were his conſtant companions, and were uſual-

Ath. Oxon. Vol. I.

See Wood.

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ly called the earl of Northumberland's Magi. They had a table at the earl's charge, who did conſtantly converſe with them, to divert the melancholy of his confinement; as did alſo Sir Walter Raleigh, who was then in the Tower. Hariot lived for ſome time at Sion-college, and died in London, July 2, 1621, of a cancer in his lip. He was univerſally eſteemed on account of his learning. When he was but a young man, he was ſtyled by Mr. Hakluyt "Juvenis in diſciplinis mathematicis excellens;" and by Camden, "Mathematicus inſignis." A MS. of his, intituled, "Ephemeris Chryrometrica," is preſerved in Sion-college library; and his "Artis Analyticæ Praxis" was printed after his death, in a thin folio, and dedicated to Henry earl of Northumberland. Des Cartes is ſaid to have been obliged to this book for a great many of his improvements in algebra.

In præfat. ad orbem nov. Petr. Martyr.

Annalium regni regis Jacobi apparatus, ſubjoined to his Epiſtles, 1691, 4to.

As to his religion, Wood ſays, that, "notwithſtanding his great ſkill in mathematics, he had ſtrange thoughts of the Scripture, always undervalued the old ſtory of the Creation of the World, and could never believe that trite poſition, 'Ex nihil nihilo fit.' He made a Philoſophical Theology, wherein he caſt off the Old Teſtament, ſo that conſequently the New would have no foundation. He was a Deiſt, and his doctrine he did impart to the earl, and to Sir Walter Raleigh, when he was compiling the 'Hiſtory of the World,' and would controvert the matter with eminent divines of thoſe times; who therefore, having no good opinion of him, did look on the manner of his death, as a judgement upon him for thoſe matters, and for nullifying the Scripture." Wood mentions no authority for this aſſertion: and we may obſerve, that Hariot aſſures us himſelf, that when he was with the firſt colony ſettled in Virginia, in every town where he came, "he explained to them the contents of the Bible, &c. And though I told them," ſays he, "the book materially and of itſelf was not of ſuch virtue as I thought they did conceive, but only the doctrine therein contained; yet would many be glad to touch it, to embrace it, to kiſs it, to hold it to their breaſts and heads, and ſtroke over all their bodies with it, to ſhew their hungry deſires of that knowledge which was ſpoken of." To which we may add, that if Hariot was reputed a Deiſt, it is by no means probable that Dr. Corbet, an orthodox divine, and ſucceſſively biſhop of Oxford and Norwich, ſending a poem, dated Dec. 9, 1618,

Brief and true Report, &c. in Hakluyt, Vol. III. p. 227.

to Sir Thomas Ayleſbury, when the comet appeared, ſhould ſpeak of,

" ——— Deep Hariot's mine,
" In which there is no droſs, but all refine."

Laſtly, it is very unlikely that his noble executors Sir Thomas Ayleſbury and Robert Sydney, viſcount Liſle, would have ſuffered an inſcription to be engraved upon his monument in St. Chriſtopher's church, which might have been contradicted by all the town, if it had been falſe; and which, upon the ſuppoſition of his being an infidel, would have been ridiculous.

Stowe's Survey of London, Vol. I.

" Qui omnes ſcientias calluit, & in omnibus excelluit:
" Mathematicis, Philoſophicis, Theologicis,
" Veritatis indagator ſtudioſiſſimus,
" Dei Triniunius cultor piiſſimus."

HARLEY (ROBERT), afterwards earl of Oxford and earl Mortimer, and lord high-treaſurer in the reign of queen Anne, was eldeſt ſon of Sir Edward Harley, and born at London, in Bow-ſtreet, Covent-garden, Dec. 5, 1661. He was educated under the Rev. Mr. Birch, at Shilton, near Burford, Oxfordſhire, which, though a private ſchool, was remarkable for producing at the ſame time a lord high-treaſurer, viz. lord Oxford; a lord high-chancellor, viz. lord Harcourt; a lord chief juſtice of the Common-pleas, viz. lord Trevor; and ten members of the Houſe of Commons, who were all contemporaries, as well at ſchool, as in parliament. Here he laid the foundation of that extenſive knowledge and learning, which rendered him afterwards ſo conſpicuous in the world. At the Revolution, Sir Edward Harley, and this his eldeſt ſon, raiſed a troop of horſe at their own expence; and after the acceſſion of king William and queen Mary, he was firſt choſen member of parliament for Tregony in Cornwall, and afterwards ſerved for the town of Radnor, till he was called up to the Houſe of Lords. In 1690, he choſen by ballot one of the nine members of the Houſe of Commons, commiſſioners for ſtating the public accounts; and alſo one of the arbitrators for uniting the two India companies. In 1694, the Houſe of Commons ordered Mr. Harley, Nov. 19, to prepare and bring in a bill " For " the frequent meeting and calling of parliaments;" which he accordingly did upon the 22d, and it was received and agreed to by both houſes, without any alteration or amend-

Collins's Lives of the Earls of Oxford, London, 1752, p. 207.

Willis's Notit. Parliament. Vol. II. p. 116. Kennet's Hiſt. of England, Vol. III. p. 609.

ment. On Feb. 11, 1701-2, he was choſen ſpeaker of the Houſe of Commons; and that parliament being diſſolved the ſame year by king William, and a new one called, he was again choſen ſpeaker Dec. 31 following, as he was in the firſt parliament called by queen Anne.

April 17, 1704, he was ſworn of her majeſty's privy council; and May 18th following, ſworn in council one of the principal ſecretaries of ſtate, being alſo ſpeaker of the Houſe of Commons at the ſame time. In 1706, he was appointed one of the commiſſioners for the treaty of union with Scotland, which took effect; and reſigned his place of principal ſecretary of ſtate in Feb. 1707-8. Aug. 10, 1710, he was conſtituted one of the commiſſioners of the Treaſury, alſo chancellor and under-treaſurer of the Exchequer. On the 8th of March following, he was in great danger of his life; the marquis of Guiſcard, a French Papiſt, then under examination of a committee of the privy council at Whitehall, ſtabbing him with a penknife, which he took up in the clerk's room, where he waited before he was examined. Guiſcard was impriſoned, and died in Newgate the 17th of the ſame month: whereupon an act of parliament paſſed, making it felony, without benefit of clergy, to attempt the life of a privy counſellor in the execution of his office; and a clauſe was inſerted, "To juſtify and indemnify all perſons, who in aſ-"ſiſting in defence of Mr. Harley, chancellor of the Ex-"chequer, when he was ſtabbed by the ſieur de Guiſcard, "and in ſecuring him, did give any wound or bruiſe to the "ſaid ſieur de Guiſcard, whereby he received his death." The wound he had received confined him for ſome weeks; but the houſe being informed that it was almoſt healed, and that he would in a few days come abroad, reſolved to congratulate his eſcape and recovery: and accordingly, upon his attending the houſe on the 26th of April, the ſpeaker addreſſed him in a very reſpectful ſpeech, to which Mr. Harley returned as reſpectful an anſwer. They had before addreſſed the queen on this alarming occaſion.

In 1711, queen Anne, to reward his many eminent ſervices, was pleaſed to advance him to the peerage of Great-Britain, by the ſtyle and titles of baron Harley of Wigmore in the county of Hereford, earl of Oxford, and earl Mortimer, with remainder, for want of iſſue male of his own body, to the heirs male of Sir Robert Harley, knight of the Bath, his grandfather. May 29, 1711, he was appointed lord high-treaſurer of Great-Britain; and, Aug. 15th following, at a general court of the South-Sea company, he was choſen

their

their governor, as he had been their founder and chief regulator. Oct. 26, 1712, he was elected a knight companion of the moſt noble order of the Garter. July 27, 1714, he reſigned his ſtaff of lord high-treaſurer of Great-Britain, at Kenſington, into the queen's hands: ſhe dying upon the 1ſt of Auguſt following. June 10, 1715, he was impeached by the Houſe of Commons of high-treaſon, and high crimes and miſdemeanors; and on July the 16th was committed to the Tower by the Houſe of Lords, where he ſuffered confinement till July 1, 1717, and then, after a public trial, was acquitted by his peers. He died in the 64th year of his age, May 21, 1724, after having been twice married. Pope has celebrated his memory in the following lines:

See Peerage of England, &c.

" A ſoul ſupreme, in each hard inſtance tried,
" Above all pain, all anger, and all pride,
" The rage of power, the blaſt of public breath,
" The luſt of lucre, and the dread of death."

From our account of this noble lord, he muſt naturally paſs for a very great as well as a very good man; yet he has been repreſented by others, as very remote from either greatneſs or goodneſs; and particularly by the late lord Bolingbroke in his curious "Letter to Sir William Windham," where the portrait given of him is not only mean, but odious. However, as it is but reaſonable to ſuppoſe, that lord Oxford had his allay of infirmities, notwithſtanding the fine things that were ſaid of him, and the honours that were done to him; ſo, on the other hand, it is as reaſonable not to believe all that contemporary miniſters ſay of each other, and eſpecially when they have quarrelled. He was a great encourager of learning, and not only ſo, but the greateſt collector in his time of all curious books in print and manuſcript, eſpecially thoſe concerning the hiſtory of his own country, which were preſerved and much augmented by the earl his ſon. He was alſo a man of taſte and letters himſelf; and under this character we find a propoſal addreſſed to him by Dr. Swift, "for correcting, improving, and aſcertaining the Engliſh tongue."

Swift's Works, Vol. III.

HARPOCRATION (VALERIUS), an ancient rhetorician of Alexandria, has left us an excellent "Lexicon upon "the ten Orators of Greece:" for that is the title uſually given to it, though Meurſius will have it, that the author inſcribed it only Λέξεις; and is followed in this opinion by James Gronovius. Harpocration ſpeaks in this work, with much

Fabricii Bibl. Græc. Vol. IV. p. 583.

much ſeeming exactneſs, of magiſtrates, pleadings at the bar, places in Attica, names of men who had the chief management of affairs in the republic, and of every thing, in ſhort, which has been ſaid to the glory of this people by their orators. Aldus firſt publiſhed this Lexicon in Greek at Venice, 1603, in folio; many learned men, as Meurſius, Mauſſac, Valeſius, have laboured upon it; and James Gronovius gave an edition of it at Leyden, 1696, in 4to.

HARRINGTON (Sir JOHN), an ingenious Engliſh poet, was the ſon of John Harrington, Eſq; who was impriſoned in the Tower under queen Mary, for holding a correſpondence with the lady Elizabeth, with whom he continued in great favour to the time of his death. Sir John was born at Kelſton, near Bath, in Somerſetſhire, and had queen Elizabeth for his godmother. He was inſtructed in claſſical learning at Eton-ſchool, and from thence removed to Cambridge, where he took the degree of M. A. Before he was 30, he publiſhed a tranſlation of Arioſto's "Orlando "Furioſo," by which he gained a conſiderable reputation, and for which he is now principally known. After this he publiſhed ſome books of epigrams; and, though his talent ſeems to have lain this way, they have not been ſufficient to keep his name alive. In the reign of James, he was created Knight of the Bath; and, being a courtier, preſented a MS. to prince Henry, levelled chiefly againſt the married biſhops, which was intended only for the private uſe of his royal highneſs: but being publiſhed afterwards, created great clamour, and made ſeveral of the clergy ſay, that his conduct was of a piece with his doctrines; ſince he, together with Robert earl of Leiceſter, ſupported Sir Walter Raleigh in his ſuit to queen Elizabeth for the manor of Banwell, belonging to the biſhopric of Bath and Wells; on a preſumption, that Right Rev. Incumbent had incurred a *præmunire*, by marrying a ſecond wife. Wood's account of it is this: "That "Sir John Harrington, being minded to obtain the favour "of prince Henry, wrote a diſcourſe for his private uſe, in- "tituled, 'A brief View of the State of the Church of "England, as it ſtood in Queen Elizabeth's and King "James's Reign, to the year 1608.' This book is no more "than a character and hiſtory of the biſhops of thoſe times, "and was written to the ſaid prince Henry, as an additional "ſupply to the Catalogue of Biſhops of Dr. Francis God- "win, upon occaſion of that proverb.

Ath. Oxon. Vol. II.

"Henry

" Henry the eighth pulled down monks and their cells.
" Henry the ninth ſhall pull down biſhops and their bells.

" In the ſaid book the author Harrington doth, by imitating " his godmother queen Elizabeth, ſhew himſelf a great " enemy to married biſhops, eſpecially to ſuch as had been " married twice; and many things therein are ſaid of them, " that were by no means fit to be publiſhed, being written " only for private uſe. But ſo it was, that the book com- " ing into the hands of one John Chetwind, grandſon by a " daughter to the author, a perſon deeply principled in Preſ- " byterian tenets, did, when the preſs was open, print it at " London in 1653: and no ſooner it was publiſhed, and " came into the hands of many, but it was exceedingly cla- " moured at by the loyal and orthodox clergy, condemning
Ibid. " him that publiſhed it."

We have not been able to fix the time of Sir John Harrington's birth, nor are we more certain about that of his death; but as the former may be moſt probably placed about the middle of queen Elizabeth's reign, ſo we think the latter might happen towards the latter end of king James's. We will ſubjoin an epigram, as a ſpecimen of his poetry; ſince his productions in this way are not every day to be met with.

" In Cornutum.

" What curl'd pale youth is he that ſitteth there,
" So near my wife, and whiſpers in her ear,
" And takes her hand in his, and ſoft doth wring her,
" Sliding her ring ſtill up and down her finger?
" Sir, 'tis a proctor, ſeen in both the laws,
" Retained by her in ſome important cauſe;
" Prompt and diſcreet both in his ſpeech and action,
" And doth her buſineſs with great ſatisfaction.
" And think'ſt thou ſo? a horn-plague on thy head!
" Art thou ſo like a fool, and wittol-led,
" To think he doth the buſineſs of thy wife?
" He doth thy buſineſs, I dare lay my life."

HARRINGTON (James), an eminent political writer, was born in Jan. 1611; being the eldeſt ſon of Sir Sapcote Harrington, and Jane the daughter of Sir William Samuel of Upton in Northamptonſhire, the place of his nativity. When he had made a progreſs in claſſical learning, he was admitted in 1629 a gentleman-commoner of Trinity-college in Oxford, and placed under Mr. Chillingworth, who had lately

Life of Harrington, prefixed to his Oceana, &c. by Toland. Ath. Oxon. Vol. II.

lately been elected fellow of that college; from whom he might poſſibly acquire ſome portion of that ſpirit of reaſoning and thinking for himſelf, which has ſince ſhone forth ſo conſpicuouſly in his writings. About three years after, his father died; upon which he left the univerſity, and began to think of travelling; having previouſly furniſhed himſelf with the knowledge of ſeveral foreign languages for that purpoſe. His firſt ſtep was into Holland, then the principal ſchool of martial diſcipline; and, what may be ſuppoſed to have affected him more ſenſibly, a country wonderfully flouriſhing, under the auſpices of liberty, commerce, ſtrength, and grandeur. Here it is probable that he began to make government the ſubject of his meditations; for he was often heard to ſay, that, "before he left England, he knew no more "of anarchy, monarchy, ariſtocracy, democracy, oligarchy, "or the like, than as hard words, whoſe ſignification he "found in his dictionary." On coming into the Netherlands, he entered a volunteer, and ſo continued ſome months, in lord Craven's regiment: during which time, being much at the Hague, he had the farther opportunity of accompliſhing himſelf in two courts; namely, thoſe of the prince of Orange, and the queen of Bohemia, daughter of our James I. who was then a fugitive in Holland. He was taken into great favour by this princeſs, and alſo by the prince elector, whom he attended to Copenhagen, when his highneſs paid a viſit to the king of Denmark; and after his return from travelling, was entruſted by him with the affairs of the palatinate, ſo far as they were tranſacted at the Britiſh court.

Wright's Antiquities of the county of Rutland, p. 52.

Life, &c.

Wood, &c. Toland, &c.

He ſtayed, however, but a ſhort time in Holland: no temptations or offers could divert or reſtrain him from the reſolution he had formed to travel; and therefore, taking Flanders in his way, he ſet out on a tour through part of Germany, France, and Italy. While he was at Rome, the Pope performed the ceremony of conſecrating wax-lights on Candlemas-day. When his holineſs had ſanctified theſe torches, they were diſtributed among the people, who fought for them very eagerly. Harrington was deſirous to have one of them; but perceiving that it was not to be obtained without kiſſing the Pope's toe, he declined to accept it on ſuch a condition. His companions were not ſo ſcrupulous, and when they came home ſpoke of his ſqueamiſhneſs to the king. The king told him, "he might have done it only as "a piece of reſpect to a temporal prince;" but Harrington replied, that "ſince he had the honour to kiſs his majeſty's "hand, he thought it beneath him to kiſs any other prince's "foot."

Toland, &c.

"foot." He is ſaid to have preferred Venice to all other places in Italy, as he did its government to that of the whole world; it being, in his opinion, immutable by any external or internal cauſes, and to finiſh only with mankind. Here he cultivated an acquaintance with all the men of letters and character, and furniſhed himſelf with the moſt valuable books in the Italian tongue, ſuch eſpecially as were written upon politics and government.

After having thus ſeen Italy, France, the Low-countries, Denmark, and ſome parts of Germany, he returned home to England, perfectly accompliſhed. In the beginning of the civil war, 1642, he manifeſtly ſided with the parliament, and endeavoured to get a ſeat in the houſe, but could not.

Ath. Oxon. His inclination to letters kept him from ſeeking public employments, ſo that we hear no more of him till 1646; when attending out of curioſity the commiſſioners, appointed by parliament to bring Charles I. from Newcaſtle nearer to London, he was by ſome of them named to wait on his majeſty, as a perſon known to him before, and engaged to no party or faction. The king approved the propoſal, and Harrington entered on the ſtation of a domeſtic; but would never preſume to come into his preſence except in public, till he was particularly commanded by the king, and made one of the grooms of the bed-chamber, as he was in May 1647. He had the good fortune to pleaſe the king much:

Ibid. "His majeſty loved his company," ſays Wood, "and finding him to be an ingenious man, choſe rather to converſe "with him, than with others of his chamber. They had "often," ſays he, "diſcourſes concerning government; "but when they happened to talk of a commonwealth, the "king ſeemed not to endure it." Harrington conceived a high notion of the king, finding him to be a different perſon from what he had been repreſented, as to parts, morals, religion, &c. and therefore, after the king was removed out of the Iſle of Wight to Hurſt-caſtle in Hampſhire, was forcibly turned out of his ſervice, becauſe he vindicated ſome of his majeſty's arguments againſt the parliament commiſſioners at Newport, and thought his conceſſions more ſatisfactory than they did. There is no ground to imagine that he ſaw the king any more, till the day he was brought to the ſcaffold; whither Harrington found means to accompany him, and where, or a little before, he received a token of his ma-

Toland, &c. jeſty's affection. The king's execution affected him extremely. He often ſaid, "nothing ever went nearer him; and "that

" that his grief on that account was ſo great, as to bring a " diſorder upon him." Wood, &c.

After the king's death, he was obſerved to keep much in his library, and more retired than uſual, which his friends attributed to diſcontent and melancholy. But to convince them that this was not the cauſe of his retirement, he produced a copy of his " Oceana;" which " he had been writ- " ing," he ſaid, " not only becauſe it was agreeable to the " ſtudies which he had always purſued, but becauſe if ever " it ſhould be the fate of England to be, like Italy of old, " overrun by a barbarous people, or to have its government " and records deſtroyed by ſome mercileſs conqueror, they " might not be then left to their own invention in framing a " new government." This " Oceana" is a kind of poli- Toland, &c. tical romance, in imitation of Plato's " Atlantic Story," where by Oceana Harrington means England; exhibiting a plan of republican government, which he would have had erected here, in caſe theſe kingdoms had formed themſelves into a genuine commonwealth. This work, however, as it reflected ſeverely upon Oliver's uſurpation, met with many difficulties in the publiſhing; for it being known to ſome of the courtiers that it was printing, they hunted it from one preſs to another, till at laſt they found it, and carried it to Whitehall. All the ſolicitations he could make were not able to retrieve his papers, till he bethought himſelf of applying to lady Claypole, who was a good-natured woman, and Oliver's favourite daughter; and who, upon his declaring that it contained nothing prejudicial to her father's government, got them reſtored to him. He printed it in 1656, and dedicated it, as he promiſed lady Claypole, to her father; who, it is ſaid, peruſed it, but declared, agreeable to his principles of policy, that " the gentleman muſt not think to " cheat him of his power and authority, for that what he " had won by the ſword, he would not ſuffer himſelf to be " ſcribbled out of." Toland, &c.

This work was no ſooner publiſhed, than many undertook a refutation of it. This occaſioned him to reply, and to explain his ſcheme, in ſeveral ſucceſſive pieces; which however we will not ſtay to enumerate here, becauſe they are ſo eaſy to be ſeen in the collection of his works. In the mean time, he not only endeavoured to propagate his republican notions by writing, but for the more effectually advancing a cauſe, of which he was enthuſiaſtically enamoured, he formed a ſociety of gentlemen, agreeing with him in principles, who met nightly at Miles's coffee-houſe in New Palace-

Toland, &c. Palace-yard, Weſtminſter, and were called the Rota. Wood has given a very particular account of this aſſociation, or gang, as he calls them. "Their diſcourſes about govern-"ment," ſays he, "and of ordering a commonwealth, "were the moſt ingenious and ſmart that ever were heard; "for the arguments in the parliament-houſe were but flat "to thoſe. This gang had a ballotting-box, and ballotted "how things ſhould be carried by way of Eſſay: which not "being uſed, or known in England before on this account, "the room was every evening very full. The doctrine there "inculcated was very taking; and the more, becauſe as to "human foreſight there was no poſſibility of the king's re-"turn. The greateſt part of the parliament-men hated "this rotation and balloting, as being againſt their power; "eight or ten were for it, who propoſed it to the houſe, and "made it out to the members, that except they embraced "that ſort of government, they muſt be ruined. The mo-"del of it was, that the third part of the ſenate or houſe "ſhould rote out by ballot every year, not capable of being "elected again for three years to come; ſo that every ninth "year the ſenate would be wholly altered. No magiſtrate "was to continue above three years, and all to be choſen by "the ballot, than which nothing could be invented more "fair and impartial, as it was then thought, though oppoſed "by many for ſeveral reaſons. This club of common-"wealthſmen, which began about Michaelmas 1659, laſted "till about Feb. 21 following; at which time, the ſecluded "members being reſtored by general Monk, all their models
Ath. Oxon. "vaniſhed."

After the Reſtoration, he lived more privately than he had done before, but ſtill was looked upon as a dangerous perſon, who maintained and propagated principles, which could never be reconciled to monarchical government. He employed himſelf now in reducing his politics into ſhort and eaſy aphoriſms methodically digeſted, and freely communicated his papers to all who viſited him. While he was putting the laſt hand to his ſyſtem, he was, by an order from the king, ſeized Dec. 28, 1661, and committed to the Tower of London for treaſonable deſigns and practices. He was charged by lord chancellor Hyde, at a conference of the lords and commons, with being concerned in a plot, whereof 21 perſons were the chief managers: "that they all met "in Bow-ſtreet, Covent-garden, and in other places; that "they were of ſeven different parties or intereſts, as three "for the commonwealth, three for the long parliament,

"three

"three for the city, three for the purchaſers, three for the "diſbanded army, three for the independents, and three for "the fifth-monarchy men; that their firſt conſideration was "how to agree on the choice of parliament men againſt the "enſuing ſeſſion; and that a ſpecial care ought to be had "about the members for the city of London, as a prece-"dent for the reſt of the kingdom to follow, whereupon "they nominated the four members after choſen, and then "ſitting in parliament. Their next care was to frame a "petition to the parliament for a preaching miniſtry, and "liberty of conſcience: then they were to divide and ſub-"divide themſelves into ſeveral councils and committees, "for the better carrying on their buſineſs by themſelves or "their agents and accomplices all over the kingdom. In "theſe meetings Harrington was ſaid to be often in the "chair; that they had taken an oath of ſecrecy, and con-"certed meaſures for levying men and money." The chancellor added, that though he had certain information of the times and places of their meetings, and particularly thoſe of Harrington and Wildman, they were nevertheleſs ſo fixed in their nefarious deſign, that none of thoſe they had taken would confeſs any thing, not ſo much as that they had ſeen and ſpoken to one another at thoſe times or places. Toland, &c.

But notwithſtanding theſe declarations of the chancellor, it is certain, that this plot was never made out; and it is not impoſſible but it might be imaginary. It is at leaſt eaſy to account, upon political principles, for Harrington's confinement, and the ſeverity and ill uſage he met with in it, when we conſider not only his notions of government, which he every where enforced with the greateſt zeal, but alſo how obnoxious he muſt needs have made himſelf to the powers then in being, by his very ill uſage of the Stuart family. Nothing can be viler than the picture he has drawn of Mary queen of Scots: he has alſo painted her ſon, James I. in the moſt odious colours, ſuggeſting at the ſame time, that he was not born of the queen, but was a ſuppoſititious impoſtor, and of courſe had no right to the crown he inherited. His portrait of Charles I. is an abominable figure: "never was man," ſays he, "ſo reſolute and obſtinate in "tyranny. He was one of the moſt conſummate in the "arts of tyranny that ever was; and it could be no other "than God's hand, that arreſted him in the height of his de-"ſigns and greatneſs, and cut off him and his family." The truth is, Harrington ſeems in the latter end of his life Harrington's works, p. 28. edit. 1737. Ibid. p. 31, 32.

to have grown fanatic in politics, for there are fanatics in politics as well as in religion; and his keeping within no bounds, as ſuch people ſeldom do, might make it the more expedient to put him under confinement. From the Tower he was conveyed very privately to St. Nicholas's iſland oppoſite to Plymouth; and from thence, upon a petition, to Plymouth, ſome relations obliging themſelves in a bond of 5000l. for his ſafe impriſonment. At this place he became acquainted with one Dr. Dunſtan, who adviſed him to take a preparation of guiacum in coffee, as a certain cure for the ſcurvy, with which he was then troubled. He drank of this liquor in great quantities, which had probably a very pernicious effect, for he ſoon grew delirious: upon which a rumour prevailed at Plymouth, that he had taken ſome drink which would make any man mad in a month; and other circumſtances made his relations ſuſpect, that he had foul play ſhewn him, leſt he ſhould write any more "Oceanas." It was near a month before he was able to bear the journey to London, whither, as nothing appeared againſt him, he had leave from the king to go. Here he was put under the care of phyſicians, who could afford little help to the weakneſs of his body, none at all to the diſorders of his mind. He would diſcourſe of other things rationally enough; but when his own diſtemper was touched upon, he would fancy and utter ſtrange things about the operation of his animal ſpirits, which tranſpired from him, he ſaid, in the ſhape of
Toland, &c. birds, flies, bees, or the like. He talked ſo much of good and evil ſpirits, that he even terrified thoſe about him; and to thoſe who objected to him, that theſe chimeras were the fruits of a diſordered imagination, he would reply, that "he "was like Democritus, who, for his admirable diſcoveries "in anatomy, was reckoned diſtracted by his fellow-citi-
Ibid. "zens." In this crazy condition he married the daughter of Sir Marmaduke Dorrel in Buckinghamſhire, a lady to whom he was formerly ſuitor, and with whom he ſpent the remainder of his life. Towards his latter end, he was ſubject to the gout, and enjoyed little eaſe; but drooping and languiſhing a good while, he was at laſt ſeized with a palſy, and died at Weſtminſter, Sept. 11, 1677, and lies buried there in St. Margaret's church, on the ſouth-ſide of the altar, next the grave of Sir Walter Raleigh.

His writings were firſt collected, methodized, reviewed, and publiſhed by Toland, 1700, in one vol. folio; but there was another edition by Dr. Birch ſet forth in 1737, which contains ſeveral articles omitted in Toland's. He made

ſome attempts in the poetical way. Thus, in 1658, he publiſhed an Engliſh tranſlation of two eclogues of Virgil, and two books of the "Æneis," under the title of "An "Eſſay upon two of Virgil's Eclogues, and two of his "Æneis, towards the Tranſlation of the whole;" and in 1659, was printed his tranſlation of the four following books "of the Æneid:" but his poetry, as Wood ſays, gained him no reputation.

HARRIS (WILLIAM), a Proteſtant Diſſenting miniſter of eminent abilities and character, reſided at Honiton in Devonſhire. Sept. 20, 1765, the degree of D. D. was conferred on him by the univerſity of Glaſgow, by the unanimous conſent of the members of that body. "He pub- "liſhed an hiſtorical and critical Account of the Lives of "James I. Charles I. and Oliver Cromwell, in five vols. "8vo. after the manner of Mr. Bayle. He was preparing "a like account of James II. He alſo wrote the life of "Hugh Peters; beſides many fugitive pieces occaſionally, "for the public prints, in ſupport of liberty and virtue. All "his works have been well received [A]; and thoſe who "differ from him in principle, ſtill value him in point of "induſtry and faithfulneſs." We give this character in the words of his munificent patron Mr. Hollis, who had preſented him with many valuable books in reference to the ſubjects of his hiſtories; and was at the expence of procuring his doctor's degree. Dr. Harris died at Honiton, Feb. 4, 1770. In a letter to James Weſt, Eſq; he ſays, "Con- "ſcious of being animated alone with the love of truth and "liberty, I devote myſelf to the public; and if their vota- "ries in any meaſure approve my labours, it will be deemed "an abundant reward." Anecdotes of Bowyer, by Nichols, p. 374. Gent. Mag. Oct. 1783.

[A] Dr. Harris's works were differently thought of by the authors of the "Critical Review." See their account of "The Life of Charles II." in March 1766. Induſtry was their principal characteriſtic. They certainly have none of the vivacity which inſpired Bayle; and in the judgement of diſpaſſionate readers impartiality is frequently violated.

HARRIS (JAMES, Eſq;), an Engliſh gentleman of very uncommon parts and learning, was the ſon of James Harris, Eſq; by a ſiſter of lord Shafteſbury, author of "The Cha- "racteriſtics;" whoſe elegance and refinement of taſte and manners Mr. Harris ſeems to have inherited. He was born in the Cloſe at Saliſbury, 1709; and educated at the grammar-ſchool there. In 1726, he was removed to Wadham-

college in Oxford, but took no degree. He cultivated letters, however, moſt attentively, and alſo muſic; in the theory and practice of which he is ſaid to have had few equals. He was member for Chriſt-church, Hants, which he repreſented in ſeveral ſucceſſive parliaments. In 1763, he was appointed one of the lords commiſſioners of the Admiralty, and ſoon after removed to the board of Treaſury. In 1774, he was made ſecretary and comptroller to the queen, which poſt he held to his death. He died, Dec. 21, 1780, in his 72d year, after a long illneſs, which he bore with calmneſs and reſignation.

He is the author of ſome valuable works. 1. "Three "Treatiſes: concerning Art; Muſic, Painting, and Poe- "try; and Happineſs, 1745," 8vo. 2. "Hermes: or, a "Philoſophical Enquiry concerning Univerſal Grammar, "1751," 8vo. Of this piece biſhop Lowth, in the preface to his "Engliſh Grammar," expreſſeth himſelf thus: "Thoſe, who would enter more deeply into this ſubject, "will find it fully and accurately handled, with the greateſt "acuteneſs of inveſtigation, perſpicuity of explication, and "elegance of method, in a treatiſe intituled, 'Hermes, by "James Harris, Eſq;' the moſt beautiful and perfect exam- "ple of analyſis, that has been exhibited ſince the days of "Ariſtotle." 3. "Philoſophical Arrangements." 4. "Phi- "lological Enquiries, 1782," 2 vols. 8vo. finiſhed juſt before his death, and publiſhed ſince. Theſe Enquiries ſhew much ingenuity and learning; but, being the amuſement of his old age, rather than an exertion of genius, they have not the philoſophic tone of his former productions.

Nichols's Select Collection, Vol. IV. p. 180.

HARRISON (WILLIAM), a young gentleman high in eſteem, and (as Swift expreſſes it) "a little pretty fellow, "with a great deal of wit, good ſenſe, and good nature," and fellow of New-college, Oxford, had no other income than 40l. a year as tutor to one of the duke of Queenſbury's ſons. In this employment he fortunately attracted the favour of Dr. Swift, whoſe generous ſolicitations with Mr. St. John obtained for him the reputable employment of ſecretary to lord Raby, ambaſſador at the Hague, and afterwards earl of Strafford. A letter of his whilſt at Utrecht, dated Dec. 16, 1712, is printed in the Dean's works. Mr. Harriſon, who did not long enjoy his riſing fortune, was diſpatched to London with the Barrier-treaty; and died Feb. 14, 1712-13. See the "Journal to Stella," of that and the following day: where Dr. Swift laments his loſs with the moſt

moſt unaffected ſincerity. Mr. Tickell has mentioned him with reſpect, in his "Proſpect of Peace," in "Engliſh Poets," Vol. XXVI. p. 113; and Dr. Young, in the beautiful cloſe of an "Epiſtle to Lord Lanſdowne" (Vol. LII. p. 185.) moſt pathetically bewails his loſs. Dr. Birch, who has given a curious note on Mr. Harriſon's "Letter to Swift," has confounded him with *Thomas* Harriſon, M. A. of Queen's-college. In the "Select Collection," are ſome pleaſing ſpecimens of his poetry; which, with "Woodſtock-Park" in Dodſley's "Collection," and an "Ode to the Duke of "Marlborough, 1707," in Duncombe's "Horace," are all the poetical writings that are known of this excellent young man; who figured both as an humouriſt and a politician in the fifth volume of the "Tatler," of which (under the patronage of Bolingbroke, Henley, and Swift) he was profeſſedly the editor. See the "Supplement to Swift."—There was another *William* Harriſon, author of "The Pilgrim, or "the happy Convert, a Paſtoral Tragedy, 1709."

HARRISON (JOHN), a moſt accurate Engliſh mechanic, was the inventor and maker of the famous Time-keeper, for aſcertaining the longitude at ſea; and alſo of the compound, or (as it is commonly called) the gridiron-pendulum. He was born at Foulby, near Pontefract in Yorkſhire, 1693; and, though he might be ſaid to want education, yet the vigour of his natural abilities amply ſupplied it. His father was a carpenter, in which profeſſion the ſon aſſiſted; occaſionally alſo, according to the miſcellaneous practice of country-artiſts, ſurveying land, and repairing clocks and watches. He was, from his childhood, attached to any wheel-machinery; for, when he lay ſick of the ſmall-pox about his 6th year, he had a watch placed open upon his pillow, that he might amuſe himſelf by contemplating the movement. In 1700, he removed with his father to Barrow in Lincolnſhire; where, though his opportunities of acquiring knowledge were very few, he eagerly improved every incident for information. He frequently employed all or great part of his nights in writing or drawing, and he always acknowledged his obligations to a clergyman, who officiated every Sunday in his neighbourhood, for lending him a MS. copy of profeſſor Saunderſon's Lectures; which he carefully and neatly tranſcribed, with all the diagrams. Annual Regiſter, for 1777.

His native genius, however, was ſuperior to theſe ſolitary diſadvantages. In 1626, he had conſtructed two clocks, moſtly of wood, in which he applied the eſcapement and

compound pendulum of his own invention: this ſurpaſſed every thing then made, ſcarcely erring a ſecond in a month. In 1728, he came up to London, with the drawings of a machine for determining the longitude at ſea; in expectation of being able to execute one by the board of Longitude. Upon application to Halley, he referred him to Mr. George Graham; who adviſed him to make his machine, before he applied to the board of Longitude. He went home to perform this taſk, and in 1735 came to London again with his firſt machine; with which he was ſent to Liſbon the next year, for a trial of its properties. In this ſhort voyage, he corrected the dead reckoning about a degree and a half; a ſucceſs that procured him both public and private encouragement. About 1739, he compleated his ſecond machine, of a conſtruction much more ſimple than the former, and anſwering much better: which, though not ſent to ſea, recommended him to ſtill further notice and encouragement. His third machine, produced in 1749, was ſtill leſs complicated than the ſecond, and ſuperior in accuracy, as erring only three or four ſeconds in a week. This he conceived to be the *ne plus ultra* of his attempts: but, in an endeavour to improve pocket-watches, he found the principles he applied to ſurpaſs his expectations ſo much, as to encourage him to make his fourth Time-keeper; which is in the form of a pocket-watch, about ſix inches in diameter. With this Time-keeper his ſon made two voyages, the one to Jamaica, the other to Barbadoes; in both which experiments it corrected the longitude within the neareſt limits required by the act of the 12th of queen Anne: and the inventor therefore, at different times, though not without infinite trouble, received the propoſed reward of 20,000l.

Theſe four machines were given up to the board of Longitude. The three former were not of any uſe, as all the advantages gained by making them, were comprehended in the laſt. They were worthy, however, of being carefully preſerved as mechanical curioſities, to ſhew the gradations of ingenuity, executed with the moſt delicate workmanſhip: whereas they now lie totally neglected, in the Royal Obſervatory at Greenwich. The fourth machine, which is the Time-keeper, has been copied by Mr. Kendall; and this copy, during a three years voyage round the globe, in the Southern hemiſphere with captain Cook, anſwered as well as the original. The latter part of Harriſon's life was employed in making a fifth Time-keeper, on the ſame princi-

ples

ples with the preceding one; which, at the end of a ten weeks trial, 1772, in the king's private obſervatory at Richmond, erred only four ſeconds and a half. In 1775, he publiſhed "A Deſcription concerning ſuch Mechaniſm, as "will afford a nice or true Menſuration of Time, &c." 8vo. This ſmall work alſo includes an account of his new Muſical Scale: for he had, in his youth, been the leader of a diſtinguiſhed band of church-ſingers, and had a very delicate ear for muſic.

Mr. Harriſon died at his houſe in Red Lion ſquare, London, March 24, 1776, aged 83. It will as eaſily be ſuppoſed, that, from his recluſe manner of living, he was no man of the world; as that, from his unacquaintedneſs with letters, he was no writer: yet, in converſing on his profeſſion, he was clear, diſtinct, and modeſt.

HARTLEY (DAVID), an Engliſh phyſician of eminence, was the ſon of a clergyman, and born about 1704. He received his academical education at Jeſus-college, Cambridge, of which he was fellow; and took the degree of M. A. He firſt began to practiſe phyſic at Newark in Nottinghamſhire; removed thence to St. Edmund's Bury in Suffolk; after this, ſettled for ſome time in London; and, laſtly, went to live at Bath, where he died, Sept. 30, 1757, aged 53. He publiſhed, in 1739, "A View of the preſent Evidence for and againſt Mrs. Stevens's Medicines "as a Solvent for the Stone, containing 155 Caſes, with "ſome Experiments and Obſervations." He was greatly inſtrumental in procuring for Mrs. Stevens the 5000l. granted by parliament: her medicines were made public in the Gazette from June 16, to June 19, 1739. Yet Dr. Hartley is ſaid to have died of the Stone, after having taken above 200 pounds weight of ſoap; and Mrs. Stevens's medicines have long been exploded as futile and of no effect. He is ſaid to have written alſo in defence of inoculation; and ſome letters of his are in the "Philoſophical Tranſactions." But his capital work is intituled, "Obſervations "on Man, his Frame, his Duty, and his Expectations, in "two Parts, 1749," 2 vols. 8vo. He was doubtleſs a man of much ingenuity and learning, and by people of a certain caſt reputed a good phyſician; but too great a viſionary, to be a ſafe guide, in diſquiſitions of any kind. Annual Regiſter, Vol. XVIII.

HARVEY (WILLIAM), an eminent Engliſh phyſician, who firſt diſcovered the circulation of the blood, was born

of a gentleman's family at Folkſtone, in Kent, April 2, 1578. At ten years of age he was ſent to a grammar-ſchool at Canterbury, and at 14 removed from thence to Caius-college in Cambridge. At 19, he travelled through France and Germany to Padua in Italy; where, having ſtudied phyſic under Euſtachius Rudius, John Minadous, and Hieronymus Fabricius ab Aquapendente, he was created doctor of phyſic and ſurgery in that univerſity, 1602. He had a particular regard for his laſt maſter; often quotes him in terms of the higheſt reſpect; and declares, that he was the more willing to publiſh his book "De Motu Cordis," becauſe Fabricius, who had learnedly and accurately delineated in a particular treatiſe almoſt all the parts of animals, had left the heart alone untouched. Soon after returning to England, he was incorporated M. D. at Cambridge, went to London to practiſe, and married. In 1604, he was admitted candidate of the college of phyſicians in London; and three years after fellow. In 1615, he was appointed lecturer of anatomy and ſurgery in that college; and the year after read a courſe of lectures there, in which he opened his diſcovery relating to the circulation of the blood. The original MS. of theſe lectures is extant in the valuable muſeum of the late Sir Hans Sloane, which was purchaſed by parliament, and is intituled, "Prælectiones anatom. univerſal. per me "Gulielmum Harvæium, medicum Londinenſem, anat. & "chirurg. profeſſorem. Ann. Dom. 1616. Anno ætatis "37. Prælect. Apr. 16, 17, 18." In 1628, he publiſhed his "Exercitatio anatomica de motu cordis & ſanguinis;" and dedicated it to Charles I. There follows alſo another dedication to the college of phyſicians, in which he obſerves, that he had frequently before, in his "Anatomical lectures," declared his new opinion concerning the motion and uſe of the heart, and the circulation of the blood; and for above nine years had confirmed and illuſtrated it before the college, by reaſons and arguments grounded upon ocular demonſtration, and defended it from the objections of the moſt ſkilful anatomiſts. This diſcovery was of ſuch vaſt importance to the whole art of phyſic, that as ſoon as men were ſatisfied, which they were in a few years, that it could not be conteſted, a great many put in for the prize themſelves; a great many affirmed the diſcovery to be due to others, unwilling that Harvey ſhould run away with all the glory. Some aſſerted, that father Paul was the firſt diſcoverer of the circulation; but, being too much ſuſpected for heterodoxies already, durſt not make it public, for fear of the inquiſition.

Præfat. ad Exercit. de generat. animalium.

De motu cordis, Exerc. 1. c. 1.

Goodal's Epiſtle dedicatory to his Hiſtorical Account of the College of Phyſicians' Proceedings againſt Empyrics, &c. Lond. 1684.

Nouvelles de la republique des lettres, pour June 1684, art. 2.

Honoratus

Honoratus Faber profeſſed himſelf to be the author of that opinion; and Vander Linden, who publiſhed an edition of Hippocrates about the middle of the laſt century, took a great deal of pains to prove, that this father of phyſic knew the circulation of the blood, and that Harvey only revived it. But the honour of the diſcovery has been ſufficiently aſſerted and confirmed to Harvey; and, ſays Freind, "as it was entirely owing to him, ſo he has explained it with all the clearneſs imaginable: and though much has been written upon that ſubject ſince, I may venture to ſay, his own book is the ſhorteſt, the plaineſt, and the moſt convincing of any, as we may be ſatisfied, if we look into the many apologies written in defence of the circulation." Hiſt. of Phyſ. P. i. p. 235. Lond. 1725.

In 1632, he was made phyſician to Charles I. as he had been before to king James; and adhering to the royal cauſe upon the breaking out of the civil wars, attended his majeſty at the battle of Edge-hill, and thence to Oxford, where, in 1642, he was incorporated M. D. In 1645, the king got him elected warden of Merton-college in that univerſity; but, upon the ſurrendering of Oxford the year after to the parliament, he left that office and retired to London. In 1651, he publiſhed his book, intituled, "Exercitationes de generatione animalium; quibus accedunt quædam de parte, de membranis ac humoribus uteri, & de conceptione." This is a curious work, and had certainly been more ſo, but for ſome misfortunes, by which his papers periſhed, during the time of the civil wars. For although he had both leave and an expreſs order from the parliament, to attend his majeſty upon his leaving Whitehall, yet his houſe in London was in his abſence plundered of all the furniture; and his "Adverſaria," with a great number of anatomical obſervations, relating eſpecially to the generation of inſects, were taken away by the ſavage hands of the rude invader. This loſs he lamented ſeveral years after; and the reader will be apt to lament too, when he conſiders the following pathetic words: "Atque hæc dum agimus, ignoſcant mihi niviæ animæ, ſi ſummarum injuriarum memor levem gemitum effudero. Doloris mihi hæc cauſa eſt. Cum inter nuperos noſtros tumultus, & bella pluſquam civilia, ſereniſſimum regem, idque non ſolum ſenatus permiſſione ſed & juſſu, ſequor, rapaces quædam manus non modo ædium mearum ſupellectilem omnem expilarunt, ſed etiam, quæ mihi cauſa gravior querimoniæ, adverſaria mea multorum annorum laboribus parta è muſæo meo ſummapa- runt. Quo factum eſt, ut obſervationes plurimæ, præſer- Wood's Faſti. Wood, &c.

"tim

"tim de generatione inſectorum, cum reipublicæ literariæ, "auſim dicere, detrimento perierint." In 1654, on Michael-mas-day, he was choſen preſident of the college of Phyſicians in his abſence; and coming thither the day after, acknowledged his great obligation to the electors, for chuſing him into a place of the ſame honour and dignity, as if he had been elected to be "Medicorum omnium apud Anglos prin-"ceps." But his age and weakneſs were ſo great, that he could not diſcharge the duty incumbent upon that great office; and therefore he requeſted them to chuſe Dr. Prujean, who had deſerved ſo well of the college. As he had no children, he made the college his heirs, and ſettled his paternal eſtate upon them in July following. He had three years before built them a combination-room, a library, and a muſeum; and, in 1656, he brought the deeds of his eſtate, and preſented them to the college. He was then preſent at the firſt feaſt, inſtituted by himſelf to be continued annually, together with a commemoration-ſpeech in Latin, to be ſpoken on the 18th of October, in honour of the benefactors to the college; having appointed a handſome ſtipend for the orator, and alſo for the keeper of the library and muſeum, which are ſtill called by his name. He died June 3, 1657, and was carried to be interred at Hempſted in Hertfordſhire, where a monument is erected to his memory. Not long afterwards a character of him was drawn up, and engraved on a copper-plate, which was put under his picture at the college; and which, though it is ſomewhat long, we have thought proper to ſubjoin here, ſince it not only confirms all we have ſaid of him, but contains many particulars of his character, not to be found elſewhere.

De Gen. Anim. exer. lxviii.

Goodal, as above.

GULIELMUS HARVÆUS,
Anglus natu, Galliæ, Italiæ, Germaniæ, hoſpes,
Ubique amor & deſiderium.
Quem omnis terra expetiſſet civem,
Medicinæ Dr. Coll. Med. Lond. ſocius & conſilarius,
Anatomes chirurgiæque profeſſor,
Regis Jacobi familiæ Caroloque regi medicus,
Geſtis clarus, omiſſiſque honoribus,
Quorum alios tulit, oblatos renuit alios,
Omnes meruit.
Laudatis priſcorum ingeniis par;
Quos honoravit maxime imitando,
Docuitque poſteros exemplo.
Nullius laceſſivit famam, veritatis ſtudens magis quam gloriæ,

Hanc

Hanc tamen adeptus
Induſtria, ſagacitate, ſucceſſu nobilis
Perpetuos ſanguinis æſtus circulari gyro
Fugientis, ſeque ſequentis,
Primus promulgavit mundo.
Nec paſſus ultra mortales ſua ignorare primordia,
Aureum edidit de ovo atque pullo librum,
Albæ gallinæ filium.
Sic novis inventis Apollineam ampliavit artem,
Atque noſtrum Apollinis ſacrarium auguſtius eſſe
Tandem voluit:
Suaſu enim & cura D. D. Dni. Franciſci Prujeani præſidis
Et
Edmundi Smith electoris
An. MDCLIII.
Senaculum, & de nomine ſuo muſeum horto ſuperſtruxit,
Quorum alterum plurimis libris & inſtrumentis chirurgicis,
Alterum omnigena ſupellectile ornavit & inſtruxit
Medicinæ patronus ſimul & alumnus.
Non hic anhela ſubſtitit herois virtus, impatiens vinci
Acceſſit porrò munificentiæ decus:
Suaſu enim & conſilio Dni. Driſ. Edv. Alſtoni præſidis
Anno MDCLVI.
Rem noſtram anguſtam prius, annuo LVI. lib. reditu
Auxit.
Paterni fundi ex aſſe hæredem collegium dicens;
Quo nihil illi carius nobiſve honeſtius.
Unde bibliothecario honorarium ſuum, ſuumque oratori
Quotannis pendi:
Unde omnibus ſociis annuum ſuum convivium,
Et ſuum denique (quot menſes) conviviolum cenſoribus parari,
Juſſit.
Ipſe etiam pleno theatro geſtiens ſe hæreditate exuere,
In manus præſidis ſyngraphum tradidit:
Interfuitque orationi veterum benefactorum, novorumque
Illicis,
Et philoteſio epulo.
Illius auſpicium, & pars maxima;
Hujus conviva ſimul, & convivator.
Sic poſtquam ſatis ſibi, ſatis nobis, ſatis gloriæ,
Amicis ſolum non ſatis, nec ſatis patriæ vixerat.
Cœlicolum atria ſubiit
Jun. iii°. MDCLVII.

We

In Præfat. ad Element. Philoſoph. ſ. i. de corpore. Anecdotes of Bowyer, by Nichols, p. 368.

We will juſt mention, that Dr. Harvey lived to ſee his doctrine of the circulation of the blood univerſally received; and was obſerved by Mr. Hobbes, to be "the only perſon "that ever had that happineſs." A fine edition of his works hath been publiſhed, ſince the firſt edition of this Dictionary, under the care and ſuperintendency of the late Dr. Lawrence (who hath prefixed a life of the author) in two vols. 4to, 1766.

Ath. Oxon.

HARVEY (GIDEON), an Engliſh phyſician alſo, was born in Surrey; acquired the Greek and Latin tongues in the Low Countries; and was admitted of Exeter-college, Oxford, in 1655. Afterwards he went to Leyden, and ſtudied under Vanderlinden, Vanhorn, and Voſſius, all of them profeſſors of phyſic, and men of eminence. He was taught chemiſtry there by a German, and learned there alſo the practical part of chirurgery, and the trade of an apothecary. After this he went to France, and from thence returned to Holland, where he was admitted fellow of the college of phyſicians at the Hague; being at that time phyſician in ordinary to Charles II. in his exile. He afterwards returned to London, from whence he was ſent, in 1659, with a commiſſion to Flanders, to be phyſician to the Engliſh army there: where ſtaying till he was tired of that employment, he paſſed through Germany into Italy, ſpent ſome time at Padua, Bolognia, and Rome, and then returned through Switzerland and Holland to England. Here he became phyſician in ordinary to his majeſty; and, after king William came over, was made phyſician of the Tower. He died about 1700. He wrote a great number of books, which however have never been in any eſteem with the faculty. He waged a perpetual war with the college of phyſicians; whom he endeavoured to expoſe in a piece, intituled, "The "Conclave of Phyſicians: detecting their Intrigues, Frauds, "and Plots againſt their Patients, &c. 1683," 12mo. He was of a very different temper and complexion from the Harvey juſt recorded, who never proceeded an inch without fact and experiment, while this man ſeems to have been an hypothetical prater throughout. In ſhort, he differed juſt as much from him, as a true phyſician differs from a quack.

HAVERCAMP (SIGEBERT), a celebrated critic and ſcholar, was born in Holland, and became an illuſtrious profeſſor of hiſtory, eloquence, and the Greek tongue, at Leyden. He was particularly ſkilled in the ſcience of medals,

dals, and was the author of ſome works in this way, that were very much eſteemed. He gave good editions, as well as grand ones, of ſeveral Latin and Greek authors; of Eutropius, Tertullian's "Apologetic," Joſephus, Salluſt, &c. and his editions of thoſe authors are reckoned the beſt. We have not been able to meet with any thing which might inform us of the time of his birth and other particulars of his life.

HAWKESWORTH (JOHN), an Engliſh writer of a very ſoft and pleaſing caſt, was born about the year 1719; though his epitaph, as we find it in the "Gentleman's Ma- "gazine, for Aug. 1781," makes him to have been born in 1715. He was brought up to a mechanical profeſſion; that of a watch-maker, as is ſuppoſed. He was of the ſect of Preſbyterians, and a member of the celebrated Tom Bradbury's meeting, from which he was expelled for ſome irregularities. He afterwards devoted himſelf to literature, and became an author of conſiderable eminence. In the early part of life, his circumſtances were rather confined. He reſided ſome time at Bromley in Kent, where his wife kept a boarding-ſchool. He afterwards became known to a lady, who had great property and intereſt in the Eaſt-India company; and, through her means, was choſen a director of that body. As an author, his "Adventurer" is his capital work; the merits of which, if we miſtake not, procured him the degree of LL.D. from Herring, Archbp. of Canterbury. When the deſign of compiling a narrative of the diſcoveries in the South-Seas was on foot, he was recommended as a proper perſon to be employed on the occaſion: but, in truth, he was not a proper perſon, nor did the performance anſwer expectation. Works of taſte and elegance, where imagination and the paſſions were to be affected, were his province; not works of dry, cold, accurate narrative. However, he executed his taſk, and is ſaid to have received for it the enormous ſum of 6000l. He died in 1773: ſome ſay, of high living; others, of chagrin from the ill reception of his "Narrative:" for he was a man of the keeneſt ſenſibility, and obnoxious to all the evils of ſuch irritable natures. On a handſome marble monument at Bromley in Kent, is the following inſcription; the latter part of which is taken from the laſt number of "The Ad- "venturer." Biographia Dramatica.

To

HAWKESWORTH.

To the Memory of
JOHN HAWKESWORTH, LL.D.
Who died the 16th of November,
MDCCLXXIII, aged 58 years.
That he lived ornamental and useful
To Society in an eminent degree,
Was among the boasted felicities,
Of the present age;
That he laboured for the benefit of Society,
Let his own pathetic admonitions
Record and Realize:

"The hour is hasting, in which whatever praise
"or censure I have acquired, will be remembered
"with equal indifference.—Time, who is impatient
"to date my last paper, will shortly moulder the
"hand which is now writing it in the dust, and still
"the breast that now throbs at the reflection. But
"let not this be read as something that relates
"only to another: for a few years only can divide
"the eye that is now reading, from the hand that
"has written."

Memoirs of Sir John Hawkwood, in the Bibliotheca Topographica Britannica, N° IV.

HAWKWOOD (Sir JOHN), is indebted for a place among the British worthies to his actions in a foreign service. He has been slightly noticed by his contemporaries at home, and would not now have been brought into a conspicuous point of view but for the engraved portrait of him presented to the Society of Antiquaries in 1775 by lord Hailes. He is said, by the concurrent testimony of our writers [A], to have been the son of a tanner of Sible Hedingham, in Essex, where he was born in the reign of Edward II. Mr. Morant says [B], the manor of Hawkwood in that parish takes its name from Sir John. But it was holden before him by Stephen Hawkwood, probably his father [C], a circumstance which would lead one to doubt the meanness of his birth as well as his profession. Persons who gave names to manors were generally of more consider-

[A] Stowe's Annals.
[B] Hist. of Essex, II. 289, 290.
[C] The short life of him ascribed by Hearne to William Valens, calls his father Gilbert. Pref. to Leland's It. III. p. 5. Hearne says the author was a curious antiquary, and had certainly searched antient records with more than ordinary diligence, and seems to have been well acquainted with the registers of the Heralds office. But this is rather *gratis dictum*; for we learn nothing new from him.

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able rank: and the manor appears to have been in the family from the time of king John.

Our hero is ſaid to have been put apprentice to a taylor [D] in London: "but ſoon," ſays Fuller, "turned his "needle into a ſword, and his thimble into a ſhield [E]," being preſt into ſervice of Edward III. for his French wars, where he behaved himſelf ſo valiantly, that from a common ſoldier he was promoted to the rank of captain; and for ſome further good ſervice had the honour of knighthood conferred on him by that king, though he was accounted the pooreſt knight in the army [F]. His general, the Black Prince, highly eſteemed him for his valour and conduct, of which he gave extraordinary proofs at the battle of Poitiers [G].

Upon the concluſion of the peace between the Engliſh and French by the treaty of Bretigni 1360 [H], Sir John, finding his eſtate too ſmall to ſupport his title and dignity, aſſociated himſelf with certain companies called by Froiſſart [I], "Les Tard Venus;" by Walſingham [K], "Magna "Comitiva." Theſe were formed of perſons of various nations, who, having hitherto found employment in the wars between England and France, and having held governments, or built and fortified houſes in the latter kingdom which they were now obliged to give up, found themſelves reduced to this deſperate method of ſupporting themſelves and their ſoldiers by marauding and pillaging, or by engaging in the ſervice of leſſer ſtates, which happened to be at war with each other. Villani [L], indeed, charges Edward III. with ſecretly authorizing theſe ravages in France, while outwardly he affected a ſtrict obſervance of the peace. At this time in the ſummer, continues this hiſtorian, an Engliſh taylor, named John della Guglea [M], who had diſtinguiſhed himſelf in the war, began to form a company of marauders, and collected a number of Engliſh, who delighted in miſchief, and hoped to live by plunder, ſurprizing and pillaging firſt one town and then another. This company increaſed ſo much, that they became the terror of the whole country. All who had not fortified places to defend them were forced to treat

[D] So Villani calls him "Sortore "Inghileſe." Iſt. l. ix. c. 37.

[E] Worthies, Eſſex. He ſerved as an archer in no better place than a common ſoldier or ſtill watch; and after he became captain, had a company of 250 archers. Life, by W. V.

[F] Morant, ubi ſupr.

[G] Ibid.

[H] Life, by W. V.

[I] B. i. c. 214, 215. p. 233. 237. See alſo Montfaucon, Mon. de la Monarchie Françoiſe, II. 318. 322.

[K] Ypod. Neuſtr. p. 522.

[L] L. ix. c. 37.

[M] That is to ſay, "John of the "needle."

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with him, and furniſh him with proviſion and money, for which he promiſed them his protection. The effect of this was, that in a few months he acquired great wealth. Having alſo received an acceſſion of followers and power, he roved from one country to another, till at length he came to the Po. There he made all who came in his way priſoners. The clergy he pillaged, but let the laity go without injury. The court of Rome was greatly alarmed at theſe proceedings, and made preparations to oppoſe theſe banditti. Upon the arrival of certain Engliſhmen on the banks of the Po, Hawkwood reſigned his command to them, and profeſt ſubmiſſion to the king of England, to whoſe ſervants he preſented a large ſhare of his ill-gotten wealth [N].

The firſt appearance of Hawkwood in Italy [O], was in the Piſan ſervice, in 1364; after which period he was every where conſidered as a moſt accompliſhed ſoldier, and fought, as different occaſions preſented themſelves, in the ſervice of many of the Italian ſtates. In 1387, we find him engaged in a hazardous ſervice in defence of the ſtate of Florence. The earl of Armagnac, the Florentine general, having been lately defeated by Venni, the governor of the Sianneſe; the victors marched to ſurprize Hawkwood, and encamped within a mile and a half of him. But this cautious general retreated into the Cremoneſe, and when by ſeveral ſkirmiſhes he had amuſed the enemy, who kept within a mile of him, and thought to force his camp, he ſallied out and repulſed them with loſs. This ſucceſs a little diſcouraged them. Venni is ſaid to have ſent Hawkwood a fox in a cage, alluding to his ſituation: to which Hawkwood returned for anſwer, "the fox knew how to find his way out." This he did by retreating to the river Oglio, placing his beſt horſe in the rear till the enemy had croſſed the river, on whoſe oppoſite bank he placed 400 Engliſh archers on horſeback. The rear by their aſſiſtance croſſed the river and followed the reſt, who, after fording the Mincio, encamped within ten miles of the Adige. The greateſt danger re-

[N] Villani.

[O] Paulus Jovius ſays, Hawkwood came firſt into Italy with Lionel duke of Clarence, who married the daughter of Galeazzo Viſconti, brother to Bernabo. The duke fell ſick and died at Milan ſoon after his nuptials, and Bernabo took Hawkwood and the Engliſh troops into his pay to employ the Engliſh valor and diſcipline againſt the duke of Mantua, with whom he was at war. Hawkwood and his countrymen diſtinguiſhed themſelves ſo much that Bernabo gave him his natural daughter to wife. This alliance proved of great advantage to our hero; and the Engliſh valour became ſo renowned over Italy, that he was courted by ſeveral princes as well as free ſtates.

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mained here. The enemy had broken down the banks of the river, and let out its waters ſwoln by the melting of the ſnow and mountains to overflow the plains. Hawkwood's troops, ſurprized at midnight by the increaſing floods, had no reſource but immediately to mount their horſes, and, leaving all their baggage behind them, marched in the morning ſlowly through the water, which came up to their horſes bellies. By evening, with great difficulty, they gained Baldo, a town in the Paduan. Some of the weaker horſes ſunk under the fatigue. Many of the foot periſhed with cold and ſtruggling againſt the water: many ſupported themſelves by laying hold on the tails of the ſtronger horſes. Notwithſtanding every precaution, many of the cavalry were loſt as well as their horſes. The purſuers, ſeeing the country under water, and concluding the whole army had periſhed, returned back. The hiſtorian obſerves, that it was univerſally agreed no other general could have got over ſo many difficulties and dangers, and led back his ſmall army out of the heart of the enemy's country, with no other loſs than that occaſioned by the floods, which no precaution could have guarded againſt. One of the moſt celebrated actions of Hawkwood's life, ſays Muratori, was this retreat, performed with ſo much prudence and art, that he deſerves to be paralleled with the moſt illuſtrious Roman generals; having, to the diſgrace of an enemy infinitely ſuperior in number and in ſpite of all obſtructions from the rivers, given them the ſlip, and brought off his army ſafe to Caſtel Baldo on the borders of the Paduan. Sir John Hawkwood, as ſoon as he found himſelf among his allies, employed himſelf in refreſhing his troop and watching the enemies motions.

At the end of 1391, the Florentines made peace with Galeazzo and the reſt of their enemies, though on diſadvantageous terms. To reduce the expences of the ſtate, they diſcharged their foreign auxiliaries, except Hawkwood, of whoſe valour and fidelity they had had ſuch repeated proofs, with 1000 men under his command.

Peace being now re-eſtabliſhed abroad, the city of Florence was in 1393 diſtracted with civil feuds, which were not terminated but by the execution and exile of ſome principal citizens. But at the cloſe of this year they ſuſtained a greater loſs in Sir John Hawkwood, who died March 6, advanced in years, at his houſe in the ſtreet called Pulveroſa near Florence. His funeral was celebrated with great magnificence, and the general lamentation of the whole city.

His bier, adorned with gold and jewels, was ſupported by the firſt perſons of the republic, followed by horſes in gilded trappings, banners, and other military enſigns, and the whole body of the citizens. His remains were depoſited in the church of St. Reparata, where a ſtatue (as Poggio and Roſſi call it, though it is well known to be a portrait) of him on horſeback was put up by a public decree. If the Florentine hiſtorians did not diſtinguiſh between a ſtatue and a portrait, no wonder our countryman Stowe [P] talks of an "image as great as a mighty pillar," erected to the memory of Sir John Hawkwood at Florence; or that Weever, copying him, calls it "a ſtatue."

In the repreſentation of this hero painted on the dome of the church, he appears mounted on a pacing gelding, whoſe bridle with the ſquare ornament emboſt on it is covered with crimſon velvet or cloth, and the ſaddle is red, ſtuffed or quilted. He is dreſſed in armour with a ſurcoat flowing on from his ſhoulders, but girt about his body; his greaves are covered with ſilk or cloth, but the knee-pieces may be diſtinguiſhed under them: his ſhoes, which are probably part of his greaves, are pointed according to the faſhion of the times. His hands are bare: in his right he holds a yellow baton of office, which reſts on his thigh; in his left the bridle. His head, which has very ſhort hair, is covered with a cap not unlike our earls' coronets, with a border of wrought work.

Sir John had a cenotaph in the church of his native town, erected by his executors Robert Rokeden ſenior and junior, and John Coe. It is deſcribed by Weever, as "a tomb "arched over, and engraven to the likeneſs of hawks flying "in a wood," which, Fuller ſays, was "quite flown away." It is plain the laſt of theſe writers never took any pains to viſit or procure true information about this monument, which ſtill remains in good preſervation near the upper end of the ſouth iſle of Sible Hedingham church. The arch of this tomb is of the mixed kind, terminating in a ſort of bouquet,

P. 623.

Worthies, Eſſex, p. 330.

[P] Annals, p. 308, 309. Fuller ſays, "they adorned him with the ſta- "tue of a man of armes and a ſump- "tuous monument, wherein his aſhes "remain honoured at this preſent "day." Worth. Eſſex, 330. Rapin's account of his exploits and their reward is comprized in this ſhort paragraph. "Thomas Hawkwood, who "went from England a journeyman "taylor, having afterwards taken to "arms, ſignalized himſelf in the wars "in Italy by his valour and conduct, "which raiſed him to the higheſt poſts. "He gained ſo great honour and repu- "tation for having reſtored in thoſe "parts military diſcipline, which was "almoſt loſt, that after his death the "Florentines erected in their city a "black marble ſtatue as an acknow- "ledgement for the ſervices he had "done them." IV. 314.

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on both ſides of which, over the arch, are ſmaller arches of tracery in relief. The arch is adorned with hawks and their bells, and other emblems of hunting, as a hare, a boar, a boy ſounding a conch-ſhell, &c. The two pillars that ſupport it are charged with a dragon and lion. Under this arch is a low altar-tomb with five ſhields in quatrefoils, formerly painted.

In a ſouth window of the chantry-chapel, at the eaſt end of this iſle, are painted hawks, hawks bells, and eſcallops, which laſt are part of the Hawkwood arms, as the firſt were probably the creſt as well as a rebus of the name; and we find a hawk volant on Sir John's ſeal. In the north and weſt ſide of the tower are two very neat hawks on perches in relief, in rondeaux hollowed in the wall: that over the weſt door is extremely well preſerved. They probably denote that ſome of the family built the tower. Mr. Morant imagines ſome of them rebuilt this church about the reign of Edward III. but none appear to have been in circumſtances equal to ſuch munificence before our hero: and perhaps his heirs were the rebuilders.

Contemporary and ſucceeding writers agree in their praiſes of this illuſtrious general. Both friends and enemies conſidered him as one of the greateſt ſoldiers of his age. Poggio ſtyles him "rei militaris ſcientia clarus, & bello aſſue-"tus [Q]," "dux ſagax [R]," "dux prudens [S]," "tan-"tus dux [T]," "rei bellicæ peritiſſimus [U]," "ad belli "officia prudentiſſimus [W]," "expertæ virtutis & fi-"dei [X];" epithets theſe which might ſerve inſtead of a particular character. Muratori calls him, "Il prode & il "accortiſſimo capitano [Y]." As he had been formed under the Black Prince; it is not to be wondered that his army became the moſt exact ſchool of martial diſcipline, in which were trained many captains, who afterwards roſe to great eminence.

The circumſtances of the times muſt make an apology for the frequent changes of his ſervice, which led him to engage as ſuited his intereſt. He was a ſoldier of fortune, and his abilities in the field occaſioned him to be courted by different rival ſtates. The Florentines offered the beſt terms, and to them he ever after adhered with an irreproachable fidelity.

[Q] Pogg. p. 29.
[R] P. 73.
[S] P. 120.
[T] P. 32.
[U] P. 104.
[W] Ann. ubi ſupr. p. 358. 371.
[X] P. 47.
[Y] P. 115.

Lucan's character of a mere mercenary ſoldier [z] by no means belongs to Sir John Hawkwood.

His charity appears in his joining with ſeveral perſons of quality in this kingdom, in founding the Engliſh hoſpital at Rome for the entertainment of poor travellers [A].

[z] Nulla fides pietaſque viris qui caſtra ſequuntur,
Venaleſque manus: ibi fas ubi maxima merces. Pharſ. x. 408.

[A] Stowe's Annals, p. 335. cited by Weever.

Anecdotes of Bowyer, by Nichols, p. 334.

HAY (WILLIAM, Eſq;), an agreeable Engliſh writer, was born at Glenburne in Suſſex, about 1700, as is conjectured; and educated at Headley-ſchool. In 1730, he publiſhed a poem, called "Mount Caburn," dedicated to the ducheſs of Newcaſtle; in which he deſcribes the beauties of his native country, and celebrates the virtues of his friends. When lord Hardwicke was called up to the houſe of lords in 1734, he was choſen to ſucceed him, in repreſenting the borough of Seaford among the commons: and he repreſented this borough for the remainder of his life. He defended the meaſures of Sir Robert Walpole, and was the ſuppoſed author of a miniſterial pamphlet, intituled, "A "Letter to a Freeholder on the late Reduction of the Land-"tax to one Shilling in the Pound;" which had been printed in 1732. In 1735, he publiſhed "Remarks on the Laws "relative to the Poor, with Propoſals for their better Relief "and Employment;" and at the ſame time brought in a bill for the purpoſe. He made another attempt of this kind, but without effect. May 1738, he was appointed a commiſſioner of the Victualling-office. In 1753, appeared "Religio Philoſophi: or, the Principles of Morality and Chriſ-"tianity, illuſtrated from a View of the Univerſe, and of "Man's Situation in it." This was followed, in 1754, by his "Eſſay on Deformity;" in which he rallies his own imperfection in this reſpect with much livelineſs and good humour. "Bodily deformity," ſays he, "is very rare. A-"mong 558 gentlemen in the Houſe of Commons, I am "the only one that is ſo. Thanks to my worthy conſti-"tuents, who never objected to my perſon, and I hope never "to give them cauſe to object to my behaviour." The ſame year, he tranſlated Hawkins Browne "De Immortali-"tate Animi." In 1755, he tranſlated and modernized ſome "Epigrams of Martial;" but ſurvived this publication only a ſhort time, dying June 19, the ſame year. A little time before, he had been appointed keeper of the Records

words in the Tower, and it is ſaid that his attention and aſſiduity during the few months he held that office were eminently ſerviceable to his ſucceſſors.

He left a ſon, who inherited the imperfect form of his father. This gentleman went into the ſervice of the Eaſt-India company, where he acquired rank, fortune, and reputation; but, being one of thoſe who oppoſed Coſſim Ally Kawn, and unfortunately falling into his hands, was, with other gentlemen, ordered to be put to death at Patna, Oct. 5, 1763.

HAYES (CHARLES, Eſq;), a very ſingular perſon, whoſe great erudition was ſo concealed by his modeſty, that his name is known to very few, though his publications are many. He was born in 1678, and became diſtinguiſhed in 1704 by "A Treatiſe of Fluxions," folio: the only work, to which he ever ſet his name. In 1710, came out a ſmall 4to pamphlet of 19 pages, intituled, "A new and eaſy Me-"thod to find out the Longitude, from obſerving the Alti-"tudes of the Celeſtial Bodies:" and, in 1723, "The "Moon, a Philoſophical Dialogue;" tending to ſhew, that the moon is not an opaque body, but has original light of her own. Anecdotes of Bowyer, by Nichols, p. 291.

During a long courſe of years, the management of the late Royal African company lay in a manner wholly upon Mr. Hayes, he being annually either ſub-governor or deputy-governor; notwithſtanding which, he continued his purſuit after general knowledge. To a ſkill in the Greek and Latin, as well as modern languages, he added the knowledge of the Hebrew: and publiſhed ſeveral pieces, relating to the tranſlation and chronology of the Scriptures. The African company being diſſolved in 1752, he retired to Down in Kent, where he gave himſelf up to ſtudy. May 1753, he began to compile in Latin his "Chronographia Aſiatica & "Ægyptiaca," which he lived to finiſh, but not to publiſh; which, however, was publiſhed afterwards. Aug. 1758, he left his houſe in Kent, and took chambers in Gray-inn, where he died, Dec. 18, 1760, in his 82d year. The title of his poſthumous work runs thus: "Chronographiæ Aſia-"ticæ & Ægyptiacæ Specimen, in quo, 1. Origo Chro-"nologiæ LXX Interpretum inveſtigatur. 2. Conſpectus "totius operis exhibetur," 8vo.

HAYWARD (Sir JOHN), an Engliſh hiſtorian, was educated at Cambridge, where he took the degree of LL. D.

In 1599, he publiſhed, in 4to, "The firſt Part of the Life "and Raigne of King Henrie IV. extending to the End of "the firſt Yeare of his Raigne;" dedicated to Robert earl of Eſſex: for which he ſuffered a tedious impriſonment, on account of having advanced ſomething in defence of hereditary right. We are informed in lord Bacon's "Apophthegms," that queen Elizabeth, being highly incenſed at this book, aſked Bacon, who was then one of her council learned in the law, "whether there was any treaſon contained in it?" who anſwered, "No, madam; for treaſon I cannot deliver "my opinion there is any; but there is very much felony." The queen apprehending it, gladly aſked, "How and where-"in?" Bacon anſwered, "becauſe he had ſtolen many of his "ſentences and conceits out of Cornelius Tacitus." Camden tells us, that this book being dedicated to the earl of Eſſex, when that nobleman and his friends were tried, the lawyers urged, that "it was written on purpoſe to encourage the "depoſing of the queen:" and they particularly inſiſted on theſe words in the dedication, in which our author ſtyles the earl, "Magnus & præſenti judicio, & futuri temporis ex-"pectatione." In 1603, he publiſhed, in 4to, "An An-"ſwer to the firſt Part of a certaine Conference concerning "Succeſſion, publiſhed not long ſince under the Name of "R. Doleman." This R. Doleman was the Jeſuit Parſons. In 1610, he was appointed by king James one of the hiſtoriographers of Chelſea college near London. This college was intended, ſays Fuller, for a ſpiritual garriſon, with a magazine of all books for that purpoſe, where learned divines ſhould ſtudy and write in maintenance of all controverſies againſt the Papiſts. Beſides the divines, at leaſt two able hiſtorians were to be maintained in the college, to record and tranſmit to poſterity all memorable paſſages in church and ſtate. This ſcheme was puſhed by the king and other conſiderable perſonages, and was in agitation for ſome years; but dropped at length, nobody knows how. In 1613, he publiſhed, in 4to, "The Lives of the Three Normans, "Kings of England; William I. William II. Henry I." and dedicated them to Charles prince of Wales. In 1619, he received the honour of knighthood from his Majeſty at Whitehall. In 1624, he publiſhed a diſcourſe intituled, "Of Supremacie in Affaires of Religion:" dedicated to prince Charles. It is written in the manner of a converſation held at the table of Dr. Toby Matthews, biſhop of Durham, in the time of the parliament, 1605; and the propoſition maintained is, that ſupreme power in eccleſiaſtical affairs

Lord Bacon's Works.

Annals of queen Elizabeth, ad ann. 1601

Church Hiſt. of Britain, B. x. p. 51.

fairs is a right of ſovereignty. He wrote likewiſe "The "Life and Raigne of King Edward VI. with the Beginning "of the Raigne of Queen Elizabeth, 1630," 4to: but this was poſthumous; for he died June 27, 1627. He was the author of ſeveral works of piety.

For the judgements that have been paſſed upon him, Wood tells us, that "he was accounted a learned and godly man, "and one better read in theological authors, than in thoſe "belonging to his own profeſſion: and that with regard to "his hiſtories, the phraſe and words in them were in their "time eſteemed very good; only ſome have wiſhed, that in "his 'Hiſtory of Henry IV.' he had not called Sir Hugh "Lyme by ſo light a word as Mad-cap, though he were "ſuch; and that he had not changed his hiſtorical ſtyle into "a dramatical, where he introduceth a mother uttering a "woman's paſſion in the caſe of her ſon." Nicolſon obſerves, that "he had the repute in his time of a good clean "pen and ſmooth ſtyle; though ſome have ſince blamed him "for being a little too dramatical." Strype ſays, that our author "muſt be read with caution; that his ſtyle and language is good, and ſo is his fancy; but that he uſes it too much for an hiſtorian, which puts him ſometimes on making ſpeeches for others, which they never ſpake, and relating matters which perhaps they never thought on:" in confirmation of which cenſure, Kennet has ſince affirmed him to be "a profeſſed ſpeech-maker through all his little Hiſtory "of Henry IV."

Faſti Oxon.

Hiſt. Library.

Preface to Hayward's Life and Reign of Edward VI. Third Letter to the Bp. of Carliſle, on the ſubject of Bp. Merks, p. 46. Lond. 1717, 8vo.

HEARNE (THOMAS), an Engliſh antiquary, and indefatigable collector and editor of books and MSS. was the ſon of George Hearne, pariſh clerk of White-Waltham in Berkſhire, and born there in 1680. For ſome time he received no other inſtruction than what he had from his father, who kept a writing-ſchool at Waltham: but, in 1693, Francis Cherry, of Shotteſbrooke, Eſq; took him from thence under his own patronage, and put him to the free-ſchool of Bray in Berks. Here he made ſo extraordinary a progreſs in the Greek and Latin tongues, and was withal ſo remarkable for his ſobriety and good manners, that Mr. Cherry, by the advice of his friend Mr. Dodwell, who then lived at Shotteſbrooke, took him into his family, and provided for him as if he had been his own ſon. He inſtructed him every day in religion and claſſical learning; as did Mr. Dodwell, when he was abſent. Mr. Cherry, pleaſed with cultivating an underſtanding ſo ſuſceptible of improvement, determined to

beſtow on him a liberal education; and accordingly, in Dec. 1695, had him entered of Edmund-hall, in Oxford. That foundation was then governed by Dr. Mill, who had under him as vice-preſident Dr. White Kennet, afterwards Bp. of Peterborough, then one of the moſt eminent tutors in the univerſity, and at the ſame time vicar of Shotteſbrooke, to which cure he had been preſented by Mr. Cherry. Happily for Hearne, both the head of his college and his tutor were votaries of antiquity, to which he himſelf had a natural and even violent propenſity. This was conſpicuous in him, even while a boy: when he was obſerved to be continually plodding over the old tomb-ſtones of his own pariſh church-yard, as ſoon almoſt as he was maſter of the Engliſh alphabet. This diſpoſition, joined with his unwearied induſtry, recommended him particularly to Dr. Mill; who being then buſy about an appendix to his Greek Teſtament, and finding him to be well verſed in MSS. got him to examine ſeveral he had occaſion to make uſe of in that work. When he was no more than three years ſtanding, he went, at Dr. Mill's requeſt, to Eton, to collate a MS. of Tatian and Athenagoras in the library there. The copy of the variations he had noted, written by his own hand, is in the Bodleian library, and was uſed by Mr. Worth in his edition of Tatian, and by Mr. de Chaire in that of Athenagoras, though neither of theſe editors have made any mention of it. He was likewiſe of great ſervice to Dr. Grabe, at that time reſident in Edmund-hall, for whom he compared many MSS. and made conſiderable collections.

In act term, 1699, he took the degree of B. A. and ſoon after was offered very advantageous terms to go a miſſionary to Maryland: but, being unwilling to leave Oxford, and the valuable acquaintance he had contracted there, he declined the offer. After he had taken his degree, he became a conſtant ſtudent in that noble repoſitory of antiquities, the Bodleian library; and was ſo noted for the length and frequency of the viſits, that Dr. Hudſon, ſoon after he was choſen keeper thereof, took him for a coadjutor, having firſt obtained the conſent of the curators. He became M. A. in 1703, was afterwards made janitor of the public library, and in 1712, ſecond librarian of the Bodleian. In Jan. 1714-15, he was elected archetypographus of the univerſity, and eſquire beadle of the civil law; which poſt he held together with that of under-librarian till Nov. following: but then finding they were not tenable together, he reſigned the beadleſhip, and very ſoon after the other place alſo, by reaſon of the oaths,

which

which he could not conſcientiouſly comply with. He continued a Nonjuror to the laſt, much at the expence of his worldly intereſt: for on that account he refuſed ſeveral preferments, which would have been of great advantage and very agreeable to him. He died at Oxford, and was buried in St. Peter's church-yard, where there is a tomb erected for him, with this inſcription written by himſelf: "Here lyeth "the Body of Thomas Hearne, M. A. who ſtudied and pre- "ſerved Antiquities. He died June 10, 1735, aged 55 "Years. Deut. xxxii. 7. Remember the days of old, con- "ſider the years of many generations: aſk thy father, and "he will ſhew thee, thy elders, and they will tell thee.— "Job viii. 8, 9, 10. Enquire, I pray thee." He had with great parſimony ſaved about 1300l. which his relations, who were poor, found after his death among his books and papers.

A liſt of the books he publiſhed, for he was rather an editor than an author, may be acceptable to the curious; and therefore we will enumerate them as briefly as poſſible. They are as follow: 1. "Reliquiæ Bodleianæ; or, ſome genuine "Remains of Sir Thomas Bodley, &c. 1703." 2. "Plinii "Epiſtolæ & Panegyricus, &c. 1703." 3. "Eutropius. "Meſſala Corvinus. Julius obſequens, &c. 1703." 4. "Ductor Hiſtoricus," 2 vols. They did not come out together; a ſecond edition of the firſt was publiſhed in 1705: and the ſecond volume was publiſhed in 1704. Our author was not ſolely concerned in this work, ſome parts of it being written by another hand, as was the preface. He had made great collections for a third volume, but laid aſide this deſign, upon the appearance of the Engliſh tranſlation of Puffendorf's introduction; which begins where the ſecond volume of the "Ductor Hiſtoricus" ends, and continues the hiſtory to the preſent times. 5. "Juſtini Hiſtoria, 1705." 6. "Livy, 1708," 6 vols. 7. "A Letter*, containing an "Account of ſome Antiquities between Windſor and Ox- "ford, with a Liſt of the ſeveral Pictures in the School-gal- "lery adjoining to the Bodleian Library," printed in 1708, in the "Monthly Miſcellany, or Memoirs for the Curious;" and reprinted at the end of the fifth volume of Leland's "Itinerary," but without the liſt of the pictures; which, however, being greatly ſought for by the curious, cauſed him to reprint 100 copies of the whole in 1725. 8. "The Life of "Ælfred the Great, by Sir John Spelman; from the ori- "ginal MS. in the Bodleian Library, 1710." 9. "The "Itinerary of John Leland the Antiquary, intermixed with "divers

* Reprinted in Bibliotheca Topographica Brit. N° XVII.

" divers curious Diſcourſes, written by the Editor and others, " 1710," 9 vols. A new edition was printed in 1744. 10. " Dodwelli de Parma equeſtri Woodwardiana diſſerta- " tio, &c. 1713." 11. " Lelandi de rebus Britannicis " collectanea, 1715," 6 vols. 12. " Acta Apoſtolorum, " Græco-Latine, literis majuſculis. E codice Laudiano, " &c. 1715." 13. " Joannis Roſſi antiquarii Warwicenſis " hiſtoria regum Angliæ, 1716." It was printed again with the ſecond edition of Leland's " Itinerary," and now goes along with that work. 14. " Titi Livii Foro-Julienſis " vita Henrici V. regis Angliæ. Accedit ſylloge epiſtola- " rum à variis Angliæ principibus ſcriptarum, 1716." 15. " Aluredi Beverlacenſis annales; ſive hiſtoria de geſtis re- " gum Britanniæ, &c. 1716." 16. " Gulielmi Roperi vita " D. Thomæ Mori equitis aurati, lingua Anglicana con- " texta, 1716." 17. " Gulielmi Camdeni Annales rerum " Anglicarum & Hibernicarum, regnante Elizabetha, 1717," 3 vols. 18. " Gulielmi Neubrigenſis hiſtoria ſive chronica " rerum Anglicarum, 1719." 19. " Thomæ Sprotti chro- " nica, &c. 1719." 20. " A Collection of curious Diſ- " courſes written by eminent Antiquaries upon ſeveral Heads " in our Engliſh Antiquities, 1720." 21. " Textus Roſ- " fenſis, &c. 1720." 22. " Roberti de Aveſbury hiſtoria " de mirabilibus geſtis Edwardi III. &c. Appendicem eti- " am ſubnexuit, in qua inter alia continentur, Letters of " King Henry VIII. to Anne Boleyne, 1720." 23. " Jo- " hannis de Fordun Scotichronicon genuinum, una cum " ejuſdem ſupplemento ac continuatione, 1722." 24. " The " Hiſtory and Antiquities of Glaſtonbury, &c. 1722." 25. " Hemingi Chartularium eccleſiæ Wigornienſis, &c. 1723." 26. " Robert of Glouceſter's Chronicle, &c. 1724," in 2 vols. 27. " Peter Langtoft's Chronicle, as illuſtrated and " improved by Robert of Brune, from the Death of Cad- " walader to the End of King Edward the Iſt's Reign, &c. " 1720," in 2 vols. 28. " Johannis, confratris & mona- " chi Glaſtonienſis, chronica: ſive hiſtoria de rebus Glaſ- " tonienſibus, &c. 1726." 29. " Adami de Domerham " hiſtoriæ de rebus geſtis Glaſtonienſibus, &c. 1727," in 2 vols. 30. " Thomæ de Elmham vita & geſta Henrici V. " Anglorum regis, &c. 1727." 31. " Liber niger Scac- " carii, &c. 1728," 2 vols. 32. " Hiſtoria vitæ & regni " Richardi II. Angliæ regis, à monacho quodam de Eveſham " conſignata, 1729." 33. " Joannis de Trokelowe annales " Edvardi II. &c. 1729." 34. " Thomæ Caii vindiciæ " antiquitatis academiæ Oxonienſis, &c. 1730," 2 vols.

35.

35. "Walteri Hemingforde, cononici de Giſſeburne, hiſto-"ria de rebus geſtis Edvardi I. II. III. &c. 1731," in 2 vols. 36. "Duo rerum Anglicarum ſcriptores veteres, vi-"delicet, Thomas Otterbourne & Johannes Wethamſtade, "ab origine gentis Britannicæ uſque ad Evardum IV. &c. "1733," in 2 vols. 37. "Chronicon ſive annales priora-"tus du Dunſtable, &c. 1733." 38. "Benedictus, abbas "Petroburgenſis, de vita & geſtis Henrici II. Richardi I. "&c. 1735," in 2 vols. The reader will be apt to fancy that Mr. Hearne had laboured pretty ſufficiently, having probably publiſhed more than would ever be read: however, he was going on in the ſame way, and was got to the eve of another publication in two vols. 8vo, when death very cruelly withheld his hand. He was an editor of a very peculiar caſt: for he ſcarcely ever publiſhed an old writer, without intermixing with or adding to him a parcel of papers, which had little or perhaps no relation at all to the principal work. Theſe odd farragoes are generally introduced by long and elaborate prefaces, ſome in Latin, others in Engliſh, as miſcellaneous as their following collections. The capriciouſneſs of the man's genius, and the oddity of his taſte, are indeed ſufficiently obvious: yet, without doubt, there are many readers, to whom his compoſitions will afford entertainment. All his works except the firſt were printed at Oxford; all in 8vo.

We have obſerved above, that he lived and died a Nonjuror; yet, it appears, that he was not thus rigid in the beginning of his life, from a pamphlet aſcribed to him, and ſaid to be written in his 22d year. The title is, "A Vindica-"tion of thoſe who take the Oath of Allegiance to his pre-"ſent Majeſty, from Prejudice, Injuſtice, and Diſloyalty, "charged upon them by ſuch as are againſt it." It is addreſſed to Mr. Cherry, from whom it came with many other MSS. expreſsly by will to the Bodleian library. It is dated from Edmund-hall in Oxford, June 11, 1700. In 1731, it was printed by an anonymous editor, who prefixed to it a print of the author, and a preface, containing a ſatirical account of him. The piece itſelf is ſo wretched a compoſition in all reſpects, as to be a real curioſity: ſo that it is no wonder, that it did not convert the gentleman to whom it was addreſſed. Beſides the Herculean labours already mentioned, he made indexes to ſeveral works; and among the reſt, to the folio edition of "Lord Clarendon's Hiſtory "of the Rebellion," in 1704.

HEATH

HEATH (JAMES), an Engliſh hiſtorian, was born, 1620, in London, where his father, who was the king's cutler, lived. He was educated at Weſtminſter ſchool, and became a ſtudent of Chriſt-church, Oxford, in 1646. In 1648, he was ejected from thence by the parliament viſitors, for his adherence to the royal cauſe; lived upon his patrimony, till it was almoſt ſpent; and then, fooliſhly marrying, was obliged to write books and correct the preſs, in order to maintain his family. He died of a conſumption and dropſy at London, in Auguſt 1664, and left ſeveral children to the pariſh. He publiſhed, 1. "A brief Chronicle of the late "inteſtine War in the three Kingdoms of England, Scotland, "and Ireland, &c. 1661," 8vo, afterwards enlarged by the author, and compleated from 1637 to 1663, in four parts, 1663, in a thick 8vo. To this was again added a continuation from 1663 to 1675 by John Philips, nephew by the mother to Milton, 1676, folio. 2. "Elegy upon Dr. Tho-"mas Fuller, 1661." 3. "The Glories and magnificent "Triumphs of the bleſſed Reſtoration of King Charles II. "&c. 1662," 8vo. 4. "Flagellum: or, The Life and "Death, Birth and Burial, of Oliver Cromwell, the late "Uſurper, 1663." The third edition came out with additions in 1665, 8vo. 5. "Elegy on Dr. Sanderſon, Biſhop "of Lincoln, 1662." 6. "A new Book of loyal Engliſh "Martyrs and Confeſſors, who have endured the Pains and "Terrors of Death, Arraignment, &c. for the Maintenance "of the juſt and legal Government of theſe Kingdoms both "in Church and State, 1663," 12mo. 7. "Brief but ex-"act Survey of the Affairs of the United Netherlands, &c." 12mo. The reaſon why ſuch writers as our author continue to be read, and will probably always be read, is, not only becauſe "Hiſtoria quoquo modo ſcripta delectat;" but alſo becauſe in the meaneſt hiſtorian there will always be found ſome facts, of which there will be no cauſe to doubt the truth, and which yet will not be found in the beſt. Thus Heath, who perhaps had nothing but pamphlets and newspapers to compile from, frequently relates facts that throw light upon the hiſtory of thoſe times, which Clarendon, though he drew every thing from the moſt authentic records, has omitted.

Ath. Oxon. Vol. II.

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